

ALEXANDER DUGIN

~ ARTICLES ~

VOLUME 4



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BOOKS



adept of tantra, the "kaula", preserves this initiatory test of the gods along with Shakti, purifying his one's own nature in the mystery of magical copulation and awakening in the innermost depths of his "I" "vajra", "lightning Diamond", the secret nature of the greatest God the Destroyer. This is the acquisition of the completeness of transcendental force exit from space, implementation of the Eternal Pole on the other side opposites and cosmic pairs, finding complete and total freedom. This is the second and last stage metaphysical realization of Tantra.

The focus on "destructive transcendence" predetermines another, technical aspect of tantrism – emphasis on non-metallic, instant, lightning-fast implementation. There is something similar in alchemy it's called the "dry path". Since the initiate in Tantra fundamentally discards the entire complex chain of intermediate ones the Incyatic Operations that make up the content of the practices of the Way Right Hand, the encounter with the Transcendent occurs for it is sudden and sharp. Evola quite rightly speaks about the fact that tantrism is a tradition of "freedom", but not "liberations". Total horror and radical experience "ontological poison" is so transformative the human being is a tantrist who awakens within him in all their volume, they are already purely superhuman principal energies, completely displacing limited ones individual aspects of the individual. Tantrist does not improve his purely human qualities in the process of initiative doing, does not expand the scope of his mental and physical possibilities. He simply discards the human in that form, in which it is, instantly moving on to a more objective one superhuman reality as a result of traumatic experience. That is why the "kaula", an adept of Tantra, can do everything that he pleases both good and evil, to create like noble ones so are the vile deeds. The secret is that all these actions no longer produces it, and therefore they cannot produce it affect in no way. Tantric horror dissolves in the adept is shackled by "karma", removes him from the flow of "sansara", where all that remains is its visible shell, a kind of "living." corpse", "shell", "ghost", unable to any extent touch his true essence, which has turned into the Eternal To the point, "Parabinda", to the "vajra", to the "polar diamond" of the Absolute Swastikas.

3. The initiatic magic of Julius Evola

The book "Yoga of Power", dedicated to the tantric tradition is perhaps the most successful and the most conceptual the book of this outstanding traditionalist. And it's not just about the fact that he was practically the first European who I studied the tantric tradition deeply and thoroughly and understood it inner essence (even in an academic environment this work Evola is considered classic and unquestioned from a point of view erudition). In "The Yoga of Power", Evola expressed and formulated your position regarding tradition and esotericism in general, and this one the position differs in many aspects from other directions traditionalism, and primarily from the line of René Guenon, whose a disciple and follower was Evola. Through the metaphysics of Tantra and through his description of the typology of tantric experience, Evola expressed your deepest thoughts regarding structure reality, esotericism and personal initiative.

Evola has always been interested in those aspects of sacred initiatory doctrines and practices that deal with special, "accelerated" implementations of a heroic nature, i.e. intended for those human types who prefer risk and rapidity of consistency and patient evolutionary work. A radical experience located between life and death, between physical and superphysical, between human and superhuman – is what attracted Evola to Tradition (but also not only in Tradition, but also in politics, culture, art, personal life). This experience in which the spontaneous immanent detection of metaphysical background reality was the axis of the intellectual and existential the ways of Evola himself, who called him in Taoist terms traditions "The Way of Cinnabar". Hence the preferred choice of topics for his books – tantra ("Yoga of Power"), Zen Buddhism and "vajrayana" ("Doctrine of Awakening"), magic ("Introduction to Magic" as the science of "I"), alchemy ("Hermetic Tradition"), as well as the theme of the sacred understanding of eroticism ("Metaphysics of Sex"). All these works, as well as some political works (in particular, "Ride the tiger", "Onion and finger", etc.), are penetrated a specifically tantric vision of the world, mood and spirit "kaula", a tantric initiate. Metaphysics of Sex"). All these works, as well as some political works (in particular, "Ride the tiger", "Onion and finger", etc.), are penetrated a specifically tantric vision of the world, mood and spirit "kaula", a tantric initiate.

Evola in Yoga of Power very accurately describes the essence of that which can be called with some degree of convention "tantric revolution" or "immanent revolution". Meaning this spiritual phenomenon boils down to the following. As deterioration of the quality of the space environment during general degradation -- from the golden age to the iron age, to the kali-yuga, contacts human, earthly plane with heavenly spiritual levels becoming increasingly mediated, increasingly rare and fragmented. The Divine will move away from the world, hides, veiled. A sacred Tradition rooted in the depths millennia, in periods more normal and more complete with from a spiritual point of view, it strives to preserve the basis of the original knowledge at least in a purely theoretical and reduced form. In other words, even in a nominally traditional civilization a kind of compromise arises between the theoretical approval of the teachings of previous cycles and practical ones the degradation of the cults themselves and the human environment, these cults a practitioner. A kind of traditionalist is emerging "pharisaism", the hypocritical insistence of conservatives from orthodoxy on norms that no longer correspond to anything else realities. Against such "pharisaical" conservatism the energy of "new" traditions – such as Buddhism is directed tantrism, Christianity, etc., the meaning of which can be determined as a Conservative Revolution within a tradition that denies external form and reasserting concreteness transcendental and timeless content. (Note, that's all such conservative-revolutionary traditions are gradual they acquire a purely eschatological character; more about in this see A. Dugin "Metaphysical roots of political ideologies" in "Dear Angela" No. 1, analysis of the essence of "polar paradise" ideologies").

Evola, speaking about tantra, expressed this trend the contrast between "freedom" and "liberation". "Freedom" -- this is a "revolutionary" affirmation of the essential unity of the world and his Principle, the instant marriage of Horror between the immanent and transcendental, which despite all the illusion radical division characteristic of the "dark age" into in fact, they remain essentially united. "Freedom", as well as "awakening" (or rather "illumination") in some schools "chan" Buddhism cannot be achieved gradually. She either there is, or she is not. If it exists, then it loses everything else meaning. If it doesn't exist, then it won't exist, because it really does no, only for illusion, which in turn is also not exists for the world of Truth. And if there is "freedom", then it is in everything, and not just within the conventional ethical framework moral, ritual or religious injunctions. But the taste of this one "freedom", "insight", radically and instantly changes everything understanding reality in someone who has gone through "revolutionary" initiation. For him there is neither immanent nor transcendental, both coincide for him. All reality becomes a field of forces, living, luminous energy turns into Shakti, which is constant copulation with his Prince, with a male deity. Tantrist a constant partner in this hierogamy, divine marriage. He continuously remains in the state of "clairvoyant intoxication." ("ivresse lucide" as Evola puts it), becoming a "differentiated person", a special being fundamentally removed from the cause-and-effect chain of "sansars", "wheels of Existence". This "freedom" is not only denied slavery of "samsara", but also the very idea of "liberation", since such "liberation" is in itself nothing more than an illusion.

The magic of "awakening", the heroic initiation of the instant insight is the central point of traditionalist insight evola's worldview, which explains his addictions and antipathies in the sphere of tradition (and in particular his polemics with some supporters of the Right Hand Path). In principle, Conservative The Revolution of the Spirit, the total expression of which Evola saw in tantrism is a necessary and fundamental Act of any a full-fledged being, following the path of initiation and spirituality implementations. If esotericism does not produce with the essence of man phenomena similar to that break in consciousness and radical the Transformations spoken of by the Tantra texts, if the operational, magical, light side of reality is not opens to the initiate in its grandiose volume and the all-pervasive power element, we always have the right to doubt or as the very initiation, or at least put it under the question is spiritual realization. Even in the realm of esotericism, like this paradoxically, there may be a "pharisaical" complex, etc moreover, there is every reason to believe that in the latter times, namely in this era we live, such a complex it is extremely common.

The path of Evola, the path of the immanent tantric revolution, Conservative Revolution, radically different from the feeble-minded neospiritualism, in which the base and primitive psychic forces are seen as the crown of the esoteric perfections, and dark impersonal spirits are mistaken for "light messengers and guras" and from the sterile academic traditionalism, where the underdeveloped existentially, the professors scrupulously analyze and they systematize initiatory and esoteric doctrines, no having not the slightest idea about light nature alone transcendental "vajra", but also about the elementary inhabitants and landscapes of a slender world so close to our phisical one realities. Tantra

– is a kind of Third Way insisting on the specificity of experience, but insisting on it on radicalization, transcendentalization of this experience, not content with neither the abstractions of the "traditionalists" nor the feeble-minded obsession of "cosmists" and neospiritualists.

Tantra – is the path of sex, but sex understood superhumanly ontologically, metaphysically. Not banal sexual intercourse physical man with physical woman, but transcendental the copulation of the divine couple, Shiva and Shakti, is the essence tantric experience. Moreover, the practice of tantrism is by no means reduces to ritual, magical and initiatory sexual acts. Tantrist is constantly in the "sacred" element passions', in the intoxication of the initiatory intercourse between reality and its metaphysical principle, independent of what it is he is also involved in whose company he is currently in. And maybe there is no one except Julius Evola who is with him depth, reliability and competence could describe, to explain and interpret this tantric experience, its doctrinal premises and its practical, technical character. Evola's texts – are not just academic descriptions the phenomenon of tantrism. This is an initiative text in itself, yes as its author, he was not just inquisitive and scrupulous an orientalist scientist, but an initiate, a practitioner and a metaphysician "differentiated person", "kaula", who belonged to the secret chain of the "awakened".

Below we offer a translation of two chapters from Julius Evola's book 'Yoga Might' in which a description of the most essential is given sides of the Tantric tradition.

DEAR ANGEL

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In the footsteps of Jodalbaoth (1996)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

"Russian Thing", Arctogea, 2001

IN THE FOOTSTEPS OF JODALBAOTH

"While attending meetings, I learned that this anarchist group was purely mystical in nature. It talked about the dualism of nature, good and evil, that good is the first stimulus of life - and good can only win if it finds enough of its champions. A very complex philosophical and mystical preparation is required for man to be his enforcer'

V.I. Dream from «Detailed autobiography»

The simple life of Vladimir Ivanovich Sno

While looking through the archives of the OGPU about the activities of mystical organizations in Soviet Russia in the 20–30s, I came across the case of one young man. It immediately became clear to me that this time we were dealing with something extraordinary.

He was born in 1901, as soon as the twentieth century began. Lower than secondary education. Profession – retoucher. This alone would be enough. Profession – retoucher. He works with black and white, blackens black, lights white. Of course, this does not require a complete secondary education, but, nevertheless, let's think about – what inclinations do you need to have in order to choose such a profession?

Having been born in Simferopol and lived there for a certain period of time, our hero goes to Yalta. There, in front of the whites, he acts as a witness on false charges of subversive activities against a group of 11 Bolsheviks. As a result of his slander, 6 people were shot, 5 were sent to hard labor. The young man superbly solves the magical problem of the alarming number 11. (He later confesses everything.)

But that's not all. In 1924, he appears in Moscow and joins not just anywhere, but the «Order of Light», a mystical-communist Templar organization – occult society taken by the anarchist Karelin from Europe. Much has been written by serious authors about the mysterious «Order of Light», about its identity (or non-identity – this is in question) with the mysterious powerful lodge «Hermetic Brotherhood of Luxor», which inspired all modern neospiritualistic movements and had a hand in itself «Golden Dawn». Anarchist «Order of Light» Moscow Templars from the Kropotkin Museum, does he have anything to do with this? Based on some details, you can think that it has, but indirectly. However, this is a different story. The only important thing is that our hero ends up in this organization.

From all the testimony in the case of the «Moscow Templars» it is clear that Vladimir Ivanovich Sno, and that was the name of the young retoucher (we will understand the meaning of this name in the future), came into this environment completely by accident. It's just that nothing worked out for him in Moscow (apparently, in Yalta too), so he was brought to the anarcho-mystics. Most likely, when discussing occult topics, in between harsh criticism of the demiurge, they gave sandwiches and tea. A researcher of this story and a relative of a married couple who were active in the «Order», Nikitin gives the following description: «... V.I. Sno was an eternal loser, a sick man who sought care and guidance. Neither his life, nor his service, nor his personal life developed in Moscow.»

The same Nikitin, referring to the archives, gives the last and most important detail – «Sno wanted it «to be filled with content». Stop! This is the most important thing. The key to a mystery of incredible importance.

Small idiotic avatar

There are many cases in history when, under the guise of an earthly personality, an ordinary person, some other entity, of a much higher (or lower) order, wanders and acts. These are incarnations of subtle spirits, prophetic souls, chosen higher beings. They perform feats, predict the future, fight with earthly princes, demonstrate miracles of asceticism, conjure and heal. Sometimes they create giant empires, sometimes they spend their whole lives in a hole, a barrel, a cave. Sometimes they bring an excess of goodness and light, incompatible with ordinary Adamites. In other cases, they exceed the lower limit of degeneration and sin available to people in terms of atrocities and vices. There is always a strange trail behind them, a trail on the other side, like the preterohumanoid tail of an invisible planet. When they leave the human world, a star goes out in the sky – in its northern or southern limit –. These are – avatars. Small or large. Good or sinister. But in addition to this classical intervention in our reality of higher forces, there is another, rare, practically absent, infinitesimal in probability, situation when not bad, not good, not higher, but not lower, is embodied, although at the same time it has nothing to do

with the world of people and the banal mechanical economy of Adamic souls. This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? But in addition to this classical intervention in our reality of higher forces, there is another, rare, practically absent, infinitesimal in probability, situation when not bad, not good, not higher, but not lower, is embodied, although at the same time it has nothing to do with the world of people and the banal mechanical economy of Adamic souls. This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? But in addition to this classical intervention in our reality of higher forces, there is another, rare, practically absent, infinitesimal in probability, situation when not bad, not good, not higher, but not lower, is embodied, although at the same time it has nothing to do with the world of people and the banal mechanical economy of Adamic souls. This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? an infinitesimal situation in probability, when not bad, not good, not higher, but not lower, is embodied, although at the same time it has nothing to do with the world of people and the banal mechanical economy of Adamic souls. This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? an infinitesimal situation in probability, when not bad, not good, not higher, but not lower, is embodied, although at the same time it has nothing to do with the world of people and the banal mechanical economy of Adamic souls. This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches? This is a form unknown to the occult-religious mainstream – the so-called «idiotic avatar», which only Lovecraft and Mamleev vaguely guessed about. What does she mean in her transcendental indifference? What does he talk about tongue-tiedly to citizens who do not even have a distant idea of the true fatal, fatal depth of the phenomenon that inhabits and «walks between them», sniffs, drinks tea and sandwiches?

I have no doubt that Vladimir Ivanovich Sno, a retoucher and false witness, was just such «an idiotic avatar». I am convinced that he is somehow responsible for the reality into which you and I are immersed. He – the most important part of the demiurge, the creator of the material world, the part that was not needed in the main creation, remained untouched, free from the formidable large-scale greatness of everything else. This is a piece of the creator's brain that slept through the most interesting things and remained out of the game. But since everything in the history of mankind must be realized, then at the end of time this sleepy transcendental spark, this meaningless element, this forgotten preontological ball on a schedule – more precisely, having come to their senses – was thrown into the immanent world, into Yalta, then into Moscow.

What news did the little lost demiurge, Vladimir Ivanovich Sno, bring us?

«Fill me with content». – Here is the first and last law of Sno, the strange news of the awakened – there is no reality simulating that she is about to wake up –. A voice from spheres so distant that it is a burden even for the highest archangelical pillars of the hierarchy to remember them.

«Fill me with content», that will be the whole of the law!

There is no doubt that it is Vladimir Ivanovich Sno who is the true architect of our Universe, and she, in turn – its direct continuation. The same unsuccessful, unworkable, stupid, harmonious only when it manages to triumphantly establish a flat ontological tautology – like «Ehei asher Ehei» (never wondered how blatantly banal this Old Testament truth is?). Our universe, both in its best and worst manifestations, cannot help but come from the pocket of a Simferopol young man, with a slight (most likely simulated) craving for anarcho-mystical knowledge.

I can imagine the Solonovich couple who headed the Order of Light after the death of Karelin «, when they instructed Sno in the theory of Jodalboath. Solonovich addresses the crooked, nondescript, extremely pointless provincial youth: «Larves are crawling in the footsteps of Yodalboath, and demonic dirt is dirtying the souls of people and their lives...» Who is he telling this to? Hasn't the subtle esotericist Solonovich realized that he is in the presence of the one he so passionately criticizes? That his idiotic interlocutor will be higher than the non-existent Countess Sprengel herself or other persons who founded the highest – on the verge of the otherworldly – degrees of operational-magical societies?

Many people will crawl in the footsteps of Vladimir Ivanovich Sno, and quite a few will do mischief too...

At the epicenter of hypnosis

In case No. 103514, in accordance with Articles 5810 and 5811 of the Criminal Code of the RSFSR, Vladimir Ivanovich Snoh was convicted in 1930. He confessed everything. Then his mark on history is lost.

It was never filled with content. Don't you understand that in the world that Sno built, some important element was confiscated, «content», which was so persistently discussed –maybe only once, but what a time it was! – Vladimir Ivanovich himself said...

Don't you understand that our existence is taking place at the epicenter of a grandiose deception, that we are – in the center of hypnosis, in chains of stuffy clown charms, that we are simply picking at the teeth of the fillet essences of the inner circles of the other world...

Are you really...

Published in the newspaper "Limonka" in 1996.

Interpretation of the Symbol of Faith (2000)

A.G. Dugin / Dear Angel / Web Archive

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"Dear Angel" №1, M., 2000

ESOTERIC, INITIATIVE AND METAPHYSICAL INTERPRETATION OF THE ORTHODOX CREED.

Faith Symbol text:

1. "I believe in one God the Father, Almighty, Creator to heaven and earth, visible to everyone and invisible.

2. And into one Lord Jesus Christ, the Son of God, Only Begotten, Like the Father born before all ages; Light from Light, God is true from God True, born, uncreated, consubstantial with the Father, by whom all things were;

3. For our sake, man and ours for the sake of salvation, who came down from heaven, and incarnate from the Spirit of the Holy and Mary Virgin and become human;

4. Crucified under Pontius Pilate, and suffering and buried.

5. And he rose again on the third day according to the Scriptures.

6. And he who ascended into heaven and sat at the right hand of the Father.

7. And pack a degree with the glory of judging the living and the dead, Yegozhe There will be no end to the kingdom.

8. And in the Holy Spirit, the Lord, the Life-Giving One, who is from the Father going on, Izha with the Father and the Son, I will be pleased and glorified the verb prophets.

9. The Holy, Collegiate and Apostolic Church are united.

10. I confess one Baptism for the remission of sins.

11. I tea the resurrection of the dead,

12. And the life of the next century. Amen."

INTERPRETATION

Point 1. "I believe in one God the Father, Almighty, Creator heaven and earth, visible to all and invisible."

One God. Transcendental principle. Primordial Absolute.

Creation – First Division: Heaven – Earth. Between them – host creatures Manifestations of the obvious and secret, visible and invisible "all". Total and Absolute Cause. The main postulate is powerful be interpreted in a way that is convenient at this stage theological statement: both as Creation (alienation) and as Manifestation (self-discovery). From the first interpretation (Creation) is being brought out dualistic-creationist-exoteric perspective. From second interpretation (Manifestations) – prospect of affinity The First Principle and its Revelation in the form of Genesis. (It corresponds to the doctrine of "wahdat-el-wujud" in Islam, i.e. immanentist-esoteric approach). Orthodox contemplation tends to ensure that even this principle of Creation to be attributed to "Manifestation", but the main line is both eastern and western theology still insists on "Creation" as alienation, following the Jewish theory. Otherwise theological a series of "functions" of the hypostases of the Holy Trinity – Creation, Birth, Exodus – in the sense of their "non-merger" is simply not it would make sense (just as such a division in does not make sense islamic esotericism, where Allah never appears at all like a distant Creator, but always like a close and inner one hidden Subject, "Friend", according to the terminology of some sufi schools.) just not it would make sense (just as such a division in does not make sense islamic esotericism, where Allah never appears at all like a distant Creator, but always like a close and inner one hidden Subject, "Friend", according to the terminology of some sufi schools.) just not it would make sense (just as such a division in does not make sense islamic esotericism, where Allah never appears at all like a distant Creator, but always like a close and inner one hidden Subject, "Friend", according to the terminology of some sufi schools.)

Christian hierarchization of three terms: Creation-Father, Birth-Son, Exodus-Holy Spirit (obviously the Father is here the active principle is in every sense, and the Son and the Holy Spirit are passive in relation to the Father, –this is so especially in Orthodoxy) gives three steps of possible relations Cause – Effect, Principle – its Implementation, from the most alienated relationships Creator-Creation (pure exoteric dualism), through partial alienation, but at the same time "blood" kinship The birth of the Son (the Son is one with the Father, "all things were with him," and separated from it, i.e. He – independent Subject, – this it is equivalent to establishing an intimate point in the rejected Creation proximity to the Creator, where the Law of Alienation is violated) and, finally, to pure Manifestation, the Exodus of the Spirit, i.e. to the outpouring of the Creator Substance itselforganizing in parallel Creation Manifestation, i.e. Blagodatny, light Space, no having lost connections with the Cause, the Cosmos of Causes (pure esotericism, affirmation of Divine Unity and Oneness, mystery "tawhida" in Sufism). This is how Christian

dogma establishes three steps of the path from distance to proximity and discovers in itself abundant completeness of initiation and its main stages.

The first stage – the first point of the "Formula of Faith" – is postulating on the other side of his organized Being Reasons. Affirmation of the Transcendental Principle. Still in absolutely apophatic (negative) terms – Creator not equal to Creation. Next, a movement to logically follows to the cherished uncreated center of Creation – the Son, and finally complete union with the Father in the vastness of the Holy Spirit, -- it is in this sense that one must understand the words of the Apostle John Theologian "God is Spirit.". This is the basic logic of the Orthodox christian initiation. And all this is concentrated already in the first point of the "Symbol of Faith". Other points explain it more particular aspects.

Point 2. "And into one Lord Jesus Christ, the Son of God, Only Begotten, Born of the Father before all ages; Light from Light, God is true from God True, born, uncreated, consubstantial with the Father, who is all ex;"

Father – Transcendental God. Christ – Word, Master, Lord, Immanent Center and Sovereign. He – is uncreated and born "before all ages" because it has no common measure with alienated Creation: He is always with the Father as the Logos of the Father. He is -- order of Creation. He – is the essence of Heaven, the Organizer of the Earth, spiritualist of the visible and the invisible. He – uncreated Axis, permeating Creation from the very top to the very bottom. Upstairs He – The Word, Son. In the middle – Christ, the Anointed, the Messiah. Below – Jesus the Man, Son of Man. Therefore already in a principled and premature description of the birth of Light from Light, the Son is called not only "Christ", but also "Jesus". The uncreated Axis of the World timelessly touches the earth where it is secret Name – "Jesus". This name exists before the Incarnation. Ono given to the Word immediately at a timeless Birth. Middle world, where the name Christ shines – this is the world of the "visible and invisible", especially "invisible", spirits, slender entities, souls.

At this stage of the "Symbol of Faith" we have the Creator and Creation from the first point, and the arranged but alienated Creation permeated from now on by the uncreated Axis, the Axis of Salvation. Inside Creation is paving the way beyond it. Jesus said, 'I --is the Way and the Truth.' Son – is the way beyond Creation. Here it is already quite obvious that in the first point, since it is followed by the second, Creation meant alienation, but right there a way to overcome this alienation is also given. Father – that's just it God and Almighty. Son – is also God and Master. The first one purely transcendental, second – transcendental-immanent, or, more precisely, immanent-transcendent.

Point 3. "For our sake, a man and ours for the sake of salvation, one who came down from heaven and incarnate from the Spirit of the Holy and Mary Virgin and become man;"

The third person of the Trinity appears – Holy Spirit, although speech continues to walk about the Son. (The 8th is dedicated especially to the Holy Spirit point). Dogma of the Incarnation. Logic: The Son descends from Heaven, where It was called "Son", the Word. But He does not incarnate on Earth directly, but from the Holy Spirit. So, in the middle world -- among the "invisibles", where his name is "Christ", occurred some fusion, combination with the Holy Spirit, the Light By space. There's a secret here. On the one hand, initiative and contemplative Orthodoxy, discarding the "filioque", states, that the Holy Spirit proceeds only and directly from the Father, that exactly corresponds to the logic of initiation (as we saw above), its the final stage, where "God is Spirit" himself. On the other hand, the The Holy Spirit often replaces the Son in Genesis, Comforts Genesis ("The Comforter", "Paraclete") when the Son hides or foreshadows his arrival when the Son has not yet revealed himself (i.e. "verb prophets"). This means the Holy Spirit, the Lord, the Life-Giver, abides and "above" the Son and "below" Him. Their relationship is constant they change depending on what plane of Genesis we are talking about. Then He serves as the heavenly conductor of His Incarnation, i.e. replaces him with the "Father", then, on the contrary, "replaces" Himself through flames that descended on the apostles after the Ascension, i.e. "descends" when the Son "rises", and etc. Initiatively, we can say that the Holy Spirit stands between Father and Son, and between the Son and Creation. Inside Creation He is always "invisible" in "visible". Therefore in the incarnation of the Son, the Holy Spirit replaces everything invisible in him essential dimension. – In the middle world, the Son-Christ is clothed in the "clothing" of the Holy Spirit as He moves here to discovery in the most "created" part of Creation, in itself "visible" from the worlds.

The Mother of God is also mentioned here in paragraph 3. So She is must also be associated with the Holy Spirit. That's right. Firstly, in Hebrew the word "spirit", "ruach" – is feminine. Secondly, the Virgin Mary is a "representative par excellence", like the Holy Spirit, the replenishing "intermediate" functions, "comforting, coming, predicting." Thirdly, the Virgin Mary -- this is light Space. They apply to it in troparia many definitions of the Holy Spirit. Fourthly, the Mother of God after the Dormition, she becomes the leader of the Angels in place fallen Dennitsa, and the angelic worlds – worlds of the invisible -- traditional patrimony of the Holy Spirit.

In addition, the Virgin Mary – is the Earth, human substance the Lower Limit of Creation. Here Jesus becomes human. Flesh the Word and Christ become, as well as the pre-existent "earthly" name Jesus. This act shall finally approve and, the most important thing is that everything is revealed and becomes "visible" The axis of the World, and this means that the possibility of Salvation is given to everyone, and even to the lowest stages of Creation – "people". "I came to save the dead."

The first three points of the "Symbol of Faith" give an absolute and complete the image of Metaphysics, and also indicate the entire essence of initiation in its fundamental stages. Salvation (initially understood as "liberation from Creation", as "The Most Natural Deity") people are carried out in three stages:

--Involvement in the incarnate uncreated Axis of the World through The Holy Spirit (remember that he is between Creation – in in this case, between people, creatures, and the Son, Jesus A Perfect Man, a New Adam). This is – a sacrament The Eucharist, which must also be material (because we are talking about of the lower world and of the manifestation of the Son in such a world (and intangible (because the laws of parallel apply here The Cosmos, the invisible Light World, the power of the Holy Spirit);

--Through the flesh and blood of Jesus, the union with Christ, with the pure and over-material Holy Spirit himself to yourself, and not with its manifestations. This second stage may be called "putting on the veil of the Holy Spirit," "spirituality." flesh." This is – actual identification with the Son in all his Divine and Light Fullness, this is – "Birth" from above, transition from a state of creation to a state of birth;

-- Absolute fusion with the Father through the departed Holy Spirit (which is "between" the Father and the Son), turned inward, "entering" this time back into the Father, which is not available either created, not born, but only "descended". What is created cannot become uncreated, what is born cannot become unborn, but what comes can come back. That's why Catholicism, by introducing the Filioque, lost the key to the highest mystery christian initiation and the foundation of its apophatic Metaphysics, crowned by the prospect of the "ascension" of the Spirit Holy to the Father after the exodus. Dionysius the Areopagite called this is a "circular movement of the Spirit.". This is – absolute return to the first point of the "Symbol of Faith", because there is nothing left here except for the One God the Father, the Almighty, in his inner the only and unified dimension.

Point 4. "Crucified under Pontius Pilate, and suffering and buried."

The chain of indulgences ends here. 4 – end number. $1+2+3+4=10$, those. again 1, because. $1+0=1$. From Father to Son, from The Son-Light through the Holy Spirit to the Son-Man, and finally the Son Human reaches the lowest point of the lowest of worlds: suffering on the cross and "burials". Sky descends into the Earth, Upper into Lower, First into Last. God becomes not only Human, but injured and dead A person. Of the 7 points of the "Symbol of Faith" dedicated to the Second Hypostasis, Son, this is the third point. He was born before all ages (1st point of the Son), incarnated (2nd point of the son), died

and was buried (3rd point of the Son). If the first three points of the "Symbol Faith" as a whole – this is the completeness of Metaphysics as such, then the first three points about the Son, i.e. 2nd, 3rd and 4th, – this is completeness Metaphysics of the Word, Axis of the World. If in the logic of general Metaphysics Father, the very fact of "Incarnation" is the achievement of the lower limit, then in the logic of Metaphysics of the Son is such a limit "burial". Triad of Creation and Father: Creator – Heaven – Earth. Son Triad: Heaven – Earthly Life – Earthly Death. For the Christ's actual initiation Cross with the deceased Jesus Christ is a key point because the lower limit has been reached here cycle of Words. Earthly Death – is the foundation for Christian realizations, which is why she is so often mentioned in the texts of prayers. Suffering generally becomes an initiatory imperative for spiritual Christians. It is important to understand Suffering not morally, but "technically", as a requirement of realization spiritual practice, associated with the special Metaphysics of the Son. (Same initiatory the meaning is "Suffering" in Shiite gnosis related to the martyrdom of Imams Hassan and Hussein, from where, in specifically, the mystery rite "shahsei-wahsei"). Burial the body of Jesus Christ removed from the Cross means that turning point the point from which the initiative begins elevation.

In the same place of the "Symbol of Faith" in accordance with the metaphysical logic should place the plot about the "descent of Christ into hell", for which the canonical "Prayer to the Honest Cross" says in the following terms: "Jesus Christ, without decay to hell descended, and trampled upon the power of the devil, and gave it to us (...) His Cross is Honest." Death on the cross and burial are unambiguous here they are associated with leniency to hell, that is, with achievement The axis of the World, the Word of the last bottom of Creation. Hell appears as if an extension of the human world downwards, although the location of hell under the human world, as another lower plane of Being, has the meaning is only for "people". For the Word and the human world itself there is essential hell, and what seems like hell to people is for The Son is nothing more than horizontal (not vertical!) the limit of the human world itself. For this reason the theme of the Son's indulgence in hell is not particularly captured in the "Symbol of Faith.". The burial of Jesus in human reality is metaphysically reaching the center of hell.

Point 5. "And he rose again on the third day according to the Scriptures."

Point 6. "And he who ascended into heaven and sat at the right hand of the Father."

The 5th and 6th points reflect two phases of initiative ascending the Christ cycle after reaching the lowest point. This cycle takes up 5 points in all: the first two describe stages of leniency, the 3rd is a turning point, and the last two they talk about an ascent to the original state. Resurrection Christ – is the overcoming of Earthly Death and the absolutization of Life, and also the eternal union of the Man Jesus with Christ. Here the name "Jesus" is revealed not only as pre-existing, revealed and remembered from now on on earth, but how timeless saving sacred formula ("mantra" c hinduism). Whoever pronounces this name is already potentially saved. Now the Axis of the World is actualized throughout the Earth (in

everything the extremely lower world) and in all the invisible, because at the moment Death of Jesus "the veil in the temple (separating the visible from (invisibles) burst." The 5th point is the fourth in a row purely Christ's cycle.

The 6th point means the union of the risen Jesus not only with Christ, but also with the Word-Son himself. Thus finally the entire Unity and Oneness of the 2nd hypostasis is updated, and "prior" pre-eternal and timeless state "collapses" during and Creation and draws Creation into the grace of Christ, the Son's economy, "adopting" Creation through the Son and putting an end to the division between Creator and Creatures. The completeness of the Christian cycle is in fact destroys Creation (as alienation): "I have conquered the world.". Now there is either "the adopted" and "our own" ("the Lord knows his own"), or Earthly Death. Jesus Christ, the Son of God, does not "sit down at the right hand." one, but incorporating everything that could be saved, everything overshadowed by the earthly name "Jesus", angelic name "Christ" and heavenly name "Word". This is – the crown of Christian initiation and completion of Christian Metaphysics.

Point 7. "And pack a degree with the glory of judging the living and the dead, His own There will be no end to the kingdom."

The mystery of the delay between Christ initiated and a macrocosmic, all-being demonstration of this. Why "paki", "once again, again"? A kingdom that has no end anymore achieved and already arrived "within", after full implementation initiatory cycle of the Word. But here they are introduced into Metaphysics considerations of time, a special eon is postulated, lasting from historical moment "under Pontic Pilate" before the eschatological moment when Christ "paki comes from it's a matter of glory to judge." This creates a new group of sacred theses consisting of 4 points of the "Symbol of Faith" - 4th, 5th, 6th, etc 7th. "Crucified, suffering, buried – resurrected -- ascended to Heaven – Packy Coming. This is – aeon historical Christian Tradition, eon of the Church. First, a derogation of the Principle his suffering, "the Last", right up to disappearance. Then a weak revival (even some do not believe in it apostles), Resurrection. Then the Ascension, an invisible triumph. AND, finally, the threatening grace of the Righteous Judgment, it began to be implemented already from Pentecost, from the moment condescension on the apostles of the Holy Spirit. These fire tongues are - heralds of the Last Judgment alive and dead, Judgment by Fire and With a sword. Christian historical cycle – Court's pre-arrangement, when the belittled and the afflicted are found greatest and most active, Savior Almighty, Judge in Glory. since condescension on the apostles of the Holy Spirit. These fire tongues are - heralds of the Last Judgment alive and dead, Judgment by Fire and With a sword. Christian historical cycle – Court's pre-arrangement, when the belittled and the afflicted are found greatest and most active, Savior Almighty, Judge in Glory. since condescension on the apostles of the Holy Spirit. These fire tongues are - heralds of the Last Judgment alive and dead, Judgment by Fire and With a sword. Christian historical cycle – Court's

pre-arrangement, when the belittled and the afflicted are found greatest and most active, Savior Almighty, Judge in Glory.

The initiatory Christian cycle ends at point 6. Historical Christian eon of the transition of the weak into the strongest and subsequent "proof of Power", phenomenon "Spas-in-Forces", unfolds from point 4 to point 7. This – is also initiation, only of the third order - Is not the metaphysical initiation of the Father, (paras. 1-3), not pure Christ's, "Christ's" initiation of the Son (paragraphs 2-6), but "cyclic" initiation, ecclesiastical initiation promise-fulfillment, challenge-reward, based on belief in non-obvious metaphysically realities, starting with belief in "historicality" of the Incarnation (paragraphs 4-7).

Several can be cited to explain this third initiation esoteric concepts. Some initiatory doctrines the Incarnation of Jesus Christ is associated with the symbolism of the planet Mercury, called Boddhi in Hinduism, which means Heavenly Intelligence, Logos. In particular, this correlation of Christ with Mercury is present in Islamic esotericism. But on the other hand on the other hand, the sunny symbolism of Jesus is also completely obvious Christ. To this we can add the fact that jewish tradition often swaps the angels of Mercury (Raphael, "Healer of God") and the Sun (Michael, "Who like God"). Mercury is the closest planet to the Sun, and therefore, symbolically, it is Mercury that serves as the "mediator" between the Sun and the rest of the planets. Based on these considerations we can say that the Incarnation of Jesus ChristChristmas, his First Appearance was "mercurial", "preliminary", "saving-warning". His Second The coming in Glory will be final and "sunny", "decisive". The entire cycle of historical Christianity, the entire eon from The first before the Second Coming of Christ can be likened "Great Work", that is, making "Gold" from "Mercury", since the planet Mercury corresponds precisely to "Mercury", a Sun – "Gold". This is the mystery of the church orthodox, spiritual and liturgical Alchemy. The entire cycle of historical Christianity, the entire eon from The first before the Second Coming of Christ can be likened "Great Work", that is, making "Gold" from "Mercury", since the planet Mercury corresponds precisely to "Mercury", a Sun – "Gold". This is the mystery of the church orthodox, spiritual and liturgical Alchemy. The entire cycle of historical Christianity, the entire eon from The first before the Second Coming of Christ can be likened "Great Work", that is, making "Gold" from "Mercury", since the planet Mercury corresponds precisely to "Mercury", a Sun – "Gold". This is the mystery of the church orthodox, spiritual and liturgical Alchemy.

Point 8. "And in the Holy Spirit, the Lord, the Life-Giving One, who is from the Father going on, Izha with the Father and the Son, I will be pleased and glorified the verb is prophets."

The Holy Spirit closes the paradigmatic Trinity and intra-trinity dogmas. 8 – number of perfection, number of Paradise, symbol of the Burning Bush. The Holy Spirit is mentioned in the third the point

where the listing of hypostases ends with Him the perspective of metaphysical initiation, and here He fails the line under all cycles. It appears in three forms: 1) emanating from the Father (his most mysterious and inner trait); (2) Admired and glorified with the rest of the hypostases of the Trinity, -- this characterizes his external status in relation to Creation, and, finally, 3) who spoke the prophets, means responsible for the types of contacts between the otherworldly and the otherworldly (compare Him role in the Incarnation), i.e. the most immanent aspect Divinity ("like everywhere, and do everything"), the very external aspect, coinciding with the Manifestation itself in its symbolic, the qualitative, essential side, right up to historical connection with the prophets. Position 8, being the last among the hypostases in the "Symbol of Faith" is the Saint Spirit with eschatology, with the end. Point 8 also goes straight behind mention of the Last Judgment and the coming Kingdom. In addition, the essence of the prophecies of prophets, especially Christian ones perspective, -- this is a notification about the coming coming of Christ and the complete discovery of the fertile "born" nature of the world, about it light Salvation from alienated creation. Therefore the Final The kingdom that "paki is coming" will be the Kingdom of the Holy Spirit the era of the Holy Spirit. And at the moment of the Last Judgment, cleansing The fire of the Lord will be the Flame of the Holy Spirit. He will condescend to reality in the form of Heavenly Jerusalem. up to historical connection with the prophets. Position 8, being the last among the hypostases in the "Symbol of Faith" is the Saint Spirit with eschatology, with the end. Point 8 also goes straight behind mention of the Last Judgment and the coming Kingdom. In addition, the the essence of the prophecies of prophets, especially Christian ones perspective, -- this is a notification about the coming coming of Christ and the complete discovery of the fertile "born" nature of the world, about it light Salvation from alienated creation. Therefore the Final The kingdom that "paki is coming" will be the Kingdom of the Holy Spirit the era of the Holy Spirit. And at the moment of the Last Judgment, cleansing The fire of the Lord will be the Flame of the Holy Spirit. He will condescend to reality in the form of Heavenly Jerusalem. the Saint binds Spirit with eschatology, with the end. Point 8 also goes straight behind mention of the Last Judgment and the coming Kingdom. In addition, the the essence of the prophecies of prophets, especially Christian ones perspective, -- this is a notification about the coming coming of Christ and the complete discovery of the fertile "born" nature of the world, about it light Salvation from alienated creation. Therefore the Final The kingdom that "paki is coming" will be the Kingdom of the Holy Spirit the era of the Holy Spirit. And at the moment of the Last Judgment, cleansing The fire of the Lord will be the Flame of the Holy Spirit. He will condescend to reality in the form of Heavenly Jerusalem. the Saint binds Spirit with eschatology, with the end. Point 8 also goes straight behind mention of the Last Judgment and the coming Kingdom. In addition, the the essence of the prophecies of prophets, especially Christian ones perspective, -- this is a notification about the coming coming of Christ and the complete discovery of the fertile "born" nature of the world,

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And besides, the eschatological function of the Holy Spirit is also in the fact that he, having departed, must enter the Father.

Point 9. "Into one the Holy, Cathedral and Apostolic The church."

This is where the extra-Trinity dogmas associated with the cycle begin historical and ritual Christian eon. They develop 4 points of the Christ cycle, but no longer from the position of Christ himself as a subject – buried, baptized, ascended, paki the future, but relatively "man", for the sake of whose salvation He incarnated, and in general from the position of all saved beings and creatures. Church – cathedral, because its meaning is to gather in yourself the light elements of Creation, which can and should be "adopted", "born from above". Church – these are "visible", "invisible", earthly and heavenly, participating in the uncreated the relationship between the Son and the Father. She is one as one Son, and holy as the Holy Spirit, which is the fabric of everything "the Exceeded and the Uncreated", which leads to "Born" and that he returns the Born to the Parent. Apostolic it is in the sense of its "messenger" mission in a brief (by) divine standards) period of the Christian eon, as well as because she is "angelic" ("angel" and "apostle" in Greek) likewise they mean "messenger").

In addition, the cycle of the Church historically began with the apostles therefore, the epithet "apostolic" is used in fourth place. Historical meaning – the latter among other more important ones.

Point 10. "I confess one Baptism for the remission of sins."

Baptism is the first stage of resurrection from the dead. It's -- Second Birth. The church arose around the Cross (point 4) The "symbol of Faith" is like paragraph 9). Resurrection from the dead Christ is like the baptism of men (clause 5 is like clause 10). Baptism -- is also the main implementation of the initiatory transition from the state of creation to the state of "adoption". In this ritual for the only time in your life (not counting optional for all marriages and weddings) the believer is introduced into the altar, in Holy of Holies. Baptism -- is the first and main initiative a step inside the Church, towards its center, and historically -- this is the first the Church's step towards the nations.

Point 11. "I'm tea for the resurrection of the dead."

Resurrection from the dead is similar to Ascension for humans Christ. This is -- the last stage of the church cycle. Church exists from the apostles to the resurrection from the dead. S by reaching this point, history is abolished and there is only one initiation and Metaphysics. Those who are resurrected observe Heaven, the Father, and Sitting at His right hand. Explicit relationship of paragraph 11 to paragraph 6.

Point 12. "And the lives of the next century. Amen."

"Life of the Future Century" -- quality inherent in categories of the Kingdom Without End (clause 12 -- clause 7). It's complete and the final "drawing" of history into the Spirit. This is also the end Churches as a "transitional" reality between "creatures" and "children" By God. The life of the next century -- is not just a new cycle. It's -- the absolute end of Creation is the triumph of the Spirit, the outgoing and "returning", and moreover, doing "everyone children" ("be like children ") the One Son, and the Son -- the mysterious the path leading to the Father, by which He once "was all.". This one the Christian metaphysical "future age" is the Transcendental Kingdom, that's why he "really" won't "have." the end' which those who believe do not understand what Christianity simply forgot about the doctrine of cycles and identified the end of one of them cycles with the end of the whole world. Who has it, but "ours" orthodox "future century" There will be no end, and "time", by in the words of the Holy Apostle John the Theologian, then also "not will".

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A. Dugin

Conservative Revolution,M.,1994

INTRODUCTION TO POLITICAL SCIENCE (Short Course)

Currently, our society has entered a special period of acute political politics confrontations, when it is necessary to finally come to more or less unambiguous ones definitions regarding such fundamental concepts as "right", "left", "democracy", "liberalism", etc. Confusion in political definitions today it is so great that paradoxical situations constantly arise when communists are among the "right", and "democrats" are among the "fascists" etc No matter how specific our political conditions may be, everyone but in these definitions there is a rather unambiguous logic, which is universal both for foreign countries and for our country. Let's try clarify some aspects of the "ideal" political picture and find them correspondences in our political life.

"Right" and "left"

There is confusion regarding the division of political forces into "right" and "left" it exists not only here, but also in the Western world. The reason for this confusion the fact is that "right" and "left" can be defined in two rather different ways spheres - in the political-cultural sphere and in the economic sphere. Often "right" and the "left" in the economic sense does not at all coincide with the "right" and "left" in a political-cultural sense. This sometimes leads to paradoxical situations and vulgar confusion.

At the cultural and political level, the "right" are those forces and parties that insist on preserving national, political and state traditions characteristic of a specific people, a specific society. "Right", like this thus, they coincide with conservatives in a cultural and political sense. "The Right" they defend continuity with the past and consider it necessary to preserve it at any cost the identity and identity of the historical community on whose behalf they are they perform - be it a state, a nation, an ethnic group or a political system. Before the October Revolution, the classic "right" were monarchists and supporters the Orthodox state and opponents of bringing to Russia those alien to its history western cultural and political values. In this sense, "right"it is possible it would be nice to name the communist conservatives of the perestroika period, who they insisted on preserving Soviet state and political traditions contrary to the "Westernizing" orientation of radical reformers.

Those movements and theirs will be "leftists" at the same cultural and political level ideologists who, on the contrary, strive to move away from national and political ones and state traditions to organize a socio-cultural system on completely new, unprecedented foundations, copied somewhere else place or simply invented. Moreover, these "leftist" political and cultural projects transformations are often built on the denial of right-wing traditional principles. If the "right" puts preserving the old at the forefront, then the "left" strives this old is destroyed, broken; if the "right" wants to provide for their nation identity and historical continuity with generations of ancestors, then "left" they insist on abandoning this identity, on mixing and remaking everyone national, social, religious and ideological foundations, etc. IN THE in this area, the "left" is always focused on removal, blurring, or even the destruction of those natural historical boundaries that constitute uniqueness every people and every state. At the origins of "left" political teachings there is always a desire for "universalism", a desire to equalize all political and social ones manifestations of nations, bring them to a common denominator.

If we move to a purely economic level, we will see what exists here completely different definitions. Those parties are called "right" in the economic sphere which stand for the complete superiority of private property and principle private ownership over collective property - state, national, community, trade union, family, etc. The most complete expression of "right" economic doctrine is the slogan of "absolutely free planetary." market', the laws of which neither state nor national would know no religious boundaries. It was precisely this social structure that was seen as the ideal for the founding fathers of "liberalism" from Adam Smith to von Hayek and Milton Friedman. The slogan of all economic "rightists" has always been the word "privatization".

The economic "left" is directly opposite to the economic "right". Here the "left" advocates the superiority of various collective forms of ownership above the private ones. Moreover, these forms can be very different - from anarchist ones projects of the primacy of rural-communal and trade union property to national ownership or state property of some totalitarian socialist regimes like. Be that as it may, the "left" always stands for "socialization", "nationalization", "collectivization", etc.

So, we got not a two-pole scheme - "right" - "left", but a four-pole one where the determination of the specifics of each ideology occurs in accordance with her preference is separate in the political-cultural and economic spheres. So, in theory, we can imagine all four options combinations of the terms "right" and "left" in political, cultural and economic terms levels. This is exactly the state of affairs we encounter in the real political one picture of societies. Here are some examples.

Le Pen's National Front of France and the extreme flank of American Republicans they are a classic combination of the "right" in cultural and political terms level with the "right" at the economic level. These political parties are standing on the one hand, for strengthening national, cultural and state the traditions of their peoples, and on the other hand, insist on the maximum degree privatization of all spheres of economic activity, including military-industrial complex. Such "twice right-wingers" existed in pre-revolutionary Russia.

Combination of "right-wing" political-cultural tendencies with "left-wing" economic ones we find theses in the Italian fascists and German National Socialists. At the very least, this was the case in their policy documents, which emphasized that these movements stand for the preservation of political and national traditions on the one hand, but for radical economic changes, including nationalization and nationalization of many economic sectors, p other. In fascism, "collectivization" took place in "corporate", "trade union" level, and in National Socialism - at the state level.

"Left" values in culture and "right" ("market", "private property") economics is combined in the doctrines of classical liberalism. Moderate US Republicans and France's center-right are a classic example this ideology. Russian pre-revolutionary liberals and liberal democrats they belonged precisely to this category - they insisted on the abolition of Orthodox-monarchical ones and the national traditions of the Russian state and the adoption of "universal people" values of the "civilized world" (i.e., the "liberal democratic West"), but at the same time, they were radical supporters of private property and moreover, they advocated for the development of an unlimited market.

And finally, the combination of "left" economic trends with "left" political and cultural ones we find orientations in orthodox Marxists, and to an even greater extent among left anarchists. Both of them assumed the abolition of all traditional ones national-political institutions with simultaneous "socialization" and "collectivization" all forms of private property. It can be classic in this sense type of "communist-internationalist".

If we carefully analyze this quaternary scheme, all the visible contradictions the positions and self-determination of the political forces of our society will become quite good explainable and crystal clear.

"Right" and "left" during the period of "Yeltsinism" in Russia

To what ideological category should the political one ruling in Russia today be classified a group? What place does the united opposition have in the ideological alignment? Let's try to outline this picture in the most general terms.

It is quite obvious that the forces that came to power in Russia after August 1991, and which are conditional (and unauthorized, as we will show in hereinafter) is commonly referred to as "democrats", ideologically belonging to "right" in the economic sphere and "left" in the cultural and political sphere. In accordance with the above definitions, it is obvious that the "Yeltsinists" they are clearly against that political, social and cultural the device that has existed in Russia for the last 70 years. But not only that the "traditions" of the socialist period are rejected by the "Yeltsinists", as well those monarcho-Orthodox tendencies that dominated are completely alien in pre-revolutionary Russia. The "Westernism" of today's reformers is the opposite national orientation as Soviet so it is from the royal periods Russian history. (Here a caveat should be made: national orientation Soviet Russia was expressed not so much ethnically as geopolitically and ideologically - in the form of confrontation between the eastern socialist bloc western capitalist.) On the other hand, they advocate immediate "privatization", "private property", "free market", etc., that emphasizes their belonging to the economic "right". It's the similarity economic views underlie what once existed in France definitions of Yeltsin as the "Russian Le Pen", and also fundamentally strange at first glance, Dmitry Vasiliev's support for Yeltsin from the far right referendum. Of course, nuances are also possible here. The most "right-wing" in cultural and political areas (more specifically, the least "leftist" are the "Yeltsinists" (Stankevich, Romyantsev etc.) is not so harsh in cosmopolitan terms and is sometimes allowed certain moderate "national" motives in their performances and programs. On the other hand, some "Yeltsinists" are economically gravitating "to the left." (until recently, Volsky, Rutskoy, Khasbulatov belonged to these etc.), insisted on limiting the "market" and the "privatization" process, the those. were less "right-wing" in the economic sphere than others. And finally, extreme and most consistent "Yeltsinism" (Shakhrai, Burbulis, Popov, Gaidar, Shumeiko, etc. ideologically means a combination of radical Westernism and extreme Russophobia with hatred of all manifestations of socialism or collectivism in economics. left") "Yeltsinists" (Stankevich, Romyantsev etc.) is not so harsh in cosmopolitan terms and is sometimes allowed certain moderate "national" motives in their performances and programs. On the other hand, some "Yeltsinists" are economically gravitating "to the left." (until recently, Volsky, Rutskoy, Khasbulatov belonged to these etc.), insisted on limiting the "market" and the "privatization" process, the those. were less "right-wing" in the economic sphere than others. And finally, extreme and most consistent "Yeltsinism" (Shakhrai, Burbulis, Popov, Gaidar, Shumeiko, etc. ideologically means a combination of radical Westernism and extreme Russophobia with hatred of all manifestations of socialism or collectivism in economics. left") "Yeltsinists" (Stankevich, Romyantsev etc.) is not so harsh in cosmopolitan terms and is sometimes allowed certain moderate "national" motives in their performances and programs. On the other hand, some "Yeltsinists" are economically gravitating "to the left." (until recently, Volsky, Rutskoy, Khasbulatov belonged to these etc.), insisted on limiting the "market" and the "privatization" process, the those. were less "right-wing" in the economic sphere than others. And finally, extreme and most consistent "Yeltsinism" (Shakhrai, Burbulis, Popov, Gaidar, Shumeiko, etc. ideologically means a combination of

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In the opposition the situation is somewhat more complicated. According to the logic of denial, they got into it all three remaining ideological possibilities of combining "right" and "left" at the economic, cultural and political levels. First, one part the opposition strictly and strictly adheres to the "left" economic and "left" same political and cultural orientation. This manifests itself in extreme communist ones organizations such as RCRP, CPSU (b), Union of Communists, etc. However, here too there is a certain nuance: advocating "socialist internationalism", these parties and movements defend not an abstract utopian dogma, but that one a specific type of socialist Soviet society that historically originated and developed in a particular country on a specific national basis. Moreover, these forces are politically not quite "left" at least already because they protect a state structure that has there is a certain historical period behind it, which allows us to consider it at least partly as "traditional". This means in the cultural and political sphere neo-communists have a certain "conservative" component. That's why they are sometimes classified as "National Bolsheviks". Regarding the "Stalinists" this is even more true, since the name of Stalin is associated not so much with the innovative one marxist doctrine, so much with the construction of a gigantic centralist one states and the creation of a powerful autarkic geopolitical bloc. Naturally, that this part of the opposition is most dissatisfied with the "right", "anti-socialist" the trend in the economic views of Yeltsinists. that they protect such a state structure that has there is a certain historical period behind it, which allows us to consider it at least partly as "traditional". This means in the cultural and political sphere neo-communists have a certain "conservative" component. That's why they are sometimes classified as "National Bolsheviks". Regarding the "Stalinists" this is even more true, since the name of Stalin is associated not so much with the innovative one marxist doctrine, so much with the construction of a gigantic centralist one states and the creation of a powerful autarkic geopolitical bloc. Naturally, that this part of the opposition is most dissatisfied with the "right", "anti-socialist" the trend in the economic views of Yeltsinists. that they protect such a state structure that has there is a certain historical period behind it, which allows us to consider it at least partly as "traditional". This means in the cultural and political sphere neo-communists have a certain "conservative" component. That's why they are sometimes classified as "National Bolsheviks". Regarding the "Stalinists" this is even more true, since the name of Stalin is associated not so much with the innovative one marxist doctrine, so much with the construction of a gigantic centralist one states and the creation of a powerful autarkic geopolitical bloc. Naturally, that this part of the opposition is most dissatisfied with the "right", "anti-socialist" the trend in the economic views of Yeltsinists. that they protect such a state structure that has there is a certain historical period behind it, which allows us to consider it at least partly as

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The other part of the opposition is a combination of "right-wing" views in the cultural and political sense and "right-wing" economic theories. This is are the classical Orthodox-monarchist elements of the opposition represented by in the Christian Patriotic Union of Vladimir Osipov, in the Russian Party, in numerous "far-right" groups and circles. For the sake of justice it should be noted that for this category the "right" trends in the economy are not they are something especially important and well-developed. The main emphasis here done in the cultural, political and national-religious spheres. Only in the ideas of Igor Shafarevich, who certainly belongs to this part of the opposition consistent "anti-socialism" and a

positive assessment of some are manifested (early) stages of capitalism. Yeltsinism is not acceptable for such movements due to his Russophobic, "leftist", "Western" orientation.

And finally, the third part of the opposition (perhaps the most numerous) combines "right-wing" cultural and political concepts with "left-wing" economic ones with views. It is this category that is ideologically the most irreconcilable in relation to Yeltsinism, since there is a combination of "right" and "left" elements ideology is exactly the opposite of ruling ideology. Exactly this sector of the opposition was dubbed "red-brown" by angry Yeltsinists although it is quite obvious that this term is quite applicable to the "liberal democrats" themselves which are "red" in the cultural and political field and "brown" in the field of economics. The radical opposition has "red" and "brown" colors they are only distributed in the opposite way. Despite the typological proximity this part is a similar combination to historical precedents of the "fascist" type the opposition does not accept such identification due to what is still fresh in memory bloody confrontation between Russia and "fascist" type states in the Second world war. And if people themselves do not call themselves "fascists", and, even more so, if they indignantly reject such a name, then its use is unacceptable and blasphemous, especially on the part of their opponents. (Even a prominent Zionist like Jabotinsky, founder of Beitar, once said: "Jews, stop looking everywhere for anti-Semites! Is an anti-Semite only the one who declares this publicly. But even such, alas, plenty. Anyone who refuses such self-name is an anti-Semite is not.") The same ones who declare their commitment to "Russian fascism" among this bloc, the opposition today constitutes a small minority.

It is among the third category of opposition - the "left" economically and the "right" politically, hatred of Yeltsinism manifests itself most clearly, since in this case, there is no common ground between the authorities and the opposition one of the ideological spheres.

So, the four-pole scheme of political and economic trends allowed we need to paint a clear picture of the alignment of political forces in our society and explain some paradoxes and ambiguities. In such a perspective it becomes the pro-Yeltsin sympathies of "Memory" are completely understandable (proximity economically "right-wing" concepts) and the conciliatory position of the social democratic wing Communist Party (proximity of cultural and political "left" tendencies). On the other the parties are a random, at first glance, combination of "right" and "left" elements the most radical and irreconcilable anti-Yeltsinists from the right-left opposition, The Federal Tax Service and "Day" become quite logical, justified and natural.

"Liberals" and "Democrats"

Now let's turn to the concepts of "democracy" and "liberalism" that are endowed today the meaning is no less ambiguous than the terms "right" and "left". In principle, these terms are not only not

synonymous, but, on the contrary, in those societies where political nuances are more identified and emphasized "liberals" and "democrats" define two opposite socio-political ones positions.

The term "liberal" (from the Latin "liber" - free) almost exactly corresponds that ideology that is a combination of the "left" cultural and political views and "right-wing" economic concepts. "Liberalism" as political the teaching embraces these two levels at once - political and economic. "Liberal" in economics, he is a radical supporter of the market, a defender of the "economic" principle freedom, the principle of "laissez faire" (in French - "give freedom." do whatever you want"). This "freedom" is understood by liberal ideology precisely as "freedom of private, individual entrepreneurship", as "individual freedom in the elements of the market.". Moreover, all forms of social and national or state control over "freedom of the individual" shall be considered evil, which sooner or later must be overcome. In politics, "liberal" too stands for "individual freedom", which should not be limited to any non-individual or super-individual principles - neither interests nation, neither society, nor religious or state organization. Central the figure of all "liberal" doctrines and concepts is "man", "individual", "human fact" and "human factor", this "individual" being considered as something universal, independent of either historical or racial not from religious characteristics. For the "liberal" view, all people, in entities, like their motives, are the same, and if in practice this is not the case, the then the "archaic" ones are responsible for this "reactionary" sides of the public existences that annoyingly limit the "freedom of the individual".

"Democracy" means, in principle, something completely different from "liberalism". The term itself suggests an appeal not to the "individual", but to the "people" ("demos"), this means that we are talking about some kind of collective beginning here. "People" and "people power" a variety of ideological and political forms may suggest social structure - it largely depends on history, make-up, character the temperament and traditions of this particular people. In a certain case "democracy" presupposes hierarchy and even unity of command, in other cases it's about collective leadership. Sometimes it can be "democratic" such a structure of society in which private property predominates sometimes - collective or even national. "Democratic" teachings they are not as universalistic and unambiguous as "liberal" doctrines since the very concept of "people" is much more complex than the concept of "individual".

In American political reality, "Democrats" (Kennedy, Carter, Clinton) for example, they are associated primarily with "leftist" economic trends - with the idea of "social security", "limiting privatization and private sectors" etc. "Liberals," on the contrary, tend to be identified with "Republicans." (Reagan, Bush), economic "rightists", supporters of "privatization", "free" market" etc. For the nuanced political landscape of the United States, "Democrats" they are almost "communists", and "liberal" - "republicans" are almost "fascists". These are, of course, extreme labels, since the general atmosphere is American politicians are in the spirit of "liberal" (but not "democratic")! dogma, but be that as it may, they

sometimes meet in the "democratic" camp the most distant deviations from the "liberal" ideology of American society.

In general, those Western societies that are commonly called "democracies" or "democratic" countries, in fact, are more precisely defined as "liberal" societies or as societies where "democracy" is the ruling one liberal, individualistic type." Moreover, these societies are sometimes categorically they oppose other, "illiberal" forms of democracy - "national" democracy, "people's democracy", "state democracy", "ethnicity" democracy", "religious democracy", etc. - which emphasizes once again it is the dominance of "liberal" and by no means "democratic" criteria as fundamental to the definition of these societies.

"Liberals" and "democrats" in today's Russia

It is quite obvious that Yeltsinism is an expression of "liberal" ideologies, and it is the term "liberalism", and not "democracy", that fits to him most of all. Appeal to the "people" in "democratic" concepts necessarily presupposes respect for its qualitative integrity, high-quality special features. "Democracy" is not determined by quantitative voting criteria and referendums, but "the fact of the people's complicity in their own destiny" to the exact expression of Arthur Muller van den Broek). Therefore, arbitrary division states, fragmentation of a single national organism, imposition of aliens socio-political models, taken from a completely different historical one there is no social environment (and this is what most characterizes Yeltsinism) cannot be a sign of real democracy. From the point of view of "democracy", aggressive psychic attack on voters before the referendum, ruthless pushing back the opposition, completely ignoring social, national and state traditions, voluntarism of arbitrary individual decisions - all this appears a gross anomaly and completely contrary to democratic norms. But with on the contrary, all these features of Yeltsinism acquire points of view of "liberalism" meaning and justification. "Liberalism" has two sworn, mortal enemies - intervention by socio-state structures in private enterprise and national-state traditions, subordinating individual freedom public interest. It was against these two enemies that Yeltsin inflicted his a crushing blow, fully consistent with the spirit and letter of the liberal doctrines. That democratic norms were sacrificed, in this the case is not so important if we understand that "democracy" is only here a cover for another ideology - the ideology of "liberalism". Just like the social democratic rhetoric of perestroika hid its original anti-socialist one the orientation, "democracy" of the Yeltsinists masks "absolute liberalism.". 'democracy' is here only a cover for another ideology - the ideology of "liberalism". Just like the social democratic rhetoric of perestroika hid its original anti-socialist one the orientation, "democracy" of the Yeltsinists masks "absolute liberalism.". 'democracy' is here only a cover for another ideology - the ideology of "liberalism". Just like the social democratic rhetoric of perestroika hid its original anti-socialist one the orientation, "democracy" of the Yeltsinists masks "absolute liberalism.".

Everything that has been happening in the last six months in the Russian parliament is not something random. It's just that Yeltsinism emerges from under the "democratic" demagoguery its purely "liberal" essence. "Absolute liberalism" of the radically "republican" like - this is what is the last goal of Yeltsin's demarches in ideology. Parliament is interfering with Yeltsin not because he is too "socialist", but because it is too "democratic", namely "democracy" in this final the stage becomes the last obstacle to "liberalism".

All these theoretical considerations clearly show what has come for the opposition it's time not only to accept all "democratic" political people into your ranks forces and parties, but also take the term "democrats" as their self-determination he became a dirty word among patriots. The following analogy can be traced here. After the coup, a certain part of the Communist Party, betrayed by the Social Democrat Gorbachev joined the national opposition. Later, the National Democrats joined here. At the same time, Social Democrats and International Democrats joined the Yeltsinist camp one by one etc Today, all Democrats, without exception, logically belong to the sphere opposition, since the "liberalism" of real Yeltsinists has nothing to do with this ideology can't go together.

Contra in Russia

Ronald Reagan once developed the concept of the "fighter of liberalism" ("liberty" fighter"), i.e. an American hire fighting those regimes in the Third a world where "illiberal" and non-"pro-American" forms of democracy were established. These "fighters of liberalism," later supported by Bush, fought in Angola in UNITA under the command of the bandit and marauder Savimbi, among the Mozambicans saboteurs of RENAMO, in Nicaragua in the ranks of the Contras (the Nicaraguans themselves say "Contra", as in the era of the Russian Revolution), etc. A distinctive feature of these what happened to the looters and terrorists was that they were immediately in the conquered territories they carried out "privatization" (i.e. took enterprises, firms, etc. into their own personal possession). In these "fighters of liberalism." embodied for the countries of the Third the world has the disgusting face of "liberal democracy". Quite obviously, that similar "fighters of liberalism" have been operating in our country for a long time. This is the "liberal Contra", realizing its market utopia at the cost of nations states, peoples, countries, continents. They know that they are doing social an order from powerful and rich owners, sinister "liberals" - builders New World Order. At the same time, "democracy" will also be ruthless sacrificed like socialism once was. continents. They know that they are doing social an order from powerful and rich owners, sinister "liberals" - builders New World Order. At the same time, "democracy" will also be ruthless sacrificed like socialism once was. continents. They know that they are doing social an order from powerful and rich owners, sinister "liberals" - builders New World Order. At the same time, "democracy" will also be ruthless sacrificed like socialism once was.

Having identified the ideological contours of the "liberal" position, it is now easy to calculate ahead of the Yeltsinists' political steps, prepare for further tactical ones turns. On the other hand, if someone in the opposition is not ready to go to the end, to death and sacrifice in the total struggle against the "fighters of liberalism", against "Contra", if someone does not recognize their ideals in a combination of "right-wing" political and "left" economic doctrines, then it is better to immediately stand aside, because political history teaches us what is ideological to overthrow a group that has seized power in society by another, opposite, group at a minimum, a Revolution is needed. In our case we are talking about social national and Democratic Revolution against "liberalism" and its "fighters", "hires of the New World Order."

The article was written in 1992, first published in a newspaper «Soviet Russia» under the pseudonym "L. Okhotin"

Isaac Luria's Traumatic Cabal (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №4, M., 2000

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TRAUMATIC KABBALAH OF ISAAC LURIA

1. Turning point

The doctrine of the 16th century Kabbalist Isaac Luria is of enormous importance to understand the essence of the relationship between creationist and manifestationist moments in the history of religions. This is – turning pointthe most revealing internal conflict of Jewish consciousness. Early Zogarith Kabbalah ignored the creationist orientation of Jewish Orthodoxy directly reinterpreting everything, including the Talmud and the rationalist Maimonides (!) in a demonstrationist mythological vein. Disputes between orthodoxies and the Kabbalists almost never touched on the main thing, straying into particulars. But it is in Isaac Luria that we first encounter an extremely painful, traumatic one a picture of metaphysics, where two previously coexisting ones collide with each other without direct intersections parallel to the plane of Jewish consciousness. This one curved geometry would later reach an explosive state in Sabbataanism movement. But Sabbatism is not understood without Lurianic Kabbalah.

Hasidism would become an even later watered-down version of Sabbatism, a kind of a relative return to Dolurian times, although the imprint of this metaphysical drama will never leave the intellectual, mystical core of the Jews souls.

2. Tsim-Tsum

Luria sees the process of creation this way.

The creation process is not based on "ecstasy", the expansion of the Divine his effusion from Himself outward, not emanation, but curdling deep into himself, "enthesis", "pneumatic compression".

Where does this paradoxical approach come from? From the need to correlate among themselves, clearly understood prerequisites for metaphysical creationism and a general Kabbalistic emphasis on the emanation of the Divine, which permeates the entire logic of the Zohar or earlier proto-Zogaric texts such as "Sefer Yetzirah" or texts by Rabbi Atzriel. In other words, it's called Isaac Luria and after him, the entire Safed school of Kabbalah shifts from Early Zogaritic manifestationism, repeating methodologically "Hellenic", "manifestationist" philo of Alexandria's interpretation of Judaism towards Kabbalistic dualism gnostic type, finally developed a century later by the Sabbatais and first of all, Nathan from Gaza.

Creationism presupposes creation from nothingness, as the eternal concealment of the Divine radical gap between creation and Creator, revolutionary (for everything ancient the Manifestationist World) the news of the Absolutely Transcendent, Absolutely Inom, Ganz Andere.

In mythological terms of Kabbalah, the result is Lurianic the doctrine of "tzim-tzum", the doctrine of the "compression of God". Correctly noted by Gershom Scholem paradox: the unique essence of Judaism in the demythologization of religious discourse (we would add in the desacralization of the world), and the Jewish (!) kabbalah founds the uniqueness of Judaism, relying on a mythological method, the denial of which and there is a characteristic brand of Judaistic theology. Here are the conceptual prerequisites tzim-tzum doctrine. The reason for its occurrence. Creationist specificity doctrines are described by manifestationist means. Early – Dolurian -- Kabbalah ignores this contradiction. Sabbatean Kabbalah delivers it is to the limit, to antinomianism. In the teachings of Isaac Luria – we are dealing with a turning point.

3. Tehiru and Reshimu

The "Compression of the Deity", "tzim-tzum", gives rise to a specific zone – "tehira". This is the bottom of reality after the tide of the Absolute. A very complex concept. This is a world that is NO LONGER God.

The correlative concept also applies to it "i will solve" – i.e. "remains", that which did not go into the low tide along with the mass of the Divine Water. This is YH, which broke away from YHVH. YH remained within tehiru, while VH it's gone.

This stage is metaphysically very important. This is where Kabbalistic consciousness is trying to grasp the elusive mystery of the creationist metaphysical approach. Drawing Jehovah to the center away from Himself actualizes the paradoxical reality of the "left periphery". This reality, by definition, should be empty, i.e. nihil, not God, but she cannot stay Absolutely Empty. Since the compression of the Deity cannot take place in time, it is a paradoxical event in Eternity, and therefore on the consequences "tsimtsum" removal is superimposed on the timeless "leaving something.". This is and there are "reshima", "remains", "sephiroth vases", "kelim". Here mainstreaming takes place the three lower worlds – the world of Bria (creation), the world of Yetzir (form formation), world of Assia (world of activation). They are in the space of "creature", i.e. in the space of "tehiru", "left periphery". Their general integrating quality is such "leaving". Those regions where the Divine has gathered from now on they are called Atzilut, the fourth world of Neighbors.

4. Who broke the vases and why?

Next, Luria moves on to a secondary emanation from the world of Atzilut to the three worlds of tehiru. This leads to the "breaking of vases", "shaverit hakelim". Secondary emanation is a process of ordinary manifestationist ontogenesis. This is where they begin all descriptions of cosmogonic processes in the traditions of the "Hellenic" type. But in this case, it passes not without problems, not as an outpouring of the All outside yourself without postulating any other, alterant to this Everything authorities, a dramatically, since this secondary emanation is reversed to a special reality, postulated by the primary compression of the Deity, tsim-tsum. Conflict between a manifestationist creation (secondary) and a creationist one creation (primary) leads to a great tragedy settling in the world large scattering. "Sephir vases", i.e. remnants of an unmanifested Deity, "stuck" in tehira, they burst, unable to withstand what has been demonstrated from the regions The acylute of light breaks into parts, and all together – fragments of light an expanding manifestationist creation and fragments of a shadow narrowing creationist creations collapse into the abyss, mixing with each other. "Light sparks" (drops of the "second creation") are mixed with "shells" ("klippot", products of the "first creation") and "everything is no longer there where it should be.".

What happens next is easy to imagine – this lasts until mashiach will come and not restore the Tikkun everything as it should be.

Here it is important to understand the dialectic of the relationship between "tehiru" and "resilient". Interesting, what "I will solve" will be interpreted in the future by Kabbalists, especially Sabbatais as "evil in God", as "patah", "gate of the North") the source of the "left side". Nathan from Gaza will even offer the version that "I will solve" the essence of that part the original Deity who opposed the "first creation", "creation" and she didn't shrink. Those. "I will solve" there are remains of the transcendent in the created immanent. This is clearly a half-baked idea. This thought is so scary that they didn't even think of it.

5. A terrible thought

The process of classical Jewish creation can only be updated purely nothing that cannot be. Specific content of the three worlds Bria, Yetzirah and Assia is precisely that they – to different degrees - are built on nothing, and the world of Atzilut is not on nothing. That's why they are not evil the remains ("I will solve"), but the very idea of tsim-tsum, which updated the "tehiru". "I'll solve it." there is only a metaphysical consequence of the relationship between the "tehiru" and the one that has retired Myself, a coagulated Deity. And ratio in the form of a gap, in the form emphasis on non-manifestation, non-identity. What's left there where Everything came from is completely different from what it was in Everything when Everything didn't go away. "Tehiru" without "reshimu" would be empty and problem-free, it would not have three worlds as relevance, there would be nothing that would not exist, but Everything, having gone into Myself, I would not have left any traces of myself as a creation. Those. without "reshimu" was not a Judaistically (Abrahamically) understood world. In some way the meaning embodied in "resima" is the impossibility of an adevatic creationist understanding (as the creation of tehiru through tzim-tzum) of creation. "I will solve" is Judaism.

Sefir vases are created from a negative substance. After all, "I will solve" there is a residual one transcendence of the Deity, left in the empty place of "tehiru". It's the reverse, the shadow side of the Divine, while tehiru is a project – impossible in pure form – of the existence of a non-Deity at all. "Resolve" is the shadow of God outside of God. The root of the appearance of the world of shells. It's the birth of Dean, the left side.

Contrary to Zogarist Kabbalah, where religious-racial dualism – Jews-goi it is resolved quite straightforwardly – Jews are emanations of the "right side", those. what is God, and goi are emanations of the "left side", "siter aher", i.e. "children of Samael", fictitious "shells", insignificant demons, chimeras, the Lurianic construction is incomparably more complex and paradoxical. The moment when the deepest metaphysical contemplation is felt in it approaches the critical (for Jewish consciousness) threshold – starting from a certain level of "kavan" (contemplation) the traumatic fact becomes clear at the source of the world, the shell lies not the Goian prince Samael, an upright serpent "the first, unsuccessful man, a pre-Adamite" with his voluptuous friend Lilith namely, a devout Jew.

He is pure evil, since pure evil is affirmation creation as a first act.

Exactly the same metaphysical logic drove the first Christians and especially by the Gnostics, who perceived conflict in an overdramatic way metaphysical premises of "Jewishness" and "Hellenicism". Christian anti-Judaism (later anti...ism) originates precisely in such contemplative abysses.

Luria also had the idea of a "second creation," an "emanation" that destroyed "vases." becomes ambiguous. For the first Zogarites, this emanation was quite normal, and hence the positive attitude towards her is non-dualistic demonstrationist Kabbalah aimed at "collecting sparks among shells." But Luria emphasizes the drama of the situation -- I will "resolve" vases, i.e. remains Transcendental precisely as transcendental in no way, they crashed, unable to bear it outpourings in them of the Transcendent as immanent, although it is assumed that that they splashed this Transcendental as immanent not in order to they crashed. Here again it is painful and extremely indicative for us Isaac Luria's metaphysical splitting of consciousness: the second emanation by the Zogarites it should have been perceived quite normally, as a manifestation and nothing more and no "broken vases", continuous current through the sephir tree, messages, channels, sliny, recombinations, etc., but from the perspective of Judaism as creationism, the this second emanation – metaphysical scandal, the fall of the stool, Samael's lightning, thrown from heaven, this is "nahash", "damned serpent". He breaks the sephirs establishes mixing and scattering. This emanation is a "goyish provocation", "the Capture of Jerusalem by Vespasian", etc. In the dualistic Safed Kabbalah schools have not yet placed accents. Cannot be arranged. The whole structure Isaac Luria is imbued only with a premonition of great Trouble.

6. AMIRA

Sabbatai Zevi and Nathan from Gaza put the latter in this metaphysical story a point. Please note: this is radically anti... choice. Not really just a Zogarist copy of demonstrationist (goyish) models in relation to its ethno-confessional context, but a clear understanding ethical radical struggle between the creationism of the rabbinate (= "reshimu" = "klippot" = "broken vases") and overcoming it in the person of AMIRAH, the "mashiach" of Sabbatai Zevi, the antinomian, the great collector of sparks.

Nathan of Gaza identifies "resheema" with "thoughtless" snake lights, and the "emanations of the world of Atzilut", which broke the "vases", with "smart" snake lights. "Tikkun haolam", "restoration of the world" will thus happen through the victory of metaphysical messianic anti...ism, led by Sabbatean Jews.

(With such a metaphysical prelude to the story about Memphis-Mizraim, Zebbotendorf, "Jews and Eurasia" becomes clearer.)

Appendix 1.

From the discussion on the sheet denme

Alexander Dugin

Isaac Luria and Sabbatai Zevi in Russian Orthodoxy

Dear donmeh-INTERNET members

I am very pleased to have received the first answers to my questions and with great pleasure I look forward to possible comments from other enlightened people.

I have been involved in the great issues of Tradition for many years. I wrote several books on sacred geography, metaphysics of the Orthodox Church, geopolitics etc In addition to Rene Guenon, I also read priceless books by Gershom Scholem whom I consider one of the greatest traditionalist thinkers. I am I am glad that I can develop some of those considerations according to the tradition of Kabbalah what I've collected over the years.

I believe that the main problem is the correct analysis of Tradition, esotericism etc. there is a distinction between two main approaches – manifestationist and creationist. Everything else is based on this division. If we can to correctly identify these approaches in traditionalist doctrines, we will seize essential.

In his book "Metaphysics Good News" I developed the thesis that a correct understanding of Christian teachings at its metaphysical level are possible only through a comparison of creationist ones and manifestationist motives in the writings of the early Church Fathers. Manifestationism - Hellenistic

(platonic), creationism – actually Judaistic. Christian The Church produces a very special addition of both, abandoning and hellenistic and from Judaistic approaches, taken separately.

Next step. In his writings, Guenon implicitly asserts that the manifestationist the approach is associated with esotericism, the creationist approach – with esotericism and religion, as with a very special Western form of Tradition, derived from the Abrahamic and Semitic roots.

We are dealing with all this in the study of Kabbalah by Isaac Luria, Sabbataism, hasidism, Masonic and occult movements.

I propose this model. Exoteric Judaism, Rabbinic version There is a pure form of creationist approach, even to the extreme rationalist conclusions, right down to the position of Maimonides, which can be considered the first sign modern rationalist-positivist concept of reality. Creationism leads to the complete desacralization of the world, for it is based on the assumption of absence every opportunity for creation to become God. This is – sine qua non strict monotheism.

Early Kabbalah (Moishe de Leon, etc.) – this is clearly demonstrationist a teaching that openly contradicts the very spirit of the exoteric creationist judaism. This was the reason (carefully examined by Scholem) for the consideration early Kabbalah as something alien to Orthodox Jewry. But until a certain point there are two currents in Judaism – Kabbalistic and exoteric-rabbinic - coexisted without transferring each of their positions to a common one terminological soil and compare them there. Creationist approach of exotericism criticized me-kabbalim based on his own ideas, refusing understand the main thesis of Kabbalah, which implicitly affirmed the manifestationist position. Kabbalah responded with a symmetrical step interpreting the classics jewish religious themes and symbols in their own manifestationist spirit, without highlighting the main subject problem in a specific Kabbalistic one language.

This situation was decisively interrupted on Isaac of Luria and his Safed school. Luria, in his special doctrine, placed the conflict between these two "operational" systems' into the center of Kabbalistic attention.

The concept of tsim-tsum is the essence of the creationist approach, interpreted in a mythological Kabbalistic way. The compression of the Divine is precisely the only one the ability to explain in

metaphysical terms is typically creationist point of view on the origin of CREATED (not MANIFEST!) peace.

The second outpouring of Atzilut light that caused "shaverit ha-Kelim" – is a process A DEMONSTRATION that came into mortal conflict with the consequences of tzim-tzum with condition tehiru (three worlds of BYA) and I will solve it.

Reshimu – is the main ontological landscape of tehiru. This is not accidental phenomenon. Tehiru there is nothing (appearing during the self-abasement of the Divine) not peace; it can only become peace along with something additional. These additions to tehira – are twofold: reshimu – seal of creationism (God as Pure Transcendence); Light, Deity as Immanent Transcendence - the stamp of manifestationism (our sparks).

Before Luria, Kabbalah simply ignored the catastrophic motive deeply Jewish understanding of creation, repeating the Hellenic-Platonic mood Philo. Now in Lurianic Kabbalah the traumatic theme of the deepest roots Evil was brought into the center of metaphysical attention.

It is very significant that Luria himself did not have a final discussion topics. The concept of tikkun was added by his students.

The culmination in the resolution of this issue was Sabbatai Zvi. In some this attitude was a repetition of the early Christian metaphysical situation which gave (among other consequences) the beginning of Gnostic conclusions.

Sabbatai Zvi (and Nathan of Gaza) offered a solution. Manifestationist the approach was considered good and right, thoughtless snakes (I will decide, in the end according to Jewish orthodoxy) were considered evil. Not absolutely evil, but nevertheless evil. Attitude to Orthodox Judaism in Sabbatian circles were quite similar to the attitude of early Christian groups towards him. Not denial, but absorption in the highest synthesis. There was rage and hatred the logical answer to rabbinic orthodoxy. In both cases.

In Sabbataism, the metaphysical traumatic duality is very clear and this is – the most interesting moment in all this. In later Hasidism, trauma perceived less clearly, the Hasidic Kabbalah repeated the

vague prevarication attitude towards orthodoxy of pre-Lurian Zogarist Kabbalists. This is – metaphysical the reason for the Hasidim's reluctance to recognize Sabbatai Zevi, Jacob Lab Frank, etc.

On the other hand, the Sabbataan metaphysical approach is very close some non-Jewish metaphysical movements – primarily Christian-Orthodox (hesychasts), Gnostic, Sufi-Ismaili-Shiite.

With best wishes to all participants of this extremely interesting sheet

A. Dugin

Professor Boaz Hass (Ben Gurion University)

Prof. Dugin on "exoteric" Judaism versus "mystical"

I read the messages of Prof. Dugin with great interest. However, I have persistent objections to the distinction he draws between the exoteric rabbinical (legalistic) and mystical; rationalistic, creationist jewish tradition on the one hand and esoteric, mystical, manifestationist jewish tradition on the other.

The origin of this dualistic feeling stems from the Christian ones kabbalists who perceived Kabbalah as an ancient Jewish tradition did not polluted by Talmudic Judaism. The distinction they made between Kabbalah and rabbinic Judaism were motivated by their Christian prejudices and missionary zeal (by the way, this difference encouraged Frank and his followers introduce themselves as Zogarites and anti-Talmudists in their relations with the church before their appeal). Interestingly, there is a similar dualistic sense of Judaism was embraced by modern Jewish researchers, including Scholem, the who considered Kabbalah a mystical and mythical rebellion against the non-mystical non-mythical rabbinic tradition. This feeling took on the concept of Kabbalah christian Hebraists (indeed, Scholem considered Reuchlin the first explorer Kabbalah),and it was determined by Sholem's own national Zionist and romantic ideology.

This is the feeling of Kabbalah as a contrast to the rabbinical tradition, of course alien to the Kabbalists, who considered Kabbalah to be part of the Oral Torah and a superstructure Halakha. Indeed, neither Kabbalists nor Hasidim (nor even a Sabbatian, if he did not convert) were not against "rabbinic" Judaism. Many are Jewish mystics and Kabbalists were the central halakhic authorities – rabbi Yochanan ben Zakkai, Rabbi Akiva, RaBaD, Nachmanides, Yosef Karo, Jonathan Eibenschutz and the Vilna Gaon, naming only a few. It is true that the tension and even "war" has occurred in Jewish religious history, such as between RasBa and R. Abraham Abulafia, R. Jacob Emden and R. Jonathan Eibenschutz, Vilna Gaon and early Hasidim. But the subject of these "wars" was not - neither mysticism versus rationalism or legalism, neither creationism against manifestationism. Rather, I suppose, these were wars between various mystical schools and currents that fought for cultural power and hegemony. More to go – concept of rabbinic Judaism as creationist (as Prof. Dugin he was defined) unfairly. The feeling of man as Divine – basic the Jewish concept, both in Kabbalah and in the Talmudic and biblical traditions. (This was demonstrated recently in the thesis of Jair Leuberbaum, who showed that the rabbinic laws of execution were based on the concept of Divinity integral to the human body). Rabbinic Judaism does not reject possibility creatures become God, as Prof. Dugin claims, but rather accepts that the human creature was created Divine. This, of course, is said in the first chapter of Genesis – "And God created the Human being in the image In his own image, in God's image, he created him; man and woman he created them".

Breaking vessels,

Boaz Enoch Hass

Dr. Brian Griffith Dobbs

Remarks on the response of Prof. Hassa

Professor Boaz Hass wrote

Rabbinical Judaism does not reject the possibility of a creature becoming God as prof. Dugin states, but rather accepts that there was a human creature created Divine.

Here is my answer to the comments:

Prof. Dugin is mistaken when he claims that Rabbinic Judaism [i will return to the issue of using this term] denies the possibility of a creature become God.

(...)

I disagree with Professor Hass, whose work I do most deeply I admire his statement that "Rabbinical Judaism [...] accepts, that the human creature was created Divine'.

The first chapter of BERESHIT [Genesis] does not tell us that a human creature she was created Divine, but rather that she was created in an image and in the likeness of God. This is a significant difference.

Lurianic Kabbalah and its followers still insisted that through process tikkun olam, those Divine Sparks that were captured in the clippotic and material worlds during the destruction of blood vessels in the unfortunate proto-creation will eventually reunite with their Divine source and at this time the entire creation will be reabsorbed into the Creator.

None of the forms of non-heretical Judaism recognizes the possibility of man become God in this world. Essentially, for this reason, normative judaism and rejected the claims of the followers of Jesus of Nazareth and Sabbatai Zevi, regarding not so much the messianic nature of claims [although they were] rejected immediately], how many concepts that these persons participated in some way image in Divine Unity during their earthly life. Monotheistic [more that's right, henotheistic] Judaism does not recognize this possibility.

I basically agree with Professor Hass in his assessment of the professor's dichotomy Dugin exoteric as opposed to mystical Judaism as a derivative from Christian Kabbalah.

I would, however, like to disagree with Professor Hass on several points moments:

[1] He reports:

"Interestingly, a similar dualistic sense of Judaism was embraced by contemporary Jewish explorers, including Scholem, who considered Kabbalah with a mystical and mythical rebellion against a non-mythical, non-mythical one rabbinical tradition."

This, indeed, could be an early position of Scholem, but starting with 1960, he perceived ancient Jewish mysticism [see in particular his seminal volume "Jewish Gnosticism, Merkava Mysticism and Talmudic tradition "] as being in agreement with the Talmudic and Midrashic tradition.

[2] Professor Hass writes further:

"This feeling accepted the concept of Kabbalah of the Christian Hebraists (indeed, Scholem considered Reuchlin the first scholar of Kabbalah), and it was due to Sholem's own national Zionist and romantic ideology."

Although Scholem admired Reuchlin [for reasons that I can't do realize, with the deepest anti-Judaism and anti-Semitism of Reuchlin (Reuchlin) declared that Jews are capable of being guardians – minions – of the Jewish language, but are unable to interpret it)], I do not find that admiration it was transformed in any way into an active embodiment of Reuchlin's doctrines. Professor Hass is, of course, right in asserting that the Sholem Zionist and romantic concepts greatly colored his historical studies of the Jewish mysticism. I agree with him and with Professor Idehl that Scholem is special excluded theurgic Kabbalism or underestimated its importance in favor expanded study of theosophical speculation.

(...) he is right in rejecting the creationist dichotomy as opposed to demonstrationist" by Professor Dugin.

Professor Dugin introduced himself as a follower of Guenon, and thus as a believer in "philosophia perennis". Even though I'm a comparatist, I am I do not recognize this fundamental concept and am not a supporter of the concept about the religious consciousness of all traditions as amenable to superposition. (...)

Similarity – is not the same as identity.

This is the deepest mistake that traditionalists and universalists make.

Professor Evgeny Torchinov (St. Petersburg University)

A. Dugin on demonstrationism versus creationism

Dear Haverim1,

Discussion of the problem of manifestationism and creationism, initiated by Alexander Dugin, it seems to me extremely important for understanding some the main patterns of religious approach to the Universe and its relationship to the Absolute.

First, I would like to express the opinion that in the history of religions pure creationism is very rare. For example, theistic branches of Vedanta (such as the Vishishtadvaita of Ramanuja or the dvaitavedanta of Madhva ()) proclaims the idea of the divine creations (The Universe is the result of the creative act of

the Divine Person Deities, Ishvara, Lords), but in fact we have here a kind of emanationist theories: God emanates the Universe from His own divine essence and the Universe – is something like the physical body of God.

Although the purely theistic Abrahamic religions of Judaism and Christianity and Islam is proclaimed by the principle of "creatio ex nihilo" (creation from nothing) in most theological systems of these religions, the creationist thesis coexists with more or less definitely articulated immanentist elements and demonstrationist doctrines. And if (especially in Christianity) it is scholastic the tradition of rational theology prefers the creationist pattern mystical branches prefer their interpretation to immanentist concepts (Meister Eckhart vs. Thomas Aquinas, Gregory Palamas vs. Barlaam Calabrian, etc.). Sufism as a Muslim esotericism is strong a tendency towards an immanentist interpretation of the theistic paradigm of Islam (its extreme form is – Unity of Being theory / wahdat al-wujud Ibn Arabi), and Kabbalah has the same tendency within Jewish theism. As a result, we have different types of creationist and manifestationist overlays approaches, and very rarely these approaches in their pure form. (I'm discussing this one the question is more detailed in my Russian book "Religions of the World: The Experience of the Beyond (transpersonal states and psychotechnics)", St. Petersburg: Center "Petersburgskoe Oriental Studies", 1997).

The approach of Lurianic Kabbalah to the problem of creation is even more complex and refined. First, the idea of compressing the Absolute (tsimtsum) and subsequent emanations Divine Light into the void tehiru gives rise to an idea creatio in nihilo (creations into nothing), not creations from nothing. Secondly, the tehiru as such, there is only a condition (here –place) of creation, and not matter or essence, creations. All forms and structures of created worlds are just configurations Divine Lights, which represent the Divine Essence as such. AND THEN let us decide, as a kind of "matter of creation," that there is a remnant of the same Light that has been preserved in tehiru after compression. Thus, in the Lurianic Kabbalah (in its two versions) – Chaim Vital and ibn Tibul (We have a description of an extremely complex process) Divine unfolding, or manifestation of the hidden Absolute within polymorphic world systems. Thus, the shevirat ha-kelim – it is tragedy within (and not outside) the Divine being.

The ontological and existential gap here touched upon the very essence of the Divine creatures in His unfolding. And the Tikkun process is a reintegration process Being and the Absolute as such and restoring the unity of the structures of the Divine deployments. In the Sabbatean Kabbalah of Nathan of Gaza, the primary routine even more refined, due to the existence of mindless Lights that do not participate in the act of compression.

And I completely agree with Alexander Dugin when he says (referring on R. Guenon), that theistic principle *creatio ex nihilo* ('creationist approach') has a close connection with the origins of modern European cultural paradigms (from the methodological principles of Cartesian and Newtonian science before the formation of the secular cultural complex and the philosophical movement thoughts from theism to the deism of the thinkers of the French Enlightenment to the pure skepticism and agnosticism of British empiricism, pregnant with various the clans of atheism). But here I understand "creationism" as pure abstract a pattern of thought in its relation to cultural processes, and not as historically existing Christian or Jewish theological doctrine.

Restoring the Holy Sparks together,

Yevgeni

Alexander Dugin

Exoteric and esoteric Judaism

The question is not – "is it possible for Man to become God" in Judaism, but – "is it possible whether Man becomes God' in non-heretical Judaism.

I believe that the understanding of orthodoxy is very different in Hasidism, in Sabbataism and in exoteric Judaism. Esotericism of all religions is based on expression "man is a sleeping God", "The world is a sleeping (or hidden) Deity". Jewish esotericism is similar, and there is nothing properly Jewish about this statement it is universal. But Judaism is the only religion in its exoteric the parts explicitly deny the ultimate identity between Man (the world) and by God. This – is the essence of the Abrahamic attitude towards God. The same creationist the idea was recognized by the Christian tradition, but – as a realistic statement, designed to be overcome and Pauline theology is Christian esoteric the image of opposition to the immanent transcendence of the uncreated (born) God Jesus Christ and the immanent immanence of the created (creationist) in a way that is absolutely alien to God Himself) of the world ruled by Moses

A law, the essence of which is the affirmation of the transcendence of the Transcendent. There is not a shadow of a doubt that it is Kabbalistic, Hasidic, and most of all Sabbataist doctrine affirms the possibility of Man becoming God, but what remains to be determined this is exactly the correct ratio (and the morphology of this ratio) between this esoteric doctrine and the particulars of Jewish exotericism. what is Kabbalistic, Hasidic, and most of all Sabbataist doctrine affirms the possibility of Man becoming God, but what remains to be determined this is exactly the correct ratio (and the morphology of this ratio) between this esoteric doctrine and the particulars of Jewish exotericism. what is Kabbalistic, Hasidic, and most of all Sabbataist doctrine affirms the possibility of Man becoming God, but what remains to be determined this is exactly the correct ratio (and the morphology of this ratio) between this esoteric doctrine and the particulars of Jewish exotericism.

I may be wrong, but as far as I can see, the claim is to be counted the chosen people, on the Jewish side, are based on the idea that only this the people were given a metaphysical Message completely different from religions pagans (but the religions of the pagans were and are based on the assumption of the finite unities between the World, Man and the Divine). This Jewish election was based not on a special expression of the Tradition, but on the essence of this Tradition which had no analogies in the religions of other peoples.

Be that as it may, Jewish esotericism must resolve this paradox because, by asserting the possibility of Man becoming God, he breaks away from a reality fundamental to Judaism as a very special tradition among others. Sabbataism and Francoism were two extreme cases of Antinomianism solutions to this problem. Holy Apostasy is a key concept. By doing apostasy, Sabbatai Zevi transcended the limits of exoteric Judaism and he confirmed the possibility for Man to become God in a very special way, in some in a post-Jewish spiritual form. The essential point was the act of rupture with the idea of a world created from nothing. The world of nothing was a concept of mindless lights. This was their teaching. The uncreated light from the world of Atzilut entered the battle against clippotic shells, clippotic for the very reason they were doing the appearance that they are – no morethan nothing, "shema". It was the light of Sabbatai Zevi. He was the collector of sparks, and the source of the rebellion of the new prophets.

A. Dugin

I think this is – the most interesting point in all this (everything else - details).

Alexander Dugin

More about exoteric and esoteric Judaism

Dear Denme,

I am quite interested in some of the continuation of the subject and objections against my assumption of the existence of the greatest opposition between the manifestationist-esoteric movement and the creationist exoteric current in Jewish mysticism. I only proposed a rough scheme. She can and it should be clarified. But it seems to me that refusing to recognize it as creationist the basis of the essence of the Jewish religion, the Abrahamic tradition in its main points a very special idea of creating a World that separates from NOTHING (Second Book) Maccabees) – is something very strange. We can certainly be careful to the contradictory currents of the Jewish tradition, we can emphasize the differences or try to ignore them, but they also exist as a sabbata movement Is an extreme example of metaphysical importance, which they can get in some cases. It would be more useful to try to determine which ones the points are ultimately common to all movements of Judaism, and to summarize this would be a very noble task.

For my part, I cannot admit the act of writing off so easily accounts of the Great Labor of Gershom Scholem (what a "romantic Zionist" he is could be!) and its theoretical results. Without prior and exhaustive explanations I cannot leave Scholem aside and consider his ideas like something "personal" and "dubious". For me he remains the line that I follow in my comparative studies of religions. Like Guenon and Jung other areas.

There are some very important points:

refusal to regard Creation as being made of Nothing ("shma" in Hebrew, "ouk on" in Greek);

refusal to recognize the absolute boundary that lies between creation and the Creator as the essence of the Jewish tradition, as the central point of its metaphysical specificity;

refusal to single out esoteric and exoteric movements in Judaism as something metaphysically different when it comes to major religious issues and to see Sabbataism as an extreme example antinomian² expressions of the esoteric part that formed independent religious and spiritual mechanisms.

The negative response to my post was based on these prejudices. I would like to know the opinions of other participants and, above all, the wise moderator this mailing list regarding these points. Please forgive me for my terrible English.

A. Dugin

Yakov Leib (moderator)

Dear Alexander,

I apologize for what I did to you, and perhaps to others, wrong impression: my reaction to your post was not negative at all, but very negative positive. I disagreed with just one point (which seems to be) became the focus of what you said, that is, the difference between the "two lines" of Judaism. As Professor Hass pointed out (who, I believe, agrees with me that yours the synthesis of Sabbatian

Kabbalah and Russian philosophy is brilliant), such a distinction arbitrary and often deceptive. All early Kabbalists were also "rabbinicists" seeing no distinction between this and that.

Probably my little objection was that Judaism (as You explain in these latest posts) is too old and complex to be reduced to "two" lines of anything. Even Kabbalah is not monolithic consisting of MANY transmission lines, not just one – they are all different and they are the same at the same time. This is also a paradox: that two things other than the third they can be the same.

Do svidanya,

Yakov Leib

Professor Evgeny Torchinov

Prof. Dobbs on the Philosophy of A. Dugin

Dear Haverim,

In his post dedicated to the problem of creationism and manifestationism prof. Dobbs made a critical remark regarding the traditionalist/universalist concepts of a single tradition. He pointed out that the similarities between different religious or mystical traditions do not mean their identity.

Historically and phenomenologically, Prof. Dobbs is certainly absolutely right but there is nevertheless one problem which is necessary in this respect explain. I mean the problem of mystical experience and its linguistic experience expressions, that is, the problem of verbalization of some very special ones

("transpersonal") states of consciousness. Let me point out that we cannot judge the mystical experience as such (unless, of course, we are the subjects of this experience ourselves). We can just judge his descriptions made by mystics. But it's quite obvious that such descriptions are subject to a variety of sociocultural and linguistic influences. The verbalization of mystical experience is closely determined not only by an experience as such, but to a large extent some extra-mystical factors: social and cultural environment of the mystic, his/her religious and philosophical predispositions, his/her native language with its morphological, syntactic and lexical specifics, etc. In this way we can assume (sic!) that the same state of consciousness (or the same one same psychic experience (s) of two mystics belonging to different faiths, will receive two different verbalizations and explanations in accordance with the doctrinal the content and religious and philosophical vocabulary of the religions to which these the mystics belong. For example, the same experience may be interpreted as understanding of the identity of Atman and Brahman by a Hindu, as the experience of Shunyata or as a genus of nirodhi Buddhist, as that the same state of consciousness (or the same same psychic experience (s) of two mystics belonging to different faiths, will receive two different verbalizations and explanations in accordance with the doctrinal the content and religious and philosophical vocabulary of the religions to which these the mystics belong. For example, the same experience may be interpreted as understanding of the identity of Atman and Brahman by a Hindu, as the experience of Shunyata or as a genus of nirodhi Buddhist, as fana baka sufi, how devekut jew or as a participation in the uncreated Divine energies of the Orthodox a Christian. But it's – the same experience. Here I can recommend for reading a very interesting article: Forman, Robert. 'Of Capsules and Carts': Mysticism, Language and the Via Negativa. In: *Journal of Consciousness Studies: observations in science and humanities*. Vol. 1, No. 1, 1994. Pp. 38-49.

I think the unique mystical experience of Sri Ramakrishna Paramahansa extremely important here: Sri Ramakrishna understood the purpose of Vedanta as a Hindu, an ideal christian holiness as a Christian and the highest Islamic righteousness as a Muslim. And in all these three cases his highest experience was the same and the same one.

I agree with Prof. Dobbs that the opposition between creationism and manifestationism Alexander Dugin – too harsh, and in my previous posting I tried show the predominance of intermediate patterns in the history of religions. But for it is nevertheless quite clear to me that in the rationalist scholastic cataphatic Theology (Maimonides, Thomas Aquinas, Islamic adherents Kalama) there is a certain tendency towards creationism, personalism and transcendentalism while mystical apophatic theology (medieval German mystics, Kabbalists, Sufis, Byzantine mystical theologians and hesychasts) prefers to

talk about the Deity in more emanationist/manifestationist ways impersonalist and immanentist terms. And even so Christian Russian mystical philosopher like Vladimir Solovyov (who had the strong Gnostic and Kabbalistic sympathies) wrote that he hoped that in the future, even primary school religion teachers will not teach that God created the world from nothing.

I understand that all these questions are extremely complex and very subtle, and I hope so that we will continue to discuss them in the spirit of "Sobornost" (Russian word for) spirit of collaboration, mutual assistance and cooperation).

Restoring the Holy Sparks together,

Yevgeni

* E.A. Torchinov

From the discussion of "Treatise on Dragons"

I propose to discuss one of the main sources of Sabbatean Kabbalah those. "Treatise on Dragons" by the Prophet Nathan from Gaza, which in itself represents a very interesting example of the reformation of Lurianic Kabbalah in the light of character sabbatian movement and the personality of Sabbatai Zevi. Before there, how to start this discussion would be better if everyone read pages 297-325 from the book G. Scholem "Sabbatai Sevi. The Mystical Messiah". Original Jewish text of the "Treatise" can be found in: "Be'Iqvoth Mashiah". Ed. by G. Scholem. Jerusalem, 1944 (this is – collected works of Nathan of Gaza).

Some highlights of the Nathan Kabbalah are

1. A new interpretation of *tehiru*, or the primordial space of creation, which appeared after the compression (*tsimtsum*) of the En-Sof Light ('Or En-Sof). Ono contains the remains of this Light, its traces, or *reshimu*, some of which counteract the idea of creation (thoughtless lights). These lights – roots of *kelippot* and all the demonic forces of the "other side" (*sitra ahra*). Thus, the process creations are conceived as the result of a dialectical struggle between two sides, or two aspects of the Absolute itself. Concentration will solve the thoughtless (i.e., no those who think to create) are produced by the dark world of *kelippot*, which symbolically it is spoken of as a world of snakes, or dragons.

2. Reinterpretation of the nature of the Messiah. The roots of the Messiah – in the realm of the highest Light. But En-Sof projects these roots into the world of snakes, due to that circumstance that only the Messiah is capable of not only defeating snakes, but moving them to the abode holiness. Thus the spirit of the Messiah dwells among the serpents from the beginning *kelippot*. He fights the king of dragons, and at times this king overcomes Messiah, tormenting him. But in the end the Messiah will be freed from the shell of the *kelippot*. He will ascend into this world for the purpose of redemption.

But he must again descend into the abyss of *Kelippot* to defeat the king dragons and change him and his entire kingdom into the kingdom of Light. The result this will be the completion of the dialectical process of mystical purification (*catharsis*) Absolute, and the establishment of the kingdom of God is everywhere. And (interesting to note), The Messiah will himself become the Holy Serpent (please remember the copper Serpent erected By Moses in the wilderness to save the Israelites from poisonous snakes), or by the Saints Dragon, the real King Pharaoh (the gematria of the word "nahash" – "serpent" is equal gematria words "mashiach", "Messiah"). And, as you know, I believe they existed gnostic sects (2nd-3rd centuries) of the Ophites and Naasenes (two words produced from greek and Aramaic designations for "serpents"), which called Christ (i.e., Messiah) by the Holy Serpent, who revealed secrets to spiritual souls (pneumatics) Trees of Life. I do not believe in any possible influence of Gnostic ideas nathan from Giza thought, but the parallels – are more than striking (probably we meet here with an archetypal paradigm in the Jungian sense). (...)

Abraham Elkayam

I read with great interest the discussion by the haver Evgeniy "Treatise of Fr Dragons by Nathan of Gaza. I am convinced that this treatise is extremely significant for everyone who wants to understand the Sabbatian myth and its roots (...). I have there are a few observations to add to this discussion:

1. Following Scholem, Eugene described the process of creation as arising from dialectical struggle between two aspects of the Absolute, i.e. Svet En-Sof and thoughtless lights. However, if you carefully read the original Jewish one the text of "Dragons", you will notice that the two-light dichotomy is not mentioned in this essay altogether! Nathan from Gaza introduced this dialectical into his thoughts the dichotomy much later, in the Book of Creation (Sefer ha-Beria). Scholem in fact, he allowed himself an anachronism when he interpreted the myth presented in the Treatise of Dragons (compiled in 1666) in the light of Natanov later developments such as the Book of Creation (compiled in 1670).

[I discussed all these issues in my dissertation, "The Mystery of Faith in the Writings of Nathan of Gaza" (Submitted to the Senate of the Hebrew) University, December 1993 –in Hebrew...)]

The point is that in this phase of Nathan's thought from Gaza, dualism does not occur from the Absolute, but created from Emanation. It cannot be found within itself En-Sof, but it is produced within the Tehiru space. Only later for several years, in the Book of Creation, Nathan dared to promote dualism directly until the Absolute itself. The Book of Creation was the composition in which he presented double light dualism. In his earlier work, of which he was a part A treatise on Dragons, Nathan of Gaza presented the concept of the monistic Deities from which limited cosmic dualism is derived. In its Nathan from Gaza presented a later thought, the pinnacle of which – Book of Creation the concept of dualism within the Divine itself, making it the most important principle creations, and presenting it as existing as high as En-Sof.

Unfortunately, the Book of Creation, the real conclusion of the thought of the Prophet from Gaza, it has never been published, and exists only in manuscripts. "Mystical The Messiah" by Scholem himself says almost nothing about this work (...).

2. As for Nathan's sources from Gaza in his depiction of the Saint Snake: Eugene, following Scholem, proposed the Ophite Gnostic myth as a parallel. Indeed, Gnostic sources are extremely important for understanding thought Nathan of Gaza in this treatise. Moreover, I would not exclude the possibility in

advance direct influence. Further, regarding the concept of the serpent in Gnostic thought, see. in: "Gnosis: The Nature & History of Gnosticism", by Kurt Rudolph (...).

To the Gnostic sources I would also like to add the following mystical ones Jewish sources as the most important sources of influence (this is nothing not an exhaustive list):

A. In early Kabbalah, the Coen brothers, who lived in the mid-13th century in Spain, in particular, "Treatise on the Left Emanation" by Rabbi Isaac ben Jacob ha-Kohen. [This essay can be found in Joseph Dan and Ronald Kiener's *The Early Kabbalah*, printed in New York 1986 (...)] The Coen brothers were the first to really related gematria "nahash" (serpent) to gematria "Mashiach" (messiah) = 358.

B. Another source on early Kabbalah, *Sefer ha-Zohar*, "Book of Radiance", part II, 33a – 36b. It provides a captivating depiction of the struggle between the First The mystical Messiah – namely, Moses – and the Serpents of Pharaoh. "Treatise on Dragons" Nathan was actually composed as a commentary on this discussion in Zohar.

C. In late Kabbalah – Lurianic Kabbalah (16th century) – Rabbi Yoshef ibn Tabbul, the most important student of Rabbi Isaac Luria, who wrote the essay under the title is "Treatise on Dragons", and which influenced Nathan from Gaza. Essay not printed and available only in manuscripts (in Hebrew).

3. As for the source of the soul of the messiah, Eugene states that, in the *Treatise about Dragons*, the roots of the messiah – in the sphere of the highest light. On this issue conflicting statements can be found in the *Treatise on Dragons*. Along with statements such as that presented by Eugene can be found in it is of such an order that the soul of the messiah actually came from the world The snake, and was not just "projected" there. Late Prof. Virshubsky I noticed that the soul of the messiah in the *Treatise on Dragons* was generated from the same thing Tehiru, which later produced the Snake. (...)

Appendix 2.

From the discussion on the TP sheet

Hyperion, Oct 17, 1999, 04:32

(...) We are interested in the following. Sabbataism poses a central problem: the relationship between manifestationism and creationism in cosmology and soteriology and eschatology. Let's say right away that we are clearly talking about the "ORDER OF ELIJAH", about which fundamental, but little recognized by the public article there is also in the END OF THE WORLD in the new edition of "ABSOLUTE MOTHERLAND".

We are interested in the problems of the four worlds of Kabbalah – Atzilut and the trinity "tehiru" – bria, yetzira and assia. Nathan from Gaza presents the case this way. Is En-Sof, super order. Around him is the world of Neighbors, atzilut. This is an uncreated reality. According to Lurianic Kabbalah – the doctrine of tsim-tsum – En-Sof is compressed, giving rise to creation. The typically Abrahamic idea that creation is not performance The deities, his ecstasy, but his "contraction", "drawing", his intasis. In the three created worlds there are "thoughtless snakes", these are guardians of the Law, people Faiths, historical Jews. They – "dry vessels", they politely accept tsim-tsum of the Highest do not perform (however, they do not give it to others either). This is it and there is classical Maimonide rationalized creationism.

(...) So: the three worlds of "tehiru" are the prison of the law. "He did nothing law".

Then in the 17th century, at the same time as Danila Filippovich in Rus', he appeared in the diaspora, "a person who emits the sweetest smell," Sabbatai Zevi announces oneself as a "kabbalistic messiah." He preaches his "divinity", shouts in ecstasy "There is no God but me.". Going to be crowned king jewish. Crowds of supporters flock to him. The era of exile, they think it's ending. The era of "dry vessels", or Lurianic "broken vessels" from the end. Recovery is coming, tikkun.

Каббалистически это интерпретируется так: из мира Ближних, ацилут, вылезают "думающие змеи". Они "антиномистичны", "противозаконны", так как чрезмерны в логике богооставленного творения техиру, в имманентном состоянии трех креационистских, тварных миров, созданных из ничто. "Недумающие змеи", люди Закона, раббаниты, бьются против "думающих змей", полагая, что те нарушают минималистические замыслы Эн-Софа.

(...) Abraham Elkayyam believes that Nathan from Gaza is putting on this drama not so much in the social context, but in the mental struggle within Sabbatai Zevi. By the way, the entire line of analysis of Zevi, going back to Weiss, is mondialist and individualistic. In Zevi, it was the structures that were clearly demonstrated and signs. Scholem is right, as always. In fact, the messianic function of Zevi it was to reunite "thinkers" in their paradoxical being serpents "of emanationism-manifestationism with the" non-thinking serpents "of creationism. Doesn't this remind you of anything? In this case, the "dry vessels" are moistened. This is "ManA YakirA", straight line, restoration of the early lost phallus of castration-exile.

What's important: the sacralization of tehiru does not seem like a given here but as the messianic soteriological reality of the task – what did not exist alive, revitalized through the antinomian energies of the acyluthes that go through Sabbatai Zevi.

Creationism is overcome in Sabbataism. Otherwise than with us Orthodox Christians but very expressive. See. "Order of Elijah".

The closeness to Shiism, Sufism and Ismailism – is obvious. Later something similar we meet in Hasidism: the blessing Russian ecstatic national drink – Lubavitcher Schneerson (other messiah), etc. So that the vessels do not were dry. He, however, also distributed dollar bills blessed by him. This is, of course, not Eurasian. Rubles – another matter.

If we apply the (...) typological model developed by ARCTOGEA, we will become crystal transparent about the difficulties in which researchers and even cult participants get confused. Tzevi converted to Islam, but to Alawite-Bektashist. Those. into an esoteric-manifestationist group in which it was affirmed divinity, "lawhut" Ali. Assad, by the way, is the head of Syria, an Alawite.

Denme Sabbatais – organizers of post-Ottoman Turkey. Tan Bogoraz was "denme".

Sabbatais practiced secret rituals. It was especially connected with the sacralization of the crime of the basic laws of creationist Judaism. Marriage, prohibitions on incest, and the idea of mechanical nature were denied created world, on Saturday we worked, on all other days we drank and walked, etc etc (Very reminiscent of the spontaneous behavior of Russian Jewish new emigrants in Israel, described with

indignation by some Bolotovskiy on political.ru. (...) Russian Jews – spontaneous sabbatais). Therefore, the Sabbatais practiced tantric orgiastic rituals, married relatives, sacralized nature. This will turn into Francoism and Hasidism. Jacob Frank spoke before going to bed "Good night!" spiders, snakes, stones, branches, rivers, cockroaches. Bye I didn't remember everyone, I couldn't sleep. Why? Because "thinking uncreated people."snakes thus defeat the "thinkingless" created snakes, and they are transformed. This is messianic ecology.

"Catchers of the Universe" by Danila Fillipovich, ships whose heads announced themselves to the Sabaoths (compare the Sabbataan and Francoist "there is no God but me", also at al-Hallaj), radeniya, svalni, refusal of marriage ("married get married, unmarried do not marry"), up to their "takkyyya" (formal conformism) with an exoteric denomination –Nikonianism) they are surprisingly reminiscent in the case russian whips are precisely "denme", and they, in turn, are Messalians and Bogomilov. The geography of Sabbataism is not far removed from the geography of Bogomilism. More precisely, sabbataism is bordered by the zones of Sufism-extreme Shiism, Bogomilism, and early khlystovism, ecstatic versions of charismatic Protestantism. But the parallels with whips are especially impressive.

Sabbatai Zevi's green robe, in which he entered Jerusalem, has direct relation to Khizr, Iliya, etc. Mairink talks about this in "Das gruene Gesicht "and somewhere I wrote where I don't remember, perhaps in" Conspiracy Theories. "The green one" in the story with Rasputin, "the man in green gloves" from the ... conspiracy theories myths around Teddy Legrand, Rene Allais, Bergier, etc. Modern "denme" they interpret the "green" color of the new Jewish spring, after centuries of Rabbanite temptations.

There is clearly a sabbataist trace in the most entertaining branches of the occult from SRIA and Memphis-Mizraim to Kellner, OTO, Golden Dawn and Crowley. Thule-Gesellschaft founded by a student of a denme couple from Ankara.

Sabbatais traditionally lived in Turkey, but some of them lived in Poland and Germany Austria, Odessa, Czech Republic and Galicia.

Recourse to the competent groups: it makes sense to investigate the trail in detail sabbataism, later Francoism in Russia, is broader in Eastern Europe. Interesting contacts with Hasidism, here the typological closeness is obvious. Extremely curious motives for connection with Khlystovism.

Here is a post on Evgeniy Torchinov's denmailing list * . In it, he gives a slightly different interpretation to "thinking snakes". Essentially the same, but already ethically integrating them from a soteriological point of view the ethics of messianic sabbataist antinomianism, which is completely demonstrationist identifies creationism with the source of all clippots, shells, i.e. demonic mirov. (...)

Operator, Oct 21, 1999, 04:30

(...) In general, the false messianism of Shabbat Zevi, his unauthorized, doomed attempt to break through to the Thinking Serpents (Thinking Serpents – Kabbalistic interpretation Hyperborea) resembles extreme forms of imitation of the Conservative Revolution - postmodernism (...).

Possibly postmodern connection to Judaism (intuitively obvious, but far away not trivial), has its origins in the aggadic creation parable: God creates the world by peering into the Torah (or by reading the Torah). That is, it is there classic signs of postmodernism, including the distance between the Author and Text.

The Torah itself in the Haggadah is also extremely interesting: this is not a Book at all, but a kind of Person feminine, talking almost equally with Yahweh, sometimes capricious in a feminine way. Moreover, in Jewish angelology, the Torah – is almost the only one to whom a whim is allowed.

In fact, the Torah – is almost an Uncreated character in the Haggadah.

Perhaps the Torah in the Haggadah – is desperate, unconscious Abrahamic attempt to touch the Uncreated, the reaction of the soul (instinctively remembering) Hyperborea) to tzim-tzum.

In the same sense, Zevi's ecstatic cry: "there is no God but me" - a diminished, "compactified" repetition of the Caprice of the Torah.

The whim of the Torah, the doomed cry of Zevi, the "heresy" of Danila Filippovich, "God is Possible All Around" by Vvedensky, the tragic eschatology of Isaac Luria and Moshe Cordovero, the deliberately destructive quasi-panteism of Jacob Frank - reaction to the Niconian-Rambamian entasis, the pinnacle of artistry in imitation Conservative Revolution. (...)

Cameraman (aka Dimitry Polyakov)

PS. There is a very interesting text from Harold and Bloom about the connection between Kabbalah and poetry – "Kabbalah and criticism".

The article was written in 1975, its Russian translation was published in the first issue magazine "Targum" for 1990.

In my opinion, the discussions about the connection between the concept are especially interesting there Bhinot Rabi Moshe Cordovero with the dynamics of a poetic text.

Hyperion, Oct 22, 1999, 01:18

In general, the false messianism of Shabbat Zevi

He is also called the "apostate Messiah," and his act Holy Apostasy – "sacred." apostasy." False messianism – is a rabbinic sentence. Better "renegade messiah".

his unauthorized, doomed attempt to break through to the Thinking Serpents (Thinkers) Snakes – Kabbalistic interpretation of Hyperborea) resembles extreme ones forms of imitation of the Conservative Revolution – postmodernism.

You should adjust the expressions a little. It is hardly appropriate to name this "imitation". This was the real Conservative Revolution in a specific way true, the context. Moreover, the clarity of the metaphysical themes raised was amazing, much more transparent than the labyrinths of the same stories veiled in modern times that have to be dug up with difficulty.

(...) Zevi – metaphysical esoteric character, so-called "esoteric messiah." Jacob Leib Frank is his late remake, but all late qutbs, poles, the Khlyst leaders are less large-scale than the first. Hardly appropriate between the two conduct antinomic communication.

(...) The connection between being and text can indeed be correlated with Judaism since the centrality of the Book in the sacred complex – the trait is typically Abrahamic. For demonstrationists, a book cannot be singled out as something central because for them everything is a book, everything is Veda. In fact, the meaning of the Jewish understanding the peculiarity of Scripture lies precisely in its unnaturalness and lack of peace. This is axial the motive of creationism. Sacred "illiteracy" was the main method of authentication status of a prophet. The scribes see only the created part of the world, the prophets receive inspiration directly, violating strict creationism. Therefore, prophets in Orthodoxy they are revered as vessels through which the Holy Spirit spoke. Prophet – this the antithesis of the scribe, he is manifestationist-oriented, the scribe – creationist.

Lifelessness, inhibited perception of the world around us, mechanics, rationalism, disconnection from connections, "alienness", "alienousness" – is a typical psychological trait of a Jew as metaphysical, psychological and ethnic type. This is connected precisely with the place and role of the Torah in Judaism complex. This side of Judaism was embodied by the direct road to the modern one the Western world, based precisely on this complex. In this sense, modern the world is a Jewish world, or rather, a Jewish one, although in a secularized one meaning.

(...) Creationist Judaism reduces nature to the Book, i.e. to rational scheme, they have the same Deity, digital. The Sabbatai is doing it straight on the contrary, he leads the book to Nature, reads Nature as a book, but written the book – is only part of it, and even the prison part. Not in the book of God, but in mine tele – states Sabbatai Zevi. Well done, Sabbatai Tzevi, well done Al-Hallaj, well done Kirillov ("if there is no God, then I – God," that's right, but creationist There is no God, he was invented by evil wandering sorcerers).

Well, this book, Danila Filippovich, as you know, all books are old and he took the new ones – on a cart to the banks of the Dnieper and threw them away. "Shake, guys you have to, not read," otherwise you will never become catchers of the Universe. The heresiarch said Danila Fillipovich.

That is, there are classical signs of postmodernism, including distance between the Author and the Text.

Yes. But the Author is nothing for Arctogea, this is the impudent claim of a slave bastard individuals who need to be crushed. The text is written through the author - by class, national and ontological structures. Author – fiction, the working class and angelic hosts – that's who the only author is. Text yes, there is no author. Sabbatai Zevi – here is the author. He – atsilut ("acilut" – "neighbours", it is they who must be loved Christianly) came against all odds, unexpected and at the wrong time. (...)

The Torah itself in the Haggadah is also extremely interesting: this is not a Book at all, but a certain one A feminine person, talking almost equally with Yahweh, sometimes in a feminine way capricious.

Moreover, in Jewish angelology the Torah – is almost the only one who is allowed a whim.

In fact, the Torah – is almost an Uncreated character in the Haggadah.

Perhaps the Torah in the Haggadah – is desperate, unconscious Abrahamic an attempt to touch the Uncreated, the reaction of the soul (instinctively remembering) Hyperborea) to tzim-tzum.

This is absolutely true. Haggadah is the most anti... part of the Talmud. Where there is myth, there is manifestationism. Haggadic identification of the torah with a woman, with a shekhina, it means with Nature. In general, the Shekhina concept – is ...stsko-anti... concept. If the Presence of God exists outside strictly transcendent Deity, in "exile", meaning we are dealing with a violation strict creationism and with a certain form of manifestacism. Monotheist he will say – "shekinah", this is club, haram, kufr. This is just a stone's throw away Sabbatai, Thule-Gesellschaft, etc. Woman (especially white) – is a guide revolutionary Hyperborean principle. Where there is a woman, there is a myth, there is anti...ism and the Conservative Revolution. If torah – woman, then good bye, rebbe... good evening, Lilith...

In the same sense, Zevi's ecstatic cry: "there is no God but me." Is a diminished, "compactified" repetition of the Caprice of the Torah.

Yes, very correct. Capriciousness – is a manifestationist trait, therefore demonstrationist traditions are based on fun, metamorphoses, whims, spontaneity, they are always fuller and more fun than planned. (...)

The whim of the Torah, the doomed cry of Zevi, the "heresy" of Danila Filippovich,

This is manifestationism.

"God is possible all around" Vvedensky,

This is art.

the tragic eschatology of Yitzhak Luria

This is a Gnostic traumatic dualism where manifestationism collides with creationism.

and Moshe Cordovero

We need to find out that, in my opinion, he is definitely closer to demonstrationism.

deliberately destructive quasi-pantheism of Jacob Frank

Why quasi? Jacob Leiba Frank was a cheerful man. Also a "holy apostate". His followers were the authors of the wildest anti... publications in In Poland, they reproached their fellow tribesmen for drinking the blood of Christians babies, they organized rural labor communities, and the one who raises by the sweat of his brow, bread cannot be a Jew, it is noble Aryan hero, the Hyperboreans grew wheat. Anyone who grows wheat hyperborean... Frank's followers organized the first collective farms and agricultural communities. Note that many positive sects organized rural communities. By the way, Wexler has an interesting model of dualism between shtetls and ghettos. The Shtetls, according to his version, were inhabited by Judaized Turkic-Slavic Ashkenazim ghetto by the Semitic Sepharads. The Shtetls were like Slavic villages in them people worked,they grew bread. Let us add on our own behalf:

this is a Eurasian camp. The ghetto was like modern mondialist centers: they only had no at the end they whined and lent money at interest. This is – the embryo of Atlanticism. Hasidism and everything manifestationist in Jewry arose in shtetls, and not in ghettos. The shtetls were given to Bolshevik socialist revolutionaries, and the ghettos were given to bankers surnames. Shtetl – is noble, ghetto – is low. (...)

- reaction to the Nikonian-Rambamian entasis

Nikon is still more complicated, he not only curtailed the sacredness, he contributed violation of the proportions of Holy Rus'. In some ways he was close to the whips – New Jerusalem, etc. It's very Montanite, Munzerian. Peterim Nizhegorodsky, the most active Nikonian and persecutor of the Old Believers was Khlystovsky's "Savaoph" the ship was circling with all its might, friend

Islam vs Islam (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №7, M., 2001

Alexander Dugin

Islam vs Islam

1. Myth of "Islamic threat"

Among the modern political myths fabricated by architects "of the new world order" and consumed by the naive masses, one of the most harmful is the myth of "unified Islamic fundamentalism" as "a wild obscurantist force" threatening civilizational humanity and especially "the rich North". The existence of an "Islamic (or fundamentalist) danger" is justified by the leaders of NATO by the very fact of the existence of this union. This same argument is one of the most important in political-strategic relations between the West and Russia. In the face of this imaginary evil, the West assigns Russia the role of a fence detachment. At least this is what NATO officials and Washington envoys insist on when negotiating with the Russians. In fact, things are completely different. This concept is just a smokescreen screen for the West to carry out its real and much more sophisticated, subtle strategic operations, aimed, in accordance with the norms of classical strategy, at pitting potential allies against each other in the camp of competitors in order to deal with each of them individually.

The Islamic world is far from homogeneous. It has several influential geopolitical nodes, each of which is based on separate religious, historical, cultural and civilizational trends, and pursues an independent strategic line both on a global and local scale. In addition to fundamentalism itself, there are many other versions and movements in Islam. But –more importantly – behind the concept itself "Islamic fundamentalism" there are several not just different, but directly opposite trends. Without realizing this, we will not be able to adequately understand either the meaning of the crisis events taking place today in Chechnya and Dagestan (as well as in the North Caucasus and brewing disasters in other areas with an Islamic population on the territory of the Russian Federation), or what is happening in the Islamic world as a whole.

2. Poles of Islam

The most geopolitical active poles of the Islamic world are the following civilizational and political centers. –

(1) Saudi Arabia plays an important role throughout the Islamic world, where the Wahhabism movement is not just very widespread, but the official ideology of the ruling regime. Wahhabism is an extremely moralistic puritanical extremist form of Arab Sunnism. absolutely devoid of a hint of any mystical, initiatory elements. This is – Islam, completely devoid of a spiritual dimension, the embodiment of moralistic fanaticism and a self-sufficient letter “legalism”. In a certain sense, the term “pharisaism” is ideal for Wahhabism.

In modern reality, this Saudi Wahhabi pole, associated with the totalitarian rule of the oil sheikhs, is an absolute ally of the Atlanticist West, the most reliable US outpost in the countries of the Middle East and more widely throughout the Islamic world.

(2) The second, opposite in all respects to the first pole, is embodied in Iranian Islam of a predominantly Shiite tendency. The same category is joined by various movements in Sunni Islam, which have an emphatically mystical, initiatory orientation. Collectively, these groups can be called “Shiite-Sufi”. This movement, both historically and philosophically and culturally, represents the complete antithesis of the Wahhabi version. This is living Islam, visionary, paradoxicalist. Morality and the outer letter are of secondary importance in it. In the first place is the mysticism of personal or collective transformative experience, the mystery of heartfelt knowledge, the complex path to the center of things. Pro-Iranian, Shiite-Sufi movements in modern Islam can be geopolitically collectively called “Eurasian”, “continental”. They are usually they have a common denominator – radical hostility towards the West and Atlanticism, sacred hatred of the technocratic material atheistic civilization of the rich North, identified with “the big shaitan”.

It is important to emphasize the absolute incompatibility of these two varieties of Islamic fundamentalism. It is indicative that the Shiite world considers the murdered Imam Hussein, who died at the hands of Caliph Yazid, to be its highest spiritual authorities. The Wahhabi tradition, for its part, considers this historical character – Caliph Yazid – the highest spiritual authority. Thus, there is total religious, psychological and geopolitical opposition here.

3) The next independent version of Islam (today limited, however, almost exclusively to the Arab world) are various versions of Islamic socialism, most often associated historically with the “Baath” party. This trend is extremely strong in Iraq, Syria, Lebanon, South Yemen, as well as Egypt and Libya. At one time, Islamic socialism was geopolitically supported by the Soviet Union, but after its collapse this direction began to gradually lose its influence in the face of the steadily growing popularity of various fundamentalist tendencies. In the future, in order to survive, this movement is doomed to combination with other Islamic movements.

(4) Another powerful trend in the Islamic world is “enlightened Islamism”. It represents, in fact, a complete rejection of the standards of the Islamic tradition in its religious and civilizational dimension, focuses on copying Western examples of politics and economics, and is essentially a secular model of the Atlanticist persuasion, entirely pro-Western and strategically dependent, but at the same time preserving rudimentary, souvenir elements of folklore Islamism. The most typical examples of such regimes in the Islamic world are secular Turkey, modern pro-American Egypt, Pakistan, Algeria, Tunisia, and Morocco.

The listed four versions of Islam, despite their diversity, can be grouped by geopolitical orientation as follows: potentially Eurasian is the Sufi-Shiite line and residual Arab socialism; Atlanticist – Wahhabism and “Enlightened Islam”. Therefore, when it comes to the Islamic factor, we are obliged to immediately clarify what is actually meant using the classification we have given above.

3. Geopolitical background

So, the idea of “a united Islam” is a deliberately false and purely propaganda move. There is Eurasian Islam and Atlanticist Islam, pro-Western and anti-Western, and the criterion for separation is not the fact of professing the religion of Muhammad, but the specifics of the confession (in particular, the opposite of Wahhabism and Sufism); not the features of a secular political regime, but the geopolitical preferences of a specific ideology (in particular, the radical opposition of capitalist pro-Western regimes “enlightened Islamism” and countries “Islamic socialism”).

The West supports Atlanticist-oriented Islam and fights against Eurasian Islam. In relation to such an objectively and organically Eurasian power as Russia, the Western strategy is clear: Russia needs to quarrel with a potential ally (Eurasian Islam), as well as support all anti-Russian subversive actions of all forces “Atlanticism in Islamic guise”. American and NATO strategists are guided by this formula, imposing on the Russian leadership those rules of international foreign and domestic political relations that will satisfy the interests “of the new world order”.

Since the geopolitical interests of the West are transmitted within Russia through Atlanticist agents of influence (pro-Western lobby), the outwardly contradictory and paradoxical (if we do not take into account geopolitics) attitude of liberals towards the Chechen campaign becomes completely logical: on the one hand, liberals helped inflate anti-Islamic sentiments among the Russian masses, on the other hand, they showed solidarity with Muslims where it was a question of causing significant harm to Russia as the Eurasian axis.

It would also be quite logical for patriots to be guided by a strictly geopolitical approach, discarding all emotional or taste preferences, confessional contradictions, and rather overcome the terrible memory of internecine war. But, alas, if the geopolitical self-awareness of the West in practical terms relies on hundreds of serious analytical centers, foundations and intellectual institutions, which subsequently supply geopolitical projects to the conductors of their policies in other countries (among other things, Russian liberals and “young reformers”), then the geopolitical self-awareness of Russia's national forces is fragmented, superficial, accidental, emotional and undeveloped.

The almost universal geopolitical ignorance of patriots greatly facilitates the implementation of Atlanticist plans and slows down the process of awakening our people and state to fulfill the organic and natural Eurasian mission.

4. Ideological map of Chechnya

The picture we have outlined in the most general terms can help decipher the meaning of the ongoing events in Chechnya, which have recently occupied the attention of politically active observers. This is, of course, not about a simple enmity of clans and groups that seek to redistribute spheres of influence in that strange and very alarming geopolitical entity called “Ichkeria”. Such processes always take place, in any teams, but in themselves they do not reveal the strategic content of events. Always one group seeks to push the other aside and uses various ideological covers to do so. But these covers themselves are by no means arbitrary. On the contrary, ideological and geopolitical processes are subject to a special strict logic, which is most often not fully noticed by those who participate in politics only as a career or income event. It can be assumed that many participants in today's intra-Chechen conflict are not fully aware of what exactly they are defending and what they are participating in, but this is not required of them. More competent forces and centers understand everything perfectly and skillfully direct processes in the direction they desire. And here only large-scale geopolitical or social results play a role, and whose hands will achieve them – is not so important. And here only large-scale geopolitical or social results play a role, and whose hands will achieve them – is not so important. And here only large-scale geopolitical or social results play a role, and whose hands will achieve them – is not so important.

The internal conflict in Chechnya is due to the radical heterogeneity of those forces that were united by the original anti-Russian campaign. It is possible to very roughly compare the pro-Moscow forces in the early stages of the conflict (Khasbulatov, Zavgayev, etc.) with the position of “Islamic socialists”. But the weakening and geopolitical self-liquidation of Moscow (especially during the period of practical sovereignty of the undisguised Atlanticists) doomed their position to inevitable defeat. Three forces rallied against them (and against Moscow): national-fundamentalist, pro-Turkish (“enlightened

Islamism”) and Wahhabi (imported from outside). It is important to take into account this factor: Chechen Islam is traditionally almost exclusively Sufi in origin, completely alien to Saudi moralism, and, on the contrary, close to Shiite and Iranian models. Therefore, organic “Chechen fundamentalism” is necessarily colored in Eurasian tones. This does not at all mean automatic sympathy for Moscow as the main pole of Eurasia, but at the same time practically excludes the Atlanticist, pro-Western orientation.

The pro-Turkish and Wahhabi lines have a completely different content. These are geopolitical trends that are drawing Chechnya into a new civilizational context that has no historical or spiritual roots. Moreover, it is important to point out here that modern secular Turkey (a NATO member) is extremely hostile to its own fundamentalist and national-organic forces. And therefore, it is necessary to separate the contacts of some Chechen fundamentalists with pro-Iranian Turkish Islamists (most often outlawed in their homeland, Turkey) and the orientation of other (openly pro-Atlantic) Chechen leaders towards official Ankara.

In other words, at a certain moment it should have become obvious to the Chechens themselves that the forces of Atlanticist Islam (Wahhabism) and the pro-Turkish lobby are imposing on Chechnya a model that will be opposite to the cultural, civilizational and religious specifics of this exotic and unique people to an even greater extent than the fulfillment of the will Moscow.

The first chord of such geopolitical awareness is a real conflict between supporters and opponents of Wahhabism.

5. Afghan model

Another striking example of the geopolitical opposition of Islamic forces is the main actors in the Afghan conflict. There were also several heterogeneous trends.

1) “Islamic socialism” of Karmal and Najibullah, which lost its position along with the fall of the USSR.

(2) A broad coalition of Mujahideen, which included both fundamentalists of a pro-Iranian orientation (mainly Sufis) and Wahhabi-oriented groups associated, at the same time, with the Atlanticist leadership of official Pakistan.

After the fall of Najibullah, the main line of conflict passed within this second group. The Taliban movement is an openly Atlanticist vector, supported through Pakistan by the West, and the rest of the Sufi and pro-Iranian groups – Tajiks Ahmadshah Massoud and Rabbani, Uzbek Dostum and Khazarian Khalil – opposed the Taliban coalition. It is significant that at some point the successes of the Atlanticist Taliban forced the anti-Atlantic Mujahideen to seek an alliance even with Moscow, which, in fact, should have been done much earlier.

A clear understanding of geopolitical patterns in this area would help to more organically resolve the Tajik conflict, in which, fortunately, the Wahhabi and pro-Taliban factor is not strong enough, and rearguard (in a historical sense) battles are being waged between “Islamic socialism” Rakhmonov and fundamentalists of the Sufi, pro-Iranian persuasion. By the way, the Tajik opposition, fueled from Afghanistan, sharply softened its demands and entered into the negotiation process precisely when in Afghanistan itself the Sufi mujahideen were almost swept away by a wave of Taliban and, in the face of total defeat, turned to Moscow for strategic help.

6. The inexorable logic of alliances

Geopolitical thinking is the only adequate one in the modern world. Regardless of whether we accept the conclusions and methods of geopolitics or not, the very logic of events will force us to take this reality into account, since the entire strategic methodology of the West, which at the moment remains the only owner of the planet, is built on geopolitics. Where its triumph is not complete, its geopolitical requirements are not met or poorly observed. But this does not reduce the force of pressure – and it is very real and effective –. Consequently, in the case of Russia, the presence of basic geopolitical self-awareness skills among the country’s political leadership and even among ordinary patriots and people with a heightened sense of citizenship is a necessary requirement. On the contrary, geopolitical ignorance in such a critical situation which we are in is simply criminal.

The objective logic of geopolitics clearly and unambiguously dictates the need for an early strategic alliance of all Eurasian forces, whatever their religious, racial, cultural or ideological affiliation. In particular, the Russian-Islamic pact naturally suggests itself, coordination of the general strategy of Moscow and those movements in Islam that are focused on Iran, Sufism, fundamentalism of the soil, continental and anti-Western type. This applies to both foreign policy and domestic political projects.

From such a general attitude it is no longer difficult to derive goals for a fan of recommendations to the political leadership and security ministries of Russia regarding the situation in Chechnya and, more broadly, in the North Caucasus. Eurasian Chechen Islam, which until recently was considered exclusively

as an irreconcilable enemy, will, in fact, at a certain historical moment show its geopolitical and civilizational quality, and it is marked by obvious Eurasianism. So is it worth wasting time?

"Invasion" №7, M., 2001

It seems to me that the governor is still alive (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

"I THINK THE GOVERNOR STILL ALIVE..."

"There are cherished milestones

My frontier – scarlet sword."

B. Savinkov

Few people today are interested in the Socialist Revolutionaries, radical revolutionary terrorists who were the main characters in Russian history at the end of the 19th – beginning XX centuries. The right classifies them as agents of the Russophobic Judeo-Masonic conspiracy, liberals accuse them of radicalism and potential totalitarianism (seeing in them the embryo of the Stalinist system), and even the communists themselves and extremely the left denies them as extremists discrediting the idea. For rent, that Russian terror has no heirs, just as defeat has no fathers.

But someone new, who has not yet revealed his face, is leafing through Savinkov's books and he eagerly reads his lines written in blood (his own and others').

"The Pale Horse". A brilliant text, where existential, mystical, philosophical and social motives are intertwined into one organic whole. This is - evidence. This is – literature. This is – a guide to action. What I wanted to say this paradoxical, mysterious man who sent to the next world more than a dozen white, red, green, colorless? Savinkov is clearly dominant apocalyptic motif. "I'll give you a morning star.". Hypnotically this line is repeated by the author of the terrorist's diary. "Morning Star" in Latin Lucifer, Dennitsa. Fallen but unbroken angel, first creation God's timeless archetype of a true revolutionary.

"Morning Star", an ambiguous promise, a symbol of chosenness and curses. It haunts the dry imagination of the man who made death by one's profession, by one's subject of study, by one's destiny. "Morning star" – reward for the ruthless punisher, for the bearer of the sacrament absolute revenge, which should strike both right and wrong.

Savinkov's justification for terrorism is not through appeals to the "public." goodness", "justice". The inflamed soul of a terrorist puts the question is more global, more radical – what is death? If it is inevitable for living beings, do we have the right to postpone further visits with her? Savinkov brilliantly describes the spiritual portrait of his friend, terrorist Kalyaev. He perceived the terrorist attack as a sacrifice, as primarily his own (and only last but not least a stranger!) life on the altar of the great metaphysical question. Kalyaev – "Vanechka" – wants to "suffer", wants die – that's why it kills:

"Here comes the peasant, Christian, Christ's work. In the name of God, in the name of love... I believe in our people, the people of God, in them is love, in them is Christ... I go to kill, but I believe in the Word and worship Christ. It hurts, it hurts me..."

The brilliant intuition of the unity of Death on the other side of fictitious dualism executioner and victims. Killing and dying – are one and the same. But voluntarily kill and die means not just to submit to the all-consuming element of death as object, but enter into an active dialogue with Her, begin courtship, matchmaking, to the limit of performing Marriage.

To "kill" for Russian terror means to resolve the deeply painful philosophical question of Being.

Revolutionary terror also existed in the West. But French (wider, european) anarchists –this is something completely different. They have a different cultural background spiritual environment. Knowing the fatal limitations of the French, and people in general West, – their one-dimensionality, smallness, wretched rationality, – you can do it for yourself imagine that terror in Europe is just as superficial, narrowly rational meaning. Kill to solve social issues; kill to declare your own political views.

And that's all.

The Russian kills differently. Behind it is a deep layer of the national Orthodox metaphysics, the whole tragic drama of the apocalypse, schism, suffering, hysterically and the piercingly conscious Christian paradox.

Russian terrorist – victim. He performs a magical act called save not only society, people, class, but all reality. Savinkov V "Kone Pale" details the assassination attempt on the governor. Ono it's difficult, dreary, with glitches. He is accompanied by hysterics and love dramas, psychological breakdowns, class tensions. Flashes of cowardice and indecision several times they almost ruin the whole thing. In one unsuccessful attempt they get lost the best shots – worker Fedor, who shot to the end from behind a woodpile, but struck down by the gendarmes. But ultimately the plan comes to fruition. Orthodox a mystic student manages to throw a homemade bomb at the governor's carriage. The Servant of the System is torn apart by an explosion. Joyful and submissive, sacrificial and beautiful triumphantly, the killer surrenders to the executioners. It would seem that the goal has been achieved. Sword the dark angel fell. The tyrant is defeated. And at that moment Savinkov himself, the person who prepared the entire operation comes up with a terrible thought. He thinks that "the governor is still alive.". Of course he's alive. Stupid personality a monarchical official, a scumbag and an oppressor – just a mask. The essence of the System not in him, and not even in the Tsar. The evil Demiurge is elusive. He – is on the other side of the social puppets. Getting it is not so easy.

A terrible epiphany leads Savinkov into more and more political ones groups. He, a zealous supporter of freedom of labor, is a heroic avenger for disadvantaged and oppressed peasants and workers come at some point to the whites, to the "bars" that he himself once blew up and cut dozens. Then he is drawn to fascism, to Mussolini. Then in Bolshevik In Russia he discovers his closeness to the communists. Change of political his passions reveal him as an organic National Bolshevik. He's on the other side narrowly party doctrines. A hero devoted to a metaphysical idea. Palladin Death. A cold killer with the soul of a lamb.

His Enemy – beyond the usual political barricades. This is – System and its hidden essence. Evil Demiurge, secret agent of Alienation. To understand this is necessary to go around the entire political spectrum in a circle. And this is valuable it will only happen if every step is paid for in blood.

"White", "red", "black", "brown", "the Greens"... What difference does it make, in essence?! The main thing is to step over – damn it.

"If the louse in your shirt shouts at you that you're a flea, go out street and kill!"

Kill so you can suffer later.

Kill to die.

Kill to be damned.

Kill to kill. To die. To live.

Boris Savinkov – is a practitioner of the deep thought that the great developed Dostoevsky. That basically unsolvable problem. That great dream. Rodion Raskolnikov, by killing an old pawnbroker, struck at the skull of Capital the cosmopolitan banking system, cutting the chains of "interest slavery"... Boris Savinkov put his bullets into the same "old lady".

At some point, the Bolsheviks believed that they had finally "killed." governor." That Alienation has been overcome. That the Demiurge is defeated. But the spirit of decay settled in them. Pain and risk were forgotten in naive optimism. The revolution and blood were betrayed, sold, surrendered. With what misunderstanding, disgust, they wrote with contempt and indifference in the last decades of their reign about terror, about Savinkov, about the Socialist Revolutionaries, about the populists. Street names – "Kalyaevskaya", "Bakuninskaya", etc. – They didn't tell anyone anything at all. Bureaucrats erased the memory of the zigzag of the shoulder throwing the bomb. They paid the price for this.

And again the bastard celebrates his triumph on the ruins of socialism. Again the merchant's face shines; a pimp selling young girls stretches lazily; the reptile that cut down the last cherry orchard is rubbing its hands...

We open the books of Boris Savinkov. "The Pale Horse". Let's inhale description of his life, his eroticism, his struggle.

We so want, so passionately wish Morning Star.

And again and again it seems to us that... the governor is still there alive

Article written in 1996, first published in 1996 in the newspaper «Limonka»

It's a sweet no (2000)

A.G. Dugin /Invasion / Web Archive

"Invasion", separate issue №5, M, 2000

Alexander Dugin

It's a sweet no

In the Russian Old Believers there is an extreme direction – "Netovshchina". This is an extreme movement of non-priesthood, Spasovo's agreement, characterized in that it looks more pessimistic than all other non-priesthood (not to mention the priesthood!) to that ontological and soteriological catastrophe that occurred in Rus', in the world, in the Universe along with the split. Sharing the general Old Believer, more broadly, Saint Russian theory about Moscow-Third Rome, to which the ecclesiological prerequisite of Salvation was drawn after the fall of Constantinople, the Netovites absolutized the drama of the fact that, together with Nikon's reforms and especially with the Robbery Council of 1666-67, the last stronghold of the open possibility of deification, God-chosen Moscow Rus' lost its eschatological quality and plunged into apostasy, following the dark paths along which the papages had previously walked Lutherans and Uniates. Netovtsy, being ardent Christians, extreme conservatives, found themselves in a situation where the very existential fabric of the surrounding world in its entirety – in nature, society, religious institutions, in politics, matter itself, finally – lost its light dimension, closed in the dark and hopeless labyrinths of apostasy, from where there was no longer an exit to the horizons of salvation and transformation. Netovshchina was divided into "singing" and "deaf", the most radical – deaf. She claimed that "everything has been taken away from the world" and that "the church has gone to heaven.". At the same time, the Savior's consent was called so, since it was believed that in this situation, too, the Son of God, Jesus Christ, could, of his own free will and grace, still save those whom he considered necessary, but as an exception as if completely independent of the actions of a person who is now doomed in all his ways.

The Netovian direction in Old Belief can only at first glance seem "Protestantist", "progressive", etc. In fact, this is the deepest conservatism, and the rejection of most Orthodox rituals and sacraments among the Spasovites indicates not overcoming them, but a radical refusal to recognize as authentic what is suspected of damage. This concept – "damage" is very important. For the Netovites, after the schism, the whole world, all of Rus', all of Russian Orthodoxy, to which the entire chosen, saved "good part" of existence was historically drawn, was "spoiled.". Netovites affirm the transcendence of "removed holiness" tragically, immensely lamenting the lost fullness. They don't just state the fact that "there is nothing," they cry it out.

An interesting point: Netovites honor Elder Kapiton, the leader of the "forest elders" who appeared in the Volga region even before the split, among the first teachers of their consent. Elder Kapiton was an extreme ascetic, he slept standing, hanging himself on a chain, broke his fast with an onion, and preached absolute fasting – even to death. Capito was at one time close to the Tsar, but then – due to the intrigues of the higher clergy – he was removed, but was not particularly upset, since according to his view of the world – there was nothing more to do in him. Retreating into the forests, Elder Kapiton hung on his chain and believed that everything was lost. The epithets with which he awarded the existing church hierarchy made demons blush.

Great Capito! To what extent was he right!

But you can look even further: in the era of the dispute between St. Joseph of Volotsk and St. Nilus of Sorsky. The Monk Nil Sorsky, a representative of Russian hesychasm, insisted on extreme asceticism, on the separation of monastic existence from the Russian world and its affairs. The Monk Nil Sorsky indirectly hinted that Holy Rus' was also about to move away from its ideal, as Byzantium had fallen, since the last times and obviously everything spiritual should make a final and decisive choice in favor of the desert, leaving the monastery lands, the "draft state", the hard work of universal salvation to administrative, "personnel" authorities. His opponent, Saint Joseph of Volotsk, was categorically against this approach and insisted on the complete holiness of Rus' in the spiritual-monastic, state-political, and economic aspects. Holy Rus', according to Joseph Volotsky, absorbed the spiritual without opposing it to other aspects of existence. Saint Joseph of Volotsky asserted continuity, continuity between the "mother desert" and the draft state, since in Holy Rus' everything was directed towards a single goal – towards universal Salvation and Transfiguration in the rays of the great last city of Moscow-Third Rome. Historically, Saint Joseph of Volotsk won. But the truth of St. Nil Sorsky was not erased, she was waiting in the wings. Then Elder Kapiton came, and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism. and a draft state, since in Holy Rus' everything was directed towards a single goal – towards universal Salvation and Transfiguration in the rays of the great last city of Moscow-Third Rome. Historically, Saint Joseph of Volotsk won. But the truth of St. Nil Sorsky was not erased, she was waiting in the wings. Then Elder Kapiton came, and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism. and a draft state, since in Holy Rus' everything was directed towards a single goal – towards universal Salvation and Transfiguration in the rays of the great last city of Moscow-Third Rome. Historically, Saint Joseph of Volotsk won. But the truth of St. Nil Sorsky was not erased, she was waiting in the wings. Then Elder Kapiton came, and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism. and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism. and then the Netovites justified their great Pain by the absolutization of the catastrophic ontological, soteriological and metaphysical content of the schism.

You can go back centuries and trace the "Athos trace" of St. Nilus of Sorsky. The fact is that Greek Orthodoxy was faced with the division of church and state (of the world) even earlier – at the time of the capture of Constantinople by the Hagarites. At this moment, traditionally pessimistic asceticism (Ava Dorotheus also said: "I can't be with God and people at the same time," do you feel where this could lead?) she received confirmation of her transcendental correctness – the desert now had carte blanche in a world where the unwashed descendants of Ishmael were rampant, and not the handsome Byzantine basileus. Mother Desert.

Athonite hesychasts were accused by their opponents of "heresy of the Messalians." This is the name of the work directed against St. Gregory Palamas, written by his opponent Barlaam. Messalians – ancient heresy, but in the controversy we are talking about "new Messalians," as the Bogomils were called in that era. Bogomils-"Messalians" – is a continuation of the Gnostic movement of early Christianity, which affirmed the reverse nature of the earthly world in relation to the heavenly world. According to the teachings of the Bogomils, the earthly world is fundamentally different from the heavenly world, since it was created by the "fallen angel," Satanail. Therefore, earthly institutions, including religious ones, have no real power and only strengthen the power of the "prince of this world.". For this reason, the Bogomils had their own parallel hierarchy, which was opposed to the established church and the paths of salvation were extremely narrow, coupled with extreme asceticism, with complete renunciation of the "world of matter.".

But Bogomils and Messalians did not appear out of nowhere. From the first years of the spread of Christianity, there were movements inclined to contrast the light reality of Christ, the worlds of the Savior, the sublime, transcendental ethics of the New Testament, the everyday, realistic-pragmatic earthly hierarchy, the "era of law", where everything was exhausted by the logic of encouragement-punishment, recognized as an instrument of Satan, i.e. to the world of immanent darkness. Such were the Gnostic dualists, and especially the famous heresiarch Marcion, who rejected the entire Old Testament on the basis of anti-Christian ethics. (He was especially outraged by the case when the prophet Elisha set a bear killer on innocent children who teased him for his baldness.)

Outside the Christian context, we also find a similar attitude towards the lower world in the Buddhist tradition. The doctrine of the essence of the world as suffering and the immoral "wheel of reincarnation" underlies Buddhist soteriology. There is no Gnostic dualism here, there is no Bogomil idea of an "evil demiurge," but the meaning is approximately the same: the background of the world is suffering and evil, it is necessary to break out of there, turn your attention to the OTHER, "extinguish" the world by acquiring "nirvana.".

We reached Prince Siddharta. But they didn't move away from their desert mother. The favorite Orthodox motif of the Netovites – the story of Tsarevich Joasaph (November 19th, old style), which repeats the canonical story of Buddha Gautama down to the details. The same story about Tsarevich Joasaph was a favorite in the Nilo-Sorian Desert (Corinthian "People's Rus'", M, 1901).

Prince Joasaph, the son of the Indian king Fevdul, converted to Orthodoxy in his palace from the elder Barlaam and refused to go outside. His father, concerned about his son's gloominess, persuaded him to go out for a walk, ordering him to remove the sick, old, disabled and beggars out of sight from the royal garden. But through the dense and sensitive guard some wretched one leaked out, when in spite of him he caught the eye of Prince Joasaph and hushed him: "Oh, child! As soon as you enter summer, you will be worse than me; and you have to die, child!" The handsome young prince Joasaph-Gautam looked and went to his desert mother. The dialogue between Tsarevich Joasaph and the desert mother is glorified in famous Russian songs, especially popular among the Old Believers and, naturally, Netovites. There is an amazing motive here: the Russian-understood emptiness ("shunyata"), an alternative to the damned doomed world, takes on weightcarnal features. The transcendent is described in terms of sacred Russian nature.

Prince Joasaph (Asaph), in response to the warnings of the "desert mother" that he would be de cool and dashing in it wild and alienated, answers:

"Don't scare me, mother,

You are a great passion

Let me in, mother,

Yes, into the dense forest!

I'll go for a walk, young young man

Son Asafey Tsarevich,

In green in oak;

There are frequent trees

Dumati dumu will be with me;

The trees have a small leaf
They will talk to me;
Fierce animals will amuse me!
Birds of paradise will arrive –
Sing with me,
Mene spotseshati,
Praise Christ God,
Like Christ God
in heaven,
Cherubim, seraphim,
With heavenly power!"

If we keep everything previous in mind, then we must pay attention to the fact that the Transcendent ("mother-desert", "mother-emptiness") is described here as Russian nature saturated with a paradoxical meaning hidden, the last consolation of a Netovite hanging on the chains of a forest elder, a fugitive bogomil...

Here are fragments of a non-Tov version of the story about Tsarevich Joasaphat (we quote from the Corinthian op. cit.):

"As the old man walked along the path, the Black Sea man walked along the wide one... (...) As he walks, he cries tearfully, he doesn't see his way in tears, he doesn't speak in sobs.". Towards "Christ Himself, King of Heaven.". Christ says: "Oh, you goy, you Chernorizets elder, are you crying tearfully? What, Chernorizets, are you sighing about?' Answer: "Oh, you goy, Christ, King of Heaven! How can I, Lord, not cry? I lost the golden book, I sank the church key into the sea!"

We are talking in a non-Tovo context about the loss of the Church and church sacraments. "The Golden Book" – sacraments. "Church key" – church hierarchy. "She went to heaven...". All. Christ, for the paradoxical acquisition of both, sends the Chernoriz elder (in some versions of "Tsarevich Asaph") into the desert. The elder (= "Asaph") then says: "Oh, you goy, Father Christ, to the King of Heaven! You put me in a cell in the desert, no matter where people walk, birds would fly by, they would amuse me, the old man, they would awaken me from sleep; from sleep I would awaken, I became a rule!" Following

this, Christ commands his Orthodox Christians to flee from the cities-villages from the emerging Antichrist: "Do not give up, My lights, to that seventh-headed serpent, you run to the mountains, nativity scenes, you make large fires thereput flammable sulfur in them, you will burn your bodies (our release – AD)! Suffer you, my luminaries, for My faith in Christ: For this reason, my luminaries, I will open the heavenly luminaries for you and bring you into the Kingdom of Heaven and I myself will live with you forever!"

An amazing combination in this Russian tragic gnosis:

(a) primordial Russian nature (where the birds of paradise awaken the monk to read the midnight office, and the desert itself is described in the spring as incredibly attractive, rich in beauty and outfits, carnally attracting a female essence)

(b) of the metaphysical concept of the transcendence of the sunyata (desert-void) and (c) of fiery suffering.

"You set big fires, put flammable sulfur in them, you will burn your bodies!"

YOUR TELES

YOU WILL BURN!

No matter how we approach this topic, the fact remains that there are people endowed with a gnostic temperament, innate Netovites, who hotly and carnally seek the Transcendent and organically, spontaneously and artlessly perceive the immanent as rot, decay and death. They explain themselves in different ways. They form groups and formulate dogmas. They are distinguished not by formal, but by deeper features, not by doctrine, but by archetype. Metadoctrin of universal "non-Vietovism". Once in one cultural-religious environment or another, Neto Gnostics express their message differently. This is not to say that their Message – is always the same. Let's be careful – this Message is always very, very similar.

For some, the fiery emptiness of pain and loneliness is alive and full of meaning, and the many-faced world filled with parsley (including our own body, broader, our own individuality) is a aching, meaningless, repulsive emptiness. And we will never understand each other with them.

"Les gens du jour ne vous comprennent plus... On est separé d'eux par tout la peur et on en reste écrasé jusqu'au moment où ça finit, d'une façon ou d'une autre... Dans la vie ou dans la mort"

(L.F. Selin "Journey to the End of the Night"). Horizons of Netovshchina. A kind fire kiss from the desert meteri. Bogomils, Cathars, prince Joasaph, ancient Gautama.

We stood where we stand. So many centuries... So many deaths... So many raw salty drops from stupefied red eye sockets... Good night, Elder Capito. We wish you not to wake up tomorrow.

"Invasion", separate issue №5, M, 2001

Jean Bies. Orthodox Genonist (2000)

A.G. Dugin / Dear Angel / Web Archive

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"Dear Angel" №1, M., 2000

ORTHODOX GENONIST

Jean Bies (b. 1933) – modern French traditionalist, orthodox, follower of Rene Guenon. He is a yaros defender and deep researcher of Philosophy Perennis Enduring Wisdom. Jean Bies – Sufi connoisseur traditions, also interested in the tradition of India, which he dedicated the book "India, Here and Now". But first of all he is attracted to Christianity and especially Orthodoxy. The most important in his works – is a demonstration of the amazing consonance between the true esoteric Orthodox Tradition and the ideas set out by René Guenon. IN THE in the case of Orthodoxy, esotericism is virtually denied Catholicism is not only recognized, but also established in the quality of the central and inner grain of the Orthodox Traditions – Paradosis. Therefore, for Russian readers the work of Jean Bies, his theoretical works – suchhow "Return to the Essence" – or his descriptions of sacred journeys points of our planet – "Athos", "Churches of the Hills", "India", here and now" – are especially important, since in his person orthodoxy and orthodox esotericism are combined a follower of Guenon, that is, that happy combination that today it is absolutely necessary for the revival of Tradition c Russia.

The chapter below is taken from Jean Bies's book Athos. Journey to the Holy Mountain." Here we are talking about Athos esotericism, about the history of Orthodoxy, eldership, hesychasm, monasticism, etc., and also describes meetings and conversations with monks. It is important to emphasize that this book is – early for Bies and refers to the time of his first visit to Mount Athos back in being a student. Therefore, many of his questions and his questions friends addressed to Elder Kirill are worn purely profanity, typical of modern Western semi-catholics. The author has finally come to the truth Orthodoxy only later and not without the influence of the works of René Guenon and his followers, finding between the teachings of the critic "modern World" and the statements of the Orthodox Athonites the elders are a complete identity.

DEAR ANGEL

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Jean Thiriard: Twilight of Heroes (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

Conservative Revolution, M., 1994

TWILIGHT OF HEROES

(obituary for the death of Jean Tiriard)

After Gotterdammerung

It seems that Friedrich Nietzsche's prophecies about the advent of "the kingdom of the latter people" come true in our time with increasing clarity. After "death God" i.e. after removing the sacred from modern civilization, and then and after "the twilight of idols", i.e. after the collapse of all ideological fetishes, which revived humanity, forcing it to strive and fight for "new ones values", we are coming close to the last stage "civilizational fatigue" - to the planetary realm of victorious mediocrity - "neither hot nor cold but warm", embodying the wretchedness of her insignificant imagination in demagogic calls for "universal human values". The last one "idol", capable of somehow inspiring peoples to overcome themselves or to at least admitting something that transcends narrow boundaries is pathetic profane individuality, with its completely inauthentic, imitative, chimerical existence was "Soviet socialism", from materialistic and a utilitarian scheme that turned into a mystical-idealistic imperial one in Russia build. The end "of the proletarian era" paradoxically coincided with the disappearance the last trace of social idealism, since Soviet materialism, as it turns out, he was only masking a certain type of special, albeit heterodox, but still spirituality, while capitalist indifference to the sphere of spirit ultimately led to the real and absolute triumph of the practical and social materialism. It turned out that direct denial of the Spirit is less effective than ignoring it or assuming it as "abstract", "conditional" hypothesis along with "obviousness" of the material environment. In August 1991 the last idol is broken. chimerical existence was "Soviet socialism", from materialistic and a utilitarian scheme that turned into a mystical-idealistic imperial one in Russia build. The end "of the proletarian era" paradoxically coincided with the disappearance the last trace of social idealism, since Soviet materialism, as it turns out, he was only masking a certain type of special, albeit heterodox, but still spirituality, while capitalist indifference to the sphere of spirit ultimately led to the real and absolute triumph of the practical and social materialism. It turned out that direct denial of the Spirit is less effective than ignoring it or assuming it as "abstract", "conditional" hypothesis along with "obviousness" of the material environment. In August 1991 the last idol is broken. chimerical existence was "Soviet socialism", from materialistic and a utilitarian scheme that turned into a mystical-idealistic imperial one in Russia build. The end "of the proletarian era" paradoxically coincided with the disappearance the last trace of social idealism, since Soviet materialism, as it turns out, he was only masking a certain type of special, albeit heterodox, but still spirituality, while capitalist indifference to the sphere of spirit ultimately led to the real and absolute

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A year after this, on November 25, 1992, the largest died in Brussels defender and theorist "of Sovietism", unbending Knight of radical social nonconformism, one of the deepest and most rigid thinkers to comprehend the hidden logic of historical entropy and those who rebelled against the

kingdom “the latter people”, inexorably approaching Europe along with the shadow of the Atlantic American Continent - Jean-François Thiriard, *The Last Hero of Europe*. The death of the Hero set a seal under the end of the era “the twilight of idols”. Space Midnight, the exact moment of the onset of which so worried Martin Heidegger it seems to have triumphed. The death of Jean Tiriard closes a special cycle.

Knight of Europe

Thiriard was a man of Idea, to which he subjugated all his spiritual and intellectual ones and physical strength. This Idea has a name - “EUROPE”. EUROPE was for Tiriard the highest and absolute value to which everything else was sacrificed. In Tiriard's attitude towards Europe there was the same almost mystical element as in the attitude of Russian poets towards Russia. (“If the holy army says, give it up you are Rus', live in paradise, I will say no need for paradise, give me my homeland” - S. Yesenin). For Tiriard, Europe was a passionately beloved Motherland, above which he did not recognize no values, no realities, no “idols”. Thiriard worked it out even a unique way of thinking - “thinking from Europe”. But under by this he understood the by no means rotten, ugly civilization of traders, which is associated today with Europe, but a modern continental cultural one the ensemble, which for certain periods of time incarnated into powerful ones gigantic and majestic forms of the Roman Empire, in the Empire of Alexander The Great, later in the Great Roman Empire of the German nation under the scepter Hohenstaufen. Tiriard understood Europe as an Empire, and that was the name one of his program books is worn. Tiriard treated Europe like a fiery one and a passionate patriot, as a nationalist, and after him, starting from the 60s many European patriots began to call themselves “European patriots” or “by European nationalists”. and that's exactly the name one of his program books is worn. Tiriard treated Europe like a fiery one and a passionate patriot, as a nationalist, and after him, starting from the 60s many European patriots began to call themselves “European patriots” or “by European nationalists”.

Imperial, true, soil Europe, from Tiriard's point of view, is located for many centuries it has been in decline and even in complete contradiction with its internal logic. Europe is fragmented, commercial, capitalist, thalassocratic, and after 1945 and directly occupied by the opposite continent (USA) - this is Anti-Europe, a prisoner shackled in strong political and economic ones and geopolitical shackles. Thiriard considered modern Europe politically unfree, economically non-self-sufficient, geopolitically (strategically) enslaved. The goal of Jean Tiriard's life was the Liberation of Europe, destruction her fetter, EUROPEAN REVOLUTION.

Often researchers of the life and political work of Jean Tiriard, “Lenin” The European Revolution, as it is sometimes called, is surprised at the logic of its path which began with activism among the Belgian communists, then moved on to German National Socialism, after Reich's defeat and prison “denazification” the phase of “national-European” politics has arrived, evolving from cooperation with

the SLA and supporters of the Belgian Congo to outright "Sovietophilia" and "Maoism" late 70s. In fact, if "thinking from Europe", then all this not at all contradictions or pragmatic alliances of a nonconformist politician. Communism for Tiriard was and remains "the best means of economic liberation Europe from the arbitrariness of capitalist utilitarianism which is guided by only the concept of economic benefit and does not take into account national-continental ones interests". In the 60s, Thiriard, together with the economist Dastier, formulated giving your understanding "of communism", giving your theory a more relevant and accurate name "national communitarianism". The support of the German Reich was conditional understanding the need to unite Europe at any cost, but at a certain price the ideal of the Hohenstaufen Empire was for the German National Socialists a guiding star. In addition, like many National Bolsheviks at that time, Thiriard considered the anti-English and anti-American orientation of the Third Reich is the most significant point, and anti-Slavic and anti-communist motives are a delusion that can be overcome in the future. The fact that, that everything turned out differently and the anti-Slavic line still became dominant in foreign policy, it was a terrible tragedy for Tiriard, as it was fatal the end of Hitler's anti-Eastern and anti-Russian adventure to everyone geopolitically it was quite obvious to the educated supporters of Europe in advance. Together with Evola and Ortega y Gasset, Tiriard participated in the publication of SS in the 40s specially designed for European youth - "Young Europe" - and he belongs to the "left", "anti-Hitler" circles of the SS, which naively tried until the last moment, change the logic of the absurd and suicidal wars with the East and, displacing Hitler and the Anglophile lobby around him together with Soviet soldiers, make the great Drang nach Westen to it is impossible to put an end to the Anglo-Saxon plutocracy forever and end the war in dismembered Berlin, but together with the Russians, enter defeated London and New York brought to its knees. In the 60s, Thiriard returned to politics after some forced break, he performs this time as a carrier purified, ideology - the ideology of EUROPE, which this time was free from the need for a political pragmatic alliance, as with communism so it is with Nazism. Tiriard chooses "Young Europe" as the name of his movement. This name thundered in the 60s around the world This name thundered in the 60s around the world This name thundered in the 60s around the world

the first and only case in European politics when the movement, completely denying the dominant liberal democratic ideology in the West and rejecting all the conventions and conventions of the System, it became widespread (especially among young people) and at one moment it was about to turn into into a terrible revolutionary battle party that threatens the very existence of the System. From this period "of Young Europe" "Americanophobia" of European nationalists began which has become the axial motive of all European "radicals" today. However, the European Revolution did not take place this time. - Well established political investigation services, propaganda, repression, bribery, terror and others the moves of the System eliminated the threat "of the imperial revolution" of Tiriard. (Curious, that as a method was used, first of all playing on the contradictions between "right" and "left" components of "Young Europe"). After a certain pause in the early 70s "Lenin of the European National Revolution" put forward a new one the concept summing up his ideological path is the "Euro-Soviet concept Empires".

Isocrates from Brussels

The theory "of the Euro-Soviet Empire" amazed even long-standing ones with its radicalism associates of Jean Tiriard. Its meaning typologically repeats the story of Athens patriot Isocrates, who is contrary to the inertial opinion of the majority of Athenians he insisted on the surrender of Athens to Philip of Macedon, knowing full well that only the fresh blood and geopolitical passion of the northern kings can transform thalassocratic, "capitalist", decaying port city into the Great Continental Empire. Thiriard, like Isocrates, proposed surrendering the Western Europe of the Soviet Army to form a "completed" continental a state free from the economic shackles of the World Bank, from the geopolitical one occupation by American troops and from political service to interests Israel.

Thiriard before everyone else, before the New Right, before the Russians themselves patriots of the perestroika era, realized that in the present historical moment only "the Soviet model" represents a cultural and political opportunity and geopolitical independence from those world forces that actually they subjugated the planet and who are most often united under the name "of mondialism". "Thinking from Europe", Thiriard came to the conclusion not only about belonging all of Russia to the European continental mass - if according to de Gaulle "Europe to the Urals", then along Tiriard "Europe to Vladivostok", but also about what exactly "the Soviet model" should be taken as the basis for a new Free Europe and that only on the basis of this model - naturally, with appropriate amendments and additions, contained in the theory "of national communitarianism" - it is possible and it must organically integrate the peoples of the continent. Thiriard saw in The USSR and its structure are a modern form of real continental, tellurocratic Federal Empire, founded, like any Empire, on the transnational, a spatial, collectivist and authoritarian principle, directly opposed capitalist-utilitarian, pro-American, individualistic a liberal model that is murderous for Europe. From the faithful, but a somewhat abstract formula "neither communism nor capitalism" inherent in to the national revolutionaries of Europe since the 60s, Thiriard finally stopped based on the formula "of the European Soviet Empire", choosing not so much "communism" as abstract economic-political teaching, how much "Sovietism" is concrete implementation of socialism in Russia. Thiriard saw in The USSR and its structure are a modern form of real continental, tellurocratic Federal Empire, founded, like any Empire, on the transnational, a spatial, collectivist and authoritarian principle, directly opposed capitalist-utilitarian, pro-American, individualistic a liberal model that is murderous for Europe. From the faithful, but a somewhat abstract formula "neither communism nor capitalism" inherent in to the national revolutionaries of Europe since the 60s, Thiriard finally stopped based on the formula "of the European Soviet Empire", choosing not so much "communism" as abstract economic-political teaching, how much "Sovietism" is concrete implementation of socialism in Russia. Thiriard saw in The USSR and its structure are a modern form of real continental, tellurocratic Federal Empire, founded, like any Empire, on the transnational, a spatial, collectivist and authoritarian principle, directly opposed capitalist-utilitarian, pro-American, individualistic a liberal model that is murderous for Europe. From the faithful, but a somewhat abstract formula "neither communism nor capitalism" inherent in to the national revolutionaries of Europe since the 60s, Thiriard finally stopped based on the formula "of the European Soviet Empire", choosing not so much "communism" as abstract economic-political teaching, how much "Sovietism" is concrete implementation of socialism in Russia. on transnational, a spatial, collectivist and authoritarian principle,

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Guardian of the Eggs of Peace

Jean Thiriard was an atheist. Of course, this is reason enough to shock today's “Orthodox neophytes”, who managed to hide their party cards away those who managed to forget their pioneer Komsomol oaths with the utmost ease and promises without sanctimonious moralizing cannot be pronounced one phrase. Of course, those who persecuted believers yesterday, and today they pose in the Temple with arrogant eyes and perceive the atheism of this Knight of Europe as a sufficient reason to brush aside his ideas. But not by chance, all the same, that among the friends, associates and followers of Thiriard both in Europe and in Russia, the majority are not only believers but traditionalists, i.e. radical supporters of Sacred Civilization. (By the way, something similar can be said about Nietzsche or Heidegger.) Thiriard I saw it in religiosity characteristic of the modern world, only pharisaism deception designed to hide either an insidious geopolitical calculation (as in the case of American religiosity or the pro-American policies of the pope Rimsky), or refusal to confront reality, politics, and others social world (as in the case of numerous neospiritualist sects). Thiriard hated “the Bible” as “the main book of America”, which was thalassocratic exegetes are used to justify their aggressive planetary expansion considering the United States to be the embodiment of the New Israel, called upon to judge peoples. Curious note that many Orthodox or Islamic traditionalists are American religiosity is treated in exactly the same way (although they cannot tolerate this attitude, naturally, to the Holy Scriptures). designed to hide either an insidious geopolitical calculation (as in the case of American religiosity or the pro-American policies of the pope Rimsky), or refusal to confront reality, politics, and others social world (as in the case of numerous neospiritualist sects). Thiriard hated “the Bible” as “the main book of America”, which was thalassocratic exegetes are used to justify their aggressive planetary expansion considering the United States to be the

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Moreover, Tiriari's atheism can be understood in another way. Since all of it thought has always strived primarily for cold, cruel realism - an example of this, rejection of abstractions "of the Third Way" and responsible, courageous and a risky choice "of the European Soviet Empire from Vladivostok to Dublin" - then atheism, in his case, is tantamount to a firm desire to stay within limits visualized reality is tantamount to refusing to dissolve in those vague ones labyrinths of soft ideology, in which modern theorists of mondialism try to lull human consciousness, appealing, in particular, to the mystical, occult and spiritual plots. Rene Guenon, the largest representative of the traditionalist thoughts, in his main work "The Kingdom of Quantity and the Signs of Time" wrote, that the modern era can be symbolized by the Egg of Peace opening from below, after the previous phase (phase of crude materialism), throughout which it closed from above (for spiritual, supercosmic influences). This discovery of the Egg of Peace from below means, according to Guenon, the beginning of a new "pseudo-spirituality" which is nothing more than the penetration of subhuman people into the world demonic influences - hordes "Gogs and

Magogs". In this truly apocalyptic materialism and atheism (purely negative at the previous stage) are becoming an era if not good, then the least of evils, since the real is orthodox and full spirituality is during this period the lot of the minority elected a spiritual elite capable of heroic deeds. Thiriard in such a perspective appears as a genuine "protector of the Cosmic Egg" from subhumans influences. It is also significant that the very idea of Empire is closely related in Tradition with the idea of a border, separating the world of people from demonic, subhuman ones. Such, in particular, would be the symbolism "of the iron wall" built, according to legend, the great imperialist Alexander the Great, so that prevent invasion of eikumenu "Hordes of Gog and Magog". Thiriard was "a fanatic Empires". His ideal was Frederick II of Hohenstaufen - another emperor, for which in the Middle Ages made up legends similar to the stories about Alexander Great. similar stories about Alexander Great. similar stories about Alexander Great.

So wasn't Thiriard's atheism a special form of expression of some purely spiritual nature logic, contrary to words and external attributes, perfectly recognizes the Pharisee with a sign the ominous face of the Enemy of Man and heroically challenging forces, the irreconcilable fight against which is the main religious duty every Believer - Believer not by letter, but by spirit?

The Last Journey

It is strange and symbolic that the last journey in the life of Jean Thiriard there was a trip to Russia. In August 1992, exactly one year after the August events that forever put an end to the dream of "the Euro-Soviet Empire", Jean Thiriard first arrived in Moscow, the thought of which and the love for which they lived it has been there for more than 50 years.

In the late 60s in Iraq, Thiriard was closer than ever to realizing his goal a long-standing project - to the creation of European Liberation Brigades, which in his opinion, they should have waged an armed struggle against the occupation American troops in Europe and the Middle East. Already been created the camps, and thousands of volunteers from "Young Europe" were ready to fill them. But at that moment a strict order came from Moscow - "no anti-American action", "no contact with Thiriard". Then he had to urgently fly out to Egypt to Nasser. (The only consolation was that this flight was accomplished on a Soviet military aircraft.) Moscow was already paralyzed from the inside incapable of radical geopolitical steps, permeated by a network of Atlanticists "agents of influence". Be that as it may, there was a guerrilla war in Europe torn off. The meeting with "the owners of the Kremlin" was postponed indefinitely.

And only after the end of the USSR, after the humiliating collapse of that powerful geopolitical one a power that terrified the entire planet, which was about to be ready move South and West, which restrained the predatory appetites of the Thallasocratic USA, Jean Thiriard, theorist "of the European

Soviet Empire from Vladivostok to Dublin” I was able to visit the former capital of Eurasia, meet with those people from whom the success of his European mission once depended on those who are in spite of it today unprecedented betrayal, despite devastation, despite chaos, despite the national apathy is courageously moving against all odds towards the creation of the Great Eurasian Empires.

Egor Ligachev and Gennady Zyuganov, Sergey Baburin and Nikolay Pavlov, Alexander Prokhanov and Eduard Volodin, Heydar Dzheimal and Viktor Alksnis - each of them he talked to them differently, but with the same attention and interest, and argued with Jean Tiriard, marveling at his nonconformity, seeking to understand his logic, the reflecting on his paradoxes, marveling at his completely youthful energy, so contrasting with his age, with the heaviness and danger of his richness struggle, adventure and revolutionary practice of fate.

How an echo of this visit Europe was bypassed by a photograph - Jean Thiriard on Arbat symbolically strangles cardboard Yeltsin. He came to the country, geopolitical of which he acted as herald for many years, only when power passed into the hands of known enemies of Eurasia, enemies of Free Europe, pathetic puppets American Puppet Theater. On Red Square he saw only speculators and painted prostitutes, and the nostalgic group at the Lenin Museum emphasized the bottomlessness of the fall of the once Great Power, for which the Belgian Isocrates challenged the citizens of a fallen, plutocratic Europe. He had every reason hate “the fingerless Mobutu”, who destroyed the giant one in an alcoholic frenzy continental design. He was even more indignant about the spotted one the traitor who stuffed the Israeli Harvey Award into his pocketlike a handout for selling the Empire. (It was Thiriard who brought the Belgian Zionist magazine to Russia “Regar” - “Vzglyad”, where details about Gorbachev’s award were reported.) Behind his usual cheerfulness and optimism, Thiriard hid his experience immense drama. “Lenin of the European Revolution” saw in front of him the city, which he considered the main stronghold of the future Empire, opened up the abyss...

Yet his political Will remained unyielding. “Yeltsin is Kerensky, this is Barras of the French Revolution, this is not Stalin!” - Thiriard said, saying goodbye with his Russian friends. - “Stalin will come later, for him. He is sure he will come, he cannot help but come. The hour of the great European Empire will strike sooner or later, such an Empire simply cannot exist without Russia.” Democratic journalists with the skills of exemplary sexots did not fail to hint that the Front National Salvation was created shortly after Jean Tiriard’s visit to Moscow...

Fallen on the battlefield...

Immediately after the liberation of Tiriard from democratic dungeons, after “denazification”, one of the highest officials of the Belgian Security in confidence he assured Tiriard: “You do not have to be afraid

that we will kill you. Our System I have perfectly studied the basics of political psychology - if we kill you, you will become a martyr. No, it's too dangerous. We will kill you with silence, indifference... You will suffocate economically, you will disappear on your own. So sleep well, mr. Thiriard." And so it happened: Jean-François Thiriard died of heart disease an attack in your bed. In the morning he was found already dead, with a calm smile on his face - he did not feel death.

And yet, all those who are called by the Spirit to the front of the Empire know that sooner or later, the correctness of the System will be trampled upon by another law - the law of Will the law of Truth, the law of Power, the law of Spirit, the law of EMPIRE. They know, that Jean Thiriard, Knight of Europe, fell as a Hero on the battlefield, in the middle of battle in the fire and smoke of the Great Fight. They also know that from the depths of the national shame, from the ashes of a powerful power, from under the rubble of a continental giant the wave of the Renaissance and Awakening rises. The peoples of the continent are hoarding theirs sacred rage against the trans-Atlantic occupiers and their minions. Front European Liberation is the National Salvation Front. Our struggle today it is a Common Struggle, where the nations of the continent are called to achieve unity anti-colonial Revolution, of which he was and remains a prophet and herald JEAN THIRIARD, the last true European, your destiny and your struggle anticipating the Other Age, the Age of Empire on the other side of Cosmic Midnight in Eurasian TOMORROW.

- Jean Thiriard?

- Presente!

december 1992, first published in the Den newspaper

Joseph Stalin: the great "yes" of Being (1998)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1999

"Russian Thing", Arctogea, 2001

JOSEPH STALIN: THE GREAT «YES» OF BEING

«Ewig bin ich dein Ja»

F. Nietzsche

Despot Stalin

Stalin— is such a large-scale figure that any appeal to his personality, his function, his mission in history immediately poses enormous problems for us. We can talk about Stalin from a geopolitical point of view – as the largest Eurasian practitioner; it is possible with ideological – as an outstanding, key figure in world socialism; it is possible with state – as the creator of the most powerful empire in the history of the world. But Stalin is often associated with an emblematic, iconic figure of tyranny and despotism. And we cannot escape this even if we are interested in other aspects of his personality.

What is the underlying background of this – tyrannical – trait of a great figure in world history?

Sociologist Stalin

Stalin is consistently associated with purges, repressions, and demonstrative state terror. When it comes to explaining the nature of this phenomenon, we are faced with primitive versions, compiled by the standards of banal thinking and philistine horizons – personal paranoia, innate sadism, cruelty, manic delusions of grandeur, inhumanity of Bolshevik ideology, etc. Everything is banal – lies, and therefore everything will have to start all over again.

What did Stalin's purges serve from a sociological point of view? The leaders of the USSR themselves explained them differently each time, based on «the relevance of the moment». It is clear that this was «Aesopian language», and its detailed and reliable decoding would take us too far into the labyrinths of historical details. There is a fact: permanent waves of purges in the highest echelons of the Soviet leadership. It doesn't matter how they justified themselves each time, the only important thing is that this – is a stable phenomenon, apparently closely connected with the very sociological structure of Soviet society in the first half of its cycle. To explain the phenomenon «purges», it is most useful to resort to the theory of the Italian sociologist Wilfredo Pareto, who formulated the principle «of elite circulation».

According to Pareto, in every society –no matter what it is called and no matter what ideology it is based on – there is clearly an unchanging social law. It lies in the fact that any society –both democratic and totalitarian – is always governed by a minority representing its «elite». This elite has a strictly fixed mechanism of cyclical development. Its roots go back to a certain opposition («passionary», according to Gumilyov) group, which is deprived of power and powers by the existing elite, but by all indications is capable of carrying out central functions. Pareto calls this original «elite», «passionaries», who have not yet come to the heights of power and are concentrated on the periphery «the counter-elite» or «the elite of the future». At a certain point, «the counter-elite» overthrows the old ruling group and seizes central positions in society (the state), becoming, in turn, simply an elite, losing a particle «counter». At the beginning of their reign, «the new elite» acts actively and adequately, strengthens society, develops it, and gives social and state existence a new impetus. Then it starts to freeze. The second generation of the same elite consists of more passive elements, replacing the first active, fanatical wave of passionaries in a calm era. In the third generation, the elite deteriorates and strives in every possible way to privatize power functions in society, despite the fact that corruption, laziness, corruption, incapacity, parasitic attitude towards power as a privilege, as capital, and not as a public service they make it inadequate to nominal functions, and then it becomes an obstacle to the development of society. Then, Pareto argues, on the periphery «the counter-elite of the» passionaries is again formalized, and everything starts all over again.

Both Lenin and Stalin were familiar with the theories of Pareto, a then fashionable author in European socialist circles. It is not surprising that the Bolsheviks, faced with the specifics of «realpolitik», begin to use the theories of «pragmatist» Pareto, without worrying about reconciling them with orthodox Marxism.

The very coming of the Bolsheviks to power –and Stalin was precisely in the thick of this first, purely passionate wave of Bolsheviks (that is, he – flesh and blood «of the counter-elite») – was a radical, total,

unparalleled in scale change of elites. Lenin's purges, revolutionary terror – the first chord of elite circulation, the replacement of the inadequate, decomposed elite of conservative-capitalist Tsarist Russia with hyperactive people from the social bottom. The Romanov, noble elite had been degenerating (according to Pareto) for more than one generation, so the Bolshevik counter-elite that replaced it was forced to act quite radically. But this stage of Soviet history is associated with Lenin and Leninism.

Stalin carries out his «purges» at a fundamentally different stage, when the passionaries of the lower classes have already reliably settled at the pinnacle of power. Before the eyes of the Leader, convinced idealists, fanatics «of the new order» are turning into corrupt, selfish administrators, officials; class and party solidarity, the community of a high ideal are quickly being replaced in the Bolshevik elite by new selfish interests. The «bureaucratization» of Bolshevism begins, the inevitable second stage of the freezing of the elite. But Joseph Stalin does not sleep. This is where the cleaning apparatus turns on.

What is it directed against? – Against the social law of elite stagnation. Stalin seeks to continue the rotation of personnel, which has a natural tendency to stall at every stage. As soon as some active group rises to the top, imitation of activity, clanism, and groupism immediately begin. The party and the country face the most difficult tasks. The Leader is primarily responsible for them. And then there is the inescapable inertia of Pareto's social mechanisms for the degeneration of the elite! In conditions of gigantic overexertion of all the forces of the nation, building an unprecedented society of Justice and Happiness, there is no time for nuances. All those who show signs «of the second stage of the elite cycle» go under the knife. Sometimes kinks occur. But these are details. Sociologist Stalin has fully learned the lessons of Wilfredo Pareto.

As long as he was alive, the circulation of the elites was guaranteed. At a severe price, too severe a price... But the end of the purges meant an irreversible process «of stagnation». Today we know what this led to for both the party and the state.

The laws of Pareto were confirmed in the most tragic way for the country, people and state.

Anthropologist Stalin

Humanity as a whole does not like to work. And by definition, it is generally not capable of working systematically, independently and harmoniously. This implies the need for external motivation of work with its corresponding organization.

There are two global solutions: capitalist and socialist. The capitalist approach is that the most effective coercion of a person to work is considered to be economic terror. Anyone who does not go to work is doomed to economic destruction; he cannot buy food, pay for housing and clothing. Of course, this is a form of direct organized violence of the system. Because the threat of death here is mediated, given one step at a time, the essence of the matter does not change at all.

There is a second solution – socialist. Until humanity «has grown» to real free labor, we have to force people to work through non-economic means. Moral pressure, a special work ethic, and finally direct coercion are suitable for this. Under socialism, work is not made dependent on money and material well-being. Spiritual and ethical skills are instilled here by force. Capitalism is cynical about human passive nature and seeks to exploit it without changing it. Socialism perceives the same (indisputable) fact tragically, tries to overcome it, to overcome the unconsciousness of the human being

Hence the two paths of violence: the soft but extremely cynical violence of capitalism, which exploits human weakness, and the hard, but extremely transformative, saving, ethically justified violence of socialism, uneconomic coercion to work.

Joseph Stalin perfectly understood the anthropological dualism of the two approaches. On the other side of the irresponsible, cabinet-intelligent «humanists» from socialism, Joseph Stalin was dealing with reality, and with the inner, worried, exposed, naked human reality, turned inside out after the obstetric mystery of the Revolution.

Non-economic forced labor, harsh ethical anthropological therapy—the second level of understanding purges.

People must be punished, they must be forced to work, they must forcefully transmute their inert nature, turning it from lunar-passive to solar-active, from consumer to labor, from dilapidated to new. Socialism will cease to be socialism if it abandons this essential mission. Stalin understood everything. And he brought the principles «of the new anthropology» to life.

Philosopher Stalin

The philosophy of socialism is based on the fundamental principle – of the secondary nature of the individual relative to a certain organic, integral, collective reality. Individual – just a cast part. Matrix – society. Individual – serial stamped products. Moreover, in a socialist perspective, society itself does not consist of individuals, but, being primary, it creates individuals, establishes them as its continuation, as something secondary.

Bourgeois philosophy, on the contrary, puts the individual at the forefront. And he considers all collective forms to be the product of agglomeration of atomic individual individuals. Hence the idea of a contractual, artificial, contractual, secondary basis of any associations – nation, state, class, etc.

Two incompatible philosophical approaches predetermine two views on terror and form two philosophies of terror.

Bourgeois society views terror as a necessary measure carried out on a contractual basis over those individuals who cross boundaries in respecting the individual rights of other citizens or violate the social contract accepted by these citizens. The liberal theory of law is based on this.

The socialist approach is different. Without recognizing the primacy of the individual, socialism sees the very nature of terror completely differently. Terror – is the integral prerogative of the social whole in relation to each individual fragment of it, since this fragment refuses to recognize itself as the other existence of the whole and declares (in word, deed or hint) its selfhood. In other words, socialist terror is directed essentially against the «autonomous individual», against the special philosophical and existential attitude of man. This is – the socialist analogue of what German romantics, organicists and Russian Slavophiles called «holism» or «conciliarity».

It is absurd to measure the legal and ethical model of socialism by bourgeois norms and criteria. When Soviet leaders or ordinary people, unjustly tortured in the dungeons of the NKVD, after humiliation and torture, prison deprivation and moral sadism, shouted before execution «Long live Stalin!», «Long live socialism!» – they did not bend their souls and did not beg for mercy. They affirmed the great socialist

philosophical truth: the individual – nothing in the face of society, but not of every society, but of the socialist one, which established «the ontology of social existence» (D. Lukacs) to its foundation.

Joseph Stalin turned the philosophical principle «the primacy of social existence» into pedagogical (almost metaphysical) praxis.

Like Ivan the Terrible, who considered tsarist terror a necessary tragic element of social «house-building of salvation», Stalin, through the practice of repression, affirmed the most important spiritual, soteriological truth.

Dulce et decorum est pro Stalin mori

The words Stalin said to General De Gaulle in response to his congratulations on the Victory were quoted many times – «Ultimately, Death wins».

What kind of thesis is this that vaguely resembles deep religious truth in its structure?

Death – is a reality that places the limit on the separation of individual existence. This ends the temporal and spatial fluttering of an individual, atomic being. It's as if we are entering a solemn, dark hall, where sublime peace reigns, a soft system of unshakable, eternal, triumphantly frozen existence. Death – the highest stage of differentiated universality.

Neurotic individualists, even during their lifetime, try to clutter the purest expanses of death with fragments of plots and twists and turns, drawn up by analogy with the other world, to make the posthumous regions an arena of senseless mouse fuss of pathetic, lazy and unsightly human souls in a campaign with equally «human-so-human» angels or devils. But just as there is the most correct dream (a dream without dreams), there is also the most correct death – death as dark silence, as real and strict, noble peace. What follows death has nothing to do with what precedes it. In the syncopated moment of rupture, the contractions of agony turn into a gothic calmed nothingness. Death is the secret engine of life; it is it that gives spiritual richness to everything that seems worthy, noble and interesting in the other world. What could be purer than the samurai cult of death, which is the life-giving basis of loyalty and honor, the code of the noble warrior.

Dulce et decorum est pro Patria mori. «It is sweet and noble to die for the Fatherland». If we take a closer look at this formula, we will see that the emphasis in it is not so much on the ethical burden of the act, but on the fact of death, which in itself ennoble everything else. In general, all things for which it is considered worthy to die already carry something of Death within themselves. Fatherland, Motherland – this idea is connected with deceased generations, with the quiet world of those who once, sacrificing themselves, created an excellent, harmonious state structure from the chaos of landscapes and territories. The Romans considered the empire sacred (not contractual), which is why they died for it with readiness and joy.

«It is sweet and noble to perish for Justice». «It is sweet and noble to perish for the high ideal of the Whole». Anything that exceeds individuality is worthy of giving your life for it. Death does not conquer being, it conquers only individuality, the individual illusion of being. Everything else remains. Both on this side and on this side. In a secret harmony that connects everything that is truly valuable.

Joseph Vissarionovich Stalin, – with whose name millions of Russian and Soviet people went to certain death, with whose name generations worked in monstrous conditions, overcoming the recalcitrant, inert flesh of stubborn matter, with whose name both the right and the guilty humbly and embitteredly pulled the terrible burden of the Gulag, with whose name the fanatics of the Great Dream of all nations and races fought against the humiliating entropic dark laws of Capital – had an inexplicable connection with the last mystery of history – with the mystery of Death.

It seems that half of his being he was intently peering into the impenetrable dark horizon. Without cheap oratorical tricks, without petty-bourgeois Central European torches (reminiscent of gay pride parades), without the sugary mysticism of fake knights with cardboard swords, without caricatured pseudo-priesthood and pseudo-ritual, strict and secular, modest, short Georgian, he was a real messenger from the highest authority of the world, a bearer of secret news, news about Death, about its mysterious, enveloping element, news about silence, about the strange dignity of leaving the sphere of transformations.

Great Stalin. Silent Messenger of Death.

One Indian philosophical text «Majhimanikayo» hints at the essence of this mystery: «He who understands death as complete death, and accepting death as complete death, thinks based on the

primacy of death, thinks about death, thinks exclusively about death, thinks «death –this is my last goal», and whoever constantly rejoices in death never knows death».

This means that Stalin is alive, secretly alive in each of us.

Julius Evola. Rebel against the modern world (2000)

A.G. Dugin / Dear Angel / Web Archive

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Julius Evola

"Dear Angel" №1, M., 2000

REBELLED AGAINST THE MODERN WORLD

Below we publish one of the 4 parts of the book "The Grail Mystery" by the wonderful traditionalist, warrior of Tradition, Julius Evola. Evola is, after Guenon, the second most important, powerful, deep and complete author, who in the 20th century radically defended the Sacred, subordinating his entire life, his entire destiny to this goal. We plan to address this amazing man and his work many more times in other issues of "Dear Angel", therefore we leave the analysis of his works, the detailed coverage of his ideas, and his biography for later. Now it should be emphasized that together with Guenon, Evola – is the fundamental reference point for "Dear Angel". His views, and especially the totality of his worldview, covering both pure metaphysics and current politics, as the sphere of initiatory doctrines avant-garde art, both the history of religions and modern literature and poetry – serves as a striking example of a person's aristocratic loyalty to an idea, and an idea that is opposite to the very essence of the modern existence surrounding him and therefore provokes the necessary heroic confrontation and cruel struggle. It is no coincidence that one of Evola's books – his main work – is called "Rebellion against the Modern World.". We are talking about the uprising of the aristocratic Spirit against the materialism of the mob, about the uprising of reasonable Justice against biological Chaos, about the uprising of the crystal North against the mixed and perverted South. opposite to the very essence of the modern existence surrounding it and therefore provoking the necessary heroic confrontation and cruel struggle. It is no coincidence that one of Evola's books – his main work – is called "Rebellion against the Modern World.". We are talking about the uprising of the aristocratic Spirit against the materialism of the mob, about the uprising of reasonable Justice against biological Chaos, about the uprising of the crystal North against the mixed and perverted South. opposite to the very essence of the modern existence surrounding it and therefore provoking the necessary heroic confrontation and cruel struggle. It is no coincidence that one of Evola's books – his main work – is called "Rebellion against the Modern World.". We are talking about the uprising of the aristocratic Spirit against the materialism of the mob, about the uprising of reasonable Justice against biological Chaos, about the uprising of the crystal North against the mixed and perverted South.

Be that as it may, it is important to note that Julius Evola was endowed the inner nature of Kshatriya, the warrior, and this tendency of him towards activity and action largely predetermined his life the path and themes of his works.

In the bosom of tradition itself, he was primarily interested the disciplines of "active", strong-willed, male, solar implementation are Buddhism, tantra, alchemy, magic. Therefore, the prospect of understanding The evola of tradition is purely "heroic". It is Kshatrim The Evols forced him to make some controversial judgments in a peremptory tone. He himself admitted this to autobiographical book "The Path of Cinnabar". In particular, he comes into conflict with tradition where quite fair criticism of degraded and "fallen" forms the Christian tradition develops into criticism of Christianity as of that. This aspect of his doctrine has been quite clearly analyzed other traditionalists and, most notably, Guenon himself. Except moreover, Evola's anti-Christianity was no longer so absolute as it may seem from individual passagessince in he changed his point more than once during certain periods of his life vision and even spent some time as a monk in one from Christian monasteries. We should also not forget that evola's critique of Christianity always stems from his devotion to the purest form of the Primordial Tradition, not from non-confessional ones, and especially not from atheistic ones prejudices. Evola reproaches Christianity only because it not traditional and spiritual enough, and also in what's in it there is not enough solar-heroic perspective itself. The modern Catholic Church does provide a foundation to such accusations, and the Christian Middle Ages or Orthodoxy were too far from Evola in space or time, and also not at all clear. In any case, on in our opinion, Evola's ideas should benefit those Christianswho are looking for deep and primordial foundations of their tradition, a they cannot be found anywhere except in the spiritual North.

The imperial theme also plays a special role for us Russians because our traditional experience is concentrated in it Sacred. That Ghibelline imperial ideal that Evola protected and developed throughout his life, exactly corresponds to the traditional Russian sacred consciousness, no only monarchical, but precisely imperial, Ghibelline. The entire symbolic block of sacred imperial legends and myths opened by Evola, it is extremely important precisely for russians, and in this book "The Grail Mystery" he is especially elaborates on the same subject. – First edition it even had the subtitle "The Grail Mystery. Imperial gibbelian idea". All links are especially significant to the Hyperborean tradition, traces of which, knowing certain we can easily find the keys in Russia, in its history, in its legends,in her language, in her toponymy and in her symbolism, and completely independent of Europe and the traces of the Hyperboreans in the West. It is only important to comprehend the sacred method, to highlight it the main features of the hyperborean, primordial paradigm, and we we will be able to resurrect the secret imperial Russia and penetrate it encrypted meaning and comprehend the logic of its cycle.

Therefore, "Dear Angel" begins to introduce the Russian public to through the works of Evola, it is from this excerpt from the book "Mystery The Grail". We hope that for those who seek Truth and Immortality, for potential "heroes" will be the first to appear in this passage from Evola a step towards initiative implementation, and therefore towards an uprising against the modern world, – a world built on denial Spirit, Purity, Faith and Devotion and being the main one an obstacle to this implementation.

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Just Bolshevism (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

JUST BOLSHEVISM

National capitalism does not exist (although national capitalism did exist). The nature of capitalism – international. It ignores everything that hinders economic gain. And this benefit is hampered by any restrictions on market freedom. Including state, national, religious and other borders. Fascism, which did not understand its own truth regarding the need to combine nationalism with socialism, fell victim to this monstrous, unforgivable delusion. Nationalism cannot be market or liberal. This ideology is based on an appeal to immaterial, collective, super-economic existence. Social existence stands both at the center of nationalism and at the center of socialism. Capitalism is based on a radically different, irreconcilable position – on the concept of material gain, efficiency, accumulation, rationalization of the present, given, objective world. Let us recall that the basis of early National Socialism was the radically socialist, harshly anti-bourgeois concept of Ernst Junger – concept «Worker», Der Arbeiter.

But there is absolutely no need to constantly turn to the experience of Germany or Italy. Modern Russian nationalism is obliged to rethink its own historical experience. And with the right approach, it will become obvious to us that the Soviet system, Bolshevism, was a consistent, complete, perfect expression of radical Russian national tendencies in the conditions of the terrible and paradoxical twentieth century. Bolshevism in its essence, in its deep logic, in its spirit, was nothing more than national Bolshevism. If we take a closer look at the history of the Communist Party, we will discover that no abstract internationalism has ever existed in it. Since the time of the Populists, «internationalism» has been understood exclusively as pan-Eurasian, imperial, socialist nationalism, which exactly corresponded to the universal one the world-historical mission of the Russian people as a people carrying not so much the principle of blood, ethnic group, but the principle of a special spiritual and cultural ideal. Russian nationalism has always been integrationist, super-ethnic, ethical and messianic. Not racial, not regionalist, not local. The same as Bolshevism.

What does this mean for the national idea? – We need to radically rethink the Soviet period, develop a special historiographical model, within which to rewrite Soviet history in the third version. We know two

approaches so far – anti-Soviet and Soviet. The Soviet approach reflects Soviet history in Marxist terms, remaining hypnotized by an abstract and complicated scholastic methodology, confused due to numerous leaps and periods of development of socialist doctrine. Moreover, in connection with the catastrophe of the USSR, the main line of Soviet historiography itself was cut off, and in its place a fan of sectarian, marginal historical groups appeared, confused in terminology, at war with each other, unable to come to a single ideological assessment of the Soviet stage.

The second historiographical approach corresponds to the anti-Soviet view. It has two positions. One – widespread, «democratic», «Western». According to this theory, socialism is delusion and evil, the Soviet period is an anomaly rooted in the dark archaic, medieval state of the underdeveloped totalitarian Asian masses inhabiting northwestern Eurasia.

Another type of anti-Soviet model – monarchical, «White Guard». According to this model, the normal development of a kind of European power was artificially interrupted by a conspiracy of foreign fanatics who carried out an anti-popular coup and ruled with the help of violence and terror for many decades until the system completely rotted.

Different versions of the understanding of Bolshevism in these two main perspectives – Soviet and anti-Soviet – are well known, but the internal contradictions and tensions inherent in them are also known.

In fact, what we have does not contain the main, true approach to the phenomenon of Bolshevism.

Such an approach can be formulated only if the fundamental unity, spiritual and ethical kinship between the national (especially Russian) idea and the basic pathos of communism as an ideology, including Marxism, is recognized. Other approaches radically separate nationalism and socialism (communism), see in them ideological antitheses and incompatible tendencies. And the conviction of this incompatibility is projected further onto the entire course of historical reconstruction. The consequences are known – the essence of the phenomenon slips away, contradictions pile on top of each other, creating endless stretches and misunderstandings. Perhaps the only approach to the truth could be extremist Western liberalism which is characterized by extreme Russophobia combined with the same extreme hatred of any form of socialism or communism. Only here – albeit in a negative form – is the amazing solidarity, consonance of Bolshevism and the Russian idea, and deep kinship on the other side of external forms correctly noted.

The task boils down to developing the foundations of a not negative,— as among Russophobes-anti-communists,—but entirely positive, apologetic historiographical model of Bolshevism as a phenomenon that organically combines national and communist features. In principle, the foundations of such a design were laid by Mikhail Agursky in his priceless book «The Ideology of National Bolshevism», and especially in its full English version «Third Rome». But it is surprising that this brilliant work was not followed by serious development of this topic by other authors. Nothing but scraps, fragments, details. Although, it would seem, the creation of an entire historical school, armed with Agursky's methodology and having at its disposal many studies of radical Russophobes-anti-socialists, suggests itself whose calculations can be taken as ready-made blocks with an automatic change in the ethical assessment of the same phenomena from minus to plus.

Perhaps for this it was necessary to wait some time until the political excitement of supporters and opponents of socialism passed, until the galaxy of extremely mediocre historians who filled all the authorities during the dull period of late Brezhnevism moved away (they contributed indirectly to the surrender of socialism!). Now, at an accelerated pace, the «monarchical» historiographical method is being discredited, and the liberal-Russophobic line has almost disappeared, and is present in some places only by inertia.

The last «refugee of scoundrels» remains national capitalism, anti-socialist, anti-communist, right-wing nationalism (usually associated with racism, xenophobia, etc.). He is contradictory and irresponsible. He is absolutely false and leads nowhere. This theorizing of unnatural compromise is conceptually and historically doomed.

On the contrary, all paths are open to National Bolshevik historiography. This is the only thing that has a future. This is an approach in which a passion for historical truth is associated with a worthy ethical choice, with national pride and a sublime social ideal.

And we can already foresee how in the future the urgent need today to use the term Bolshevism with the prefix «national» will disappear. Bolshevism itself is national Bolshevism, since no «non-national Bolshevism» existed in history.

Karl Schmitt: 5 lessons for Russia (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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"Philosophy of War"

A. Dugin

Conservative Revolution, Moscow, 1994 | Russian Thing, Moscow, 2001 | Philosophy of War, Moscow,
2004

KARL SCHMITT: 5 LESSONS FOR RUSSIA

The famous German lawyer Karl Schmitt is considered a classic of modern law. Some call it "modern Machiavelli" — for the fact that his analysis of political reality lacks sentimental moralizing and humanistic rhetoric. Karl Schmitt believed that in defining legal first of all, it is important to give a clear and realistic picture of the political problems and social processes, abandoning utopias and good wishes, as well from a priori imperatives and dogmas. Today, the scientific and legal heritage Carl Schmitt is a necessary element of legal education in western universities. For Russia, its trade is special interest and special significance, since Schmitt was especially interested in critical ones situations in the political life of our time. His analysis of law and political the context of law will no doubt help us understand more clearly and deeply what is happening in our society, what is happening in Russia.

Lesson 1: Politics, politics above all

The main principle of Karl Schmitt's philosophy of law was the idea of the unconditional the primacy of political principles over all criteria of social existence. It was politics that organized and predetermined the strategy of internal and Increasingly increasing pressure of economic factors in the modern world Karl Schmitt explained as follows: The fact that today economic contradictions become political contradictions <...> testifies only that, like any other type of human activity, economics may take a path that inevitably leads to political expression." ("Begriff des Politischen", pp. 127)

The meaning of such a statement, supported by Schmitt, is, of course, solid historical and sociological argumentation, of course to what can be defined as the theory of "collective history." idealism", where the subject is not the individual, economic laws, developing substance, etc., but specific historically determined socially united n a r o d, preserving its own through different forms and stages economic and social existence, qualitative unity, spiritual continuity traditions and organic special will, dynamic, but endowed with its own by its own law. The sphere of politics in Schmitt's understanding becomes embodiment the will of the people, expressed in a variety of forms that relate to legal, economic and socio-political levels.

This definition of politics runs counter to mechanistic universalist ones models of the structure of society that prevailed in Western jurisprudence and philosophy of law since the Enlightenment. Schmitt has a political field relates directly to two factors that mechanistic doctrines they tended to ignore: with the specifics of a historical people endowed with its special qualitative will, and with the historical specifics of one or another societies or states whose traditions and past, according to Schmitt they concentrate on its political manifestation. Schmitt thus asserting the primacy of politics introduced qualitative principles into the philosophy of law and political science organic characteristics that obviously do not fit into one-dimensional schemes "progressives" — both liberal-capitalist and Marxist-socialist tolka.

Schmitt's theories viewed politics as a "rooted" phenomenon "soil", "organic".

This understanding of politics is necessary for Russia and the Russian people to adequately manage your destiny and not become like 7 decades again back, hostage to an anti-national, reductionist ideology that ignores the will of the people, its past, its qualitative unity and its spiritual meaning historical path.

Lesson 2: May there always be enemies, may there always be friends

Karl Schmitt, in his book "The Concept of Politics," expressed an extremely important point truth: "The people exist politically only if they it forms an independent political community and if it contrasts to other political communities, precisely in the name of preserving their own understanding your own community.". Although this point of view is complete at odds with the humanistic demagoguery characteristic of both Marxism so it is for liberal democratic concepts, all world history, etc including the actual (and not proclaimed) history of Marxist and liberal Democratic states, shows that this is exactly the case this is the case in practice, although utopian, post-enlightenment consciousness and this fact cannot be admitted. In reality, the political division into "ours" and "not ours" exists in all political regimes and in all peoples. Without this distinction, no state no people, no nation could preserve its special face they could not have their own path, their own history.

Soberly analyzing the demagogic statement about anti-humanity, inhumanity such opposition, such a division into "ours" and "not ours," Karl Schmitt remarks: "if someone starts speaking on behalf of everything humanity, on behalf of abstract humanity, this means in practice that this someone expresses in this way a monstrous claim that he deprives all his possible opponents of human quality in general declares them outside of humanity and outside the law, and potentially assumes a war pushed to its most terrible and inhumane limits'. Amazing, that these lines were written in 1934, long before the American terrorist attack attacks on Panama or bombing of Iraq. And besides, about the victims of the Gulag at that time, too, it was not yet known enough in the West. Thus, thek the most terrible consequences are not realistic recognition of quality the specifics of the political existence of the people, which always presupposes divisions into "ours" and "not ours", but precisely the desire to forced universalization, to squeezing nations and states into cages utopian concepts of "one and homogeneous humanity", devoid of all sorts of organic and historical differences.

Starting from these premises, Karl Schmitt developed the theory of "total." war "and" limited war "the so-called" war form." Total war is a consequence of the universalist utopian ideologies that deny natural cultural, historical, state and national differences of peoples. Such a war is fraught with the destruction of humanity. Extremist humanism — a direct path to such a war, says Karl Schmitt. Total war involves the participation of not only the military in the conflict, but and civilians. This is — the worst evil. "War of Forms" — inevitable, since the differences between peoples and their cultures are indestructible. But the "war of forms" presupposes the participation of only professional people in it military and may be subject to certain legal rules which are once in Europe they were called *Jus Publicum Europeum* (European Public Law). "War of Forms" — the least evil. theoretical recognition its inevitability protects peoples from "totalization" early conflict and from "total war". It is appropriate to cite the famous one here the paradox of Shigalev from Dostoevsky's "Demons," who said, "I'm leaving out of absolute freedom and coming to absolutely whopping slavery". To paraphrase this truth, in relation to the ideas of Karl Schmitt, can be said to be supporters radical humanism "comes from the total world and comes to the total war." We had the opportunity to verify the validity of Shigalev's remark throughout Soviet history. There is much to be convinced that Karl Schmitt is right more difficult, because if his warnings are not taken into account, there will be no one there will be nothing left of humanity to testify that he is right —.

And the last important point in defining "ours" and "not ours", "enemies" and "friends". Schmitt believes that fundamental this couple is also valuable for the political existence of the nation because of this choice solves a deep existential problem. Julien Freund, student and a follower of Karl Schmitt formulated this thesis this way. "A couple the enemy-friend gives politics an existential dimension, since assuming theoretically, the possibility of war and choice within this pair poses a problem the life of death." (Julien Freund "Power Lines of Political Thought Carla Schmitt "Nouvelle Ecole" n 44). Lawyer and politician reasoning in the categories "enemy" - "friend" with a clear awareness of meaning this choice is operated by the very existential categories that gives their decisions actions and statements are the quality of reality and responsibility and the seriousness that all utopian humanistic abstractions lack turning the drama of life and death in war into a one-dimensional chimerical decoration. A terrible illustration of this was the Western coverage of the Iraqi conflict the media — Americans followed the deaths of Iraqi people women, children and old people on TV, as if watching computer ones star Wars Games. The ideas of the New World Order, the foundations of which were embedded in this war, they are the highest manifestation of terrible and dramatic deprivation events of all existential content. A terrible illustration of this was the Western coverage of the Iraqi conflict the media — Americans followed the deaths of Iraqi people women, children and old people on TV, as if watching computer ones star Wars Games. The ideas of the New World Order, the foundations of which were embedded in this war, they are the highest manifestation of terrible and dramatic deprivation events of all existential content. A terrible illustration of this was the Western coverage of the Iraqi conflict the media — Americans followed the deaths of Iraqi people women, children and old people on TV, as if watching computer ones star Wars Games. The ideas of the New World Order, the foundations of which were embedded in this war, they are the highest manifestation of terrible and dramatic deprivation events of all existential content.

The "enemy" - "friend" pair, which is both foreign and domestic political the need for the existence of a politically full-fledged society must be coldly accepted and conscious, otherwise, by "enemies." everyone will become, but no one will become "friends". This is the political imperative of history.

Lesson 3: "Exceptional Circumstances" Policy and the Solution

One of the most brilliant aspects of Karl Schmitt's concept is the principle "of exceptional circumstances" (in German "Ernstfall") literally "serious case"), elevated to the rank of political and legal categories. According to Schmitt, legal norms describe only normal ones political-social reality, flowing evenly and continuously, without breaks. Only to such a purely normal situation are fully applicable to the extent the concept of "right", as lawyers understand it. They exist, of course regulations of the "emergency situation", but these regulations they are determined, most often, based on the criteria of normal political situations. Classical jurisprudence gravitates, according to Schmitt, towards absolutization criteria for a normal situation to consider the history of society as one-dimensional a legally constituted process. The most complete expression is this the point of view is Kelsen's Pure Theory of Law. However, however, however, however, however, behind this absolutization of the concept of "legal approach", "legal states" Karl Schmitt sees the same utopian and naive mechanism universalism coming from the Enlightenment with its rationalistic myths. For the absolutization of law hides an attempt to "close history" and deprive its creative, passionate dimension, its political content, its n a r o d n o s t i. Based on this analysis, Karl Schmitt puts forward a special theory — theory of "exceptional circumstances", Ernstfall. However, however, however, however, however, behind this absolutization of the concept of "legal approach", "legal states" Karl Schmitt sees the same utopian and naive mechanism universalism coming from the Enlightenment with its rationalistic myths. For the absolutization of law hides an attempt to "close history" and deprive its creative, passionate dimension, its political content, its n a r o d n o s t i. Based on this analysis, Karl Schmitt puts forward a special theory — theory of "exceptional circumstances", Ernstfall. However, however, however, however, however, however, behind this absolutization of the concept of "legal approach", "legal states" Karl Schmitt sees the same utopian and naive mechanism universalism coming from the Enlightenment with its rationalistic myths. For the absolutization of law hides an attempt to "close history" and deprive its creative, passionate dimension, its political content, its n a r o d n o s t i. Based on this analysis, Karl Schmitt puts forward a special theory — theory of "exceptional circumstances", Ernstfall. its political content, its n a r o d n o s t i. Based on this analysis, Karl Schmitt puts forward a special theory — theory of "exceptional circumstances", Ernstfall. its political content, its n a r o d n o s t i. Based on this analysis, Karl Schmitt puts forward a special theory — theory of "exceptional circumstances", Ernstfall.

Ernstfall — is the moment when a political decision is made in a situation, the which can no longer be regulated by ordinary legal norms. A solution in "exceptional circumstances" involves a connection a variety of heterogeneous organic factors relating to both tradition historical past, cultural constants, and spontaneous expression of will heroic overcoming, passionate impulse, sudden manifestation of the deep existential energies. True Solution (and the term "solution" itself was the key concept of Schmitt's legal doctrines) is accepted precisely in a state of "break" of legal and social norms, and those that describe the natural course of political processes and those that begin act in the event of a "state of emergency", in the case of socio-political disasters". "Exceptional circumstances" — is not easy a

catastrophe is the presentation of the people and their political body to the problem addressed to its historical essence, to its core, to its mystery nature, which makes this people what they are. And therefore the Solution, taken politically in such a situation is a spontaneous expression the deep will of the people, responding to the global existential and historical challenge (here one can compare Schmitt's views with those of Spengler, Toynbee and other conservative revolutionaries, with whom Carl Schmitt, however, was personally closely associated). to his secret nature, which makes this people what they are. And therefore the Solution, taken politically in such a situation is a spontaneous expression the deep will of the people, responding to the global existential and historical challenge (here one can compare Schmitt's views with those of Spengler, Toynbee and other conservative revolutionaries, with whom Carl Schmitt, however, was personally closely associated). to his secret nature, which makes this people what they are. And therefore the Solution, taken politically in such a situation is a spontaneous expression the deep will of the people, responding to the global existential and historical challenge (here one can compare Schmitt's views with those of Spengler, Toynbee and other conservative revolutionaries, with whom Carl Schmitt, however, was personally closely associated).

At the French law school, the followers of Karl Schmitt were developed the special term "desisionism", from the French "decision", "solution" (in German "Entscheidung"). "Desisionism" the main emphasis is on "exceptional circumstances" since at this moment the nation, the people actualize their past and predetermine it its future in the dramatic concentration of the present moment, where together three qualitative characteristics of time are merged —the strength of the source from which the people, the will of the people, turned to the future and affirmation, went down in history here and now, where people are seized in the highest tension of responsibility and exposes his supra-temporal "I", his self-identity.

Karl Schmitt, developing the theory of "Ernstfall" ("exceptional circumstances") and "Entscheidung" ("decisions") also showed that actually speaking, the affirmation of all legal and social norms occurs precisely during periods of "exceptional circumstances" and are initially based on a spontaneous and simultaneously predetermined Decision. A continuous moment a one-time expression of will later forms the basis of a continuous norm which continues to exist until a new situation of "exceptional" arises circumstances". This circumstance perfectly illustrates the contradiction embedded in the concepts of radical supporters of the "rule of law": whether consciously or not they ignore the fact that the very appeal to necessity the establishment of a "rule of law" is the Solutionnot based on nothing other than the political expression of the will of a certain group. In a sense, this is an imperative put forward arbitrarily, and not some inevitable one a fatal necessity. Therefore, acceptance or denial of "legal states" and generally acceptance or denial of one legal or another models must be compared with the will of a particular people or state to whom this proposal or expression of will is addressed. Latently supporters the "rule of law" is aimed specifically at creation or use "exceptional circumstances" to implement your concept but the insidiousness of this approach, the hypocrisy and inconsistency of the method, is quite naturally, it can cause a popular reaction, the result of which is quite another, alternative Solution may appear. And quite likely, what is it The decision will lead to the creation of a different legal reality than that which universalists strive for.

The concept of the Decision and its super-legal focus, as well as the very nature of the Decision is associated with the theory of "direct power" and "indirect power" authorities" (potestas directa and potestas indirecta). The solution is specific in the context, Schmitt is accepted not only in the "direct power" authority — powers of kings, emperors, presidents, etc., but also through "indirect power", an example of which is religious, cultural or ideological organizations that influence the history of the people and the state are not so clearly, as the decisions of rulers, but nevertheless, sometimes influencing much more profound and serious. Schmitt believes that "indirect power" it is by no means always negative, but on the other hand, it implicitly hints that the Decision, which runs counter to the will of the people, most often accepted and it is carried out precisely through "indirect power". In his book "Political Theology" and its later addition "Political" theology II" he examines in detail the logic of the functioning of these two types of power in states and nations.

"Exceptional Circumstances" theory and related topic Decisions (Entscheidung) are of paramount importance to us today, so as we are at exactly that point in the history of our people and our state where "exceptional circumstances" have become a natural state nations and where not only the political future of our people depends on the Decision but also comprehension and essential confirmation of his past. If the will of the people will be able to assert himself and his national choice in this dramatic one the moment will be able to clearly define friends and foes, identify friends and enemies wrest your political self-affirmation from history — then the Russian's decision the state and the Russian people will be its own, historical, existential a decision that puts the stamp of loyalty under thousands of years of spiritual nation-building empire-building, and therefore our future will be Russian. If the Solution they will accept dry g and e, that is, first of all, supporters of the "universal human" approach, "universalism" and "egalitarianism", which after the death of Marxism, they represent the direct heirs the utopian and mechanical ideology of the Enlightenment is not only our future it will be "non-Russian", "universal", that is, ultimately the count is "not at all" (if you stand on the position of being a people, a state, being a nation), but our past will also lose its meaning and the drama of the great Russian history will turn into a stupid farce on the path to mondialism and full of culture leveling in "universal humanity", "absolutely in hell legal reality." If the Solution they will accept dry g and e, that is, first of all, supporters of the "universal human" approach, "universalism" and "egalitarianism", which after the death of Marxism, they represent the direct heirs the utopian and mechanical ideology of the Enlightenment is not only our future it will be "non-Russian", "universal", that is, ultimately the count is "not at all" (if you stand on the position of being a people, a state, being a nation), but our past will also lose its meaning and the drama of the great Russian history will turn into a stupid farce on the path to mondialism and full of culture leveling in "universal humanity", "absolutely in hell legal reality." If the Solution they will accept dry g and e, that is, first of all, supporters of the "universal human" approach, "universalism" and "egalitarianism", which after the death of Marxism, they represent the direct heirs the utopian and mechanical ideology of the Enlightenment is not only our future it will be "non-Russian", "universal", that is, ultimately the count is "not at all" (if you stand on the position of being a people, a state, being a nation), but our past will also lose its meaning and the drama of the great Russian history will turn into a stupid farce on the path to mondialism and full of culture leveling in "universal humanity", "absolutely in hell legal reality." universalism "and" egalitarianism, which after the death of Marxism, they represent the direct heirs the utopian and mechanical ideology of the Enlightenment is not only our future it will

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Lesson 4: Imperatives of the Big Space

Karl Schmitt also touched upon the geopolitical aspect of social issues. Most a significant concept in this area is the idea of "Greater Space" (Grossraum), accepted later by many European economists, lawyers, geopoliticians and strategists. The meaning of the "Big Space" concept in the perspective of Karl Schmitt's analysis is to delineate the geographical regions within which the diversity of political self-manifestation of specific the peoples and states that make up this region can find something harmonious and a consistent generalization expressed in "Big Geopolitical Union". Schmitt based himself on American doctrine on this issue Monroe, suggesting the economic and strategic integration of the American powers within the natural borders of the New World. Since Eurasia represents a much more diverse conglomerate of ethnic groups, states and cultures Schmitt believed that what should be said here was not complete continental integration and about the creation of several large geopolitical entities, each of them which must be governed by a flexible superstate principle, an analogue *Jus Publicum Europaeum* or the Holy Union offered to Europe by the Russians emperor Alexander I.

"Big Space", organized into a flexible political the structure of the imperial-federal type, according to Karl Schmitt, should compensate diversity of national, ethnic and state wills serve as a kind of impartial arbiter and regulator of possible local ones conflicts, "wars of forms". Schmitt emphasized that "Big Spaces" in order to be organic and natural formations, they must necessarily be land territories, tellurocratic formations, continental masses. In his famous book "Nomos (law of) the Earth" he traced the history of continental political macro formations, ways of their integration, the logic of their gradual creation in an empire. Karl Schmitt noticed that parallel to the existence of spiritual constants in the fate of the people constants embodying the spiritual essence of the people there are geopolitical constants of the "Greater Spaces" that they gravitate towards a new recreation with breaks of several centuries or even millennia. Geopolitical macroformations are stable in the event that the integrating principle is not rigid and abstract recreated, but flexible, organic and consistent with the Decision of the peoples their

will, their passionate energy, capable of involving them in a single tellurocratic bloc of its cultural, geographical or state neighbors. Geopolitical macroformations are stable in the event that the integrating principle is not rigid and abstract recreated, but flexible, organic and consistent with the Decision of the peoples their will, their passionate energy, capable of involving them in a single tellurocratic bloc of its cultural, geographical or state neighbors. Geopolitical macroformations are stable in the event that the integrating principle is not rigid and abstract recreated, but flexible, organic and consistent with the Decision of the peoples their will, their passionate energy, capable of involving them in a single tellurocratic bloc of its cultural, geographical or state neighbors.

The doctrine of "Great Spaces" ("Grossraum") was created Carl Schmitt not only as an analysis of historical trends in the history of the continent but also as a project for a future unification, which Schmitt considered not only possible but also desirable, and even in some sense necessary. Julien Freund he summarized Schmitt's ideas regarding the future of Grossraum in the following terms: "Organizing this new space will require neither scientific competence." neither cultural or technical training, since it will arise as a result political will, the echoes of which transform the appearance of the international rights. Once this "Big Space" is combined, the most important thing will be the strength of its "radiation" (op. cit.).

Thus, Karl Schmitt also has the idea of "Big Space" it has a spontaneous, existential, volitional dimension, just like the main one the subject of history in his understanding, the people, as political unity. Following behind the geopoliticians Mackinder and Chelen, Schmitt contrasted the thalassocratic empires (Phenicia, England, USA, etc.) and tellurocratic empires of Rome Empire, Habsburg Austria-Hungary, Russian Empire, etc. From his point vision, harmonious and organic organization of space are only possible in the case of tellurocratic empires, Continental Law may extend only on them. Thalassocracy, going beyond their Island and starting maritime expansion is also in conflict with tellurocracy in terms of geopolitics logic begins diplomatically, economically and militaristically erode fundamentals of continental "Grand Spaces". Thus, the and in the perspective of continental "Grand Spaces" Schmitt again returns to the concept of the "enemy-friend", "ours" - "not ours" pair but only this time at the planetary macro level. In the confrontation between continental ones macro-interests to overseas macro-interests, the will of the continental is revealed empires, "Greater Spaces". "The Sea" challenges "Souche", but precisely through the answer to this challenge "Souche" most often he returns to the depths of his continental identity. - "not ours", but only this time at the planetary macro level. In the confrontation between continental ones macro-interests to overseas macro-interests, the will of the continental is revealed empires, "Greater Spaces". "The Sea" challenges "Souche", but precisely through the answer to this challenge "Souche" most often he returns to the depths of his continental identity. - "not ours", but only this time at the planetary macro level. In the confrontation between continental ones macro-interests to overseas macro-interests, the will of the continental is revealed empires, "Greater Spaces". "The Sea" challenges "Souche", but precisely through the answer to this challenge "Souche" most often he returns to the depths of his continental identity.

As parentezis, we will illustrate the Grossraum theory with two examples. In the late 18th — early 19th centuries, the US territory was divided between several countries of the Old World. The far west, Louisiana, belonged to the spaniards, and later the French, South Mexico, North England, etc. In that

situation Europe represented a tellurocratic force for the United States that prevented military, economic and diplomatic level, geopolitical and strategic unification of the New World. After independence, the United States became gradually more and more persistently impose your geopolitical will on the Old Light, which logically began to lead to a weakening of continental unity european "Greater Space". Therefore, in geopolitical terms stories of "Great Spaces" there are absolutely tellurocratic ones and absolutely thalassocratic powers. Roles may change, but continental the logic remains constant.

Summarizing Karl Schmitt's theory of "Large Spaces" in relation regarding the situation in today's Russia, we can say that disunity and disintegration The "Greater Space", once called the USSR, contradicts continental logic of Eurasia, since the peoples inhabiting our lands are losing possibility of appeal to a super-State arbitrator capable of settling or limit potential or current conflicts. But on the other hand, rejection of the excessively rigid and inflexible Marxist demagoguery erected by the it can lead to the level of state ideology, and it will lead to normal the case, to the spontaneous and passionate, forceful recreation of the Eastern Eurasian Blok, since such a recreation corresponds to the interests of all organic ones autochthonous ethnic groups of Russian imperial spaces. Moreover, themost likely re-creation of the Federal Empire, the "Greater Space" of the east parts of the mainland will capture additional ones into its "force radiation" territories rapidly losing their ethno-state identity in the critical and unnatural geopolitical situation that has developed after the collapse of the USSR.

On the other hand, the continental thinking of the brilliant German lawyer allows you to outline the circle of "ours" and "not ours" at the level mainland. Awareness of the natural and in some sense inevitable opposite gives tellurocratic and thalassocratic powers to heralds and creators new "Big Space" clear understanding of the "enemy", which on strategic, geopolitical, economic and strategic the level is for Europe, Russia and Asia the United States of America together with their island thalassocratic ally England. And coming back again from the macro level of the planet to the level of social structure of a particular state Russia, the question should be asked: is it not behind the desire to influence the Russian The solution to the political problem is "universalist" the key is hidden thalassocratic lobby, which can exert its impact as through "direct" and through "indirect" power?

Lesson 5: "Military Peace" and Partisan Theology

Karl Schmitt at the end of his life, and he died on April 7, 1985, special attention he devoted himself to the possibility of a negative outcome to history, quite possibly in that case if the irrealist doctrines of radical humanists, universalists, utopians and supporters of "universal human values" who rely on this on the other hand, the United States will receive the gigantic power potential of a thalassocratic power global spread will become the ideological basis of the new world dictatorships — dictatorships of the "mechanistic utopia". Schmitt believed that the modern course of history inevitably moves towards what he called "total war".

The logic of the "totalitarianization" of planetary relations on the strategic, the military and diplomatic levels according to Schmitt are based on the following key points. Starting from a certain point in history, or more precisely, from the era of the French Revolution and the United States gaining

Independence America, the extreme distance from historical, legal, national ones begins and geopolitical constants that previously ensured organic harmony on the continent, they served as the "Nomos (law) of the Earth." On the legal level then began to develop artificial and atomic, quantitative the concept of "individual rights" (which later became a famous theory) "human Rights"), which supplanted the organic concept "rights of the people", "rights of the state", etc. Introduction of the individual and the individual factor in isolation from the nation, tradition, culture, profession, families, etc. into an independent legal category meant according to Schmitt's beginning of the "decomposition of law", its transformation into a utopian one an egalitarian chimera that contradicts the organic laws of the history of peoples and states, histories of regimes, territories and unions. At the national level organic imperial-federal principles began to be replaced by two opposing ones but equally artificial concepts — Jacobin ideas "Etat-Nation", "State-Nation" or the communist theory of complete extinction state and the beginning of total internationalism. Empires that saved remnants of traditional organic structures — Austria-Hungary, Ottoman Empire, Russian Empire, etc. — began to rapidly collapse under the influence both external and internal factors. And finally, at the geopolitical level the thalassocratic factor has been strengthened so much that there has been profound destabilization legal relations in the field of "Greater Spaces". (Note, what Schmitt considered "The Sea" to be a much less amenable space legal delimitation and ordering than "Susha").

The spread of legal and geopolitical disharmony on the planet was accompanied by a progressive deviation of dominant political and ideological concepts from reality, becoming more and more chimerical, illusory, etc ultimately, hypocritical. The more they talked about "universal." peace', the more terrible wars and conflicts became. The more "humane" slogans became, especially since social reality was inhumane. It was this process that Karl Schmitt called the beginning of the "warlike world." that is, a state that is neither war in the traditional sense, nor peace in the traditional sense. Today the impending "totality", for which Karl Schmitt warned is commonly called "Mondialism.". "The Warlike World" it has received full expression in American theory New World Order, which is moving towards "total peace" it is definitely leading the planet to a new "total war".

Karl Schmitt considered the development of airspace to be the most important geopolitical an event that symbolized the next degree of departure from the legitimate ordering space, since airspace is even less amenable "ordering" rather than maritime space. Development of aviation also, according to Schmitt, it was a step towards the "totalization" of the war. Space research has been carried out in this process of illogical "totalitarianization" the last point.

But parallel to the advance of this sea-air, and even a cosmic monster, the attention of Karl Schmitt, who was always interested in other things rather, global categories, the smallest of which was "political unity of the people", attracted a new figure in history, the figure of the "partisan". This is the figure to which Carl Schmitt devoted his penultimate research book "Theory of Partisans". Schmitt saw in the little fighter against big forces are a symbol of the last resistance to tellurocracy from the outside its last defenders. Partisan — is certainly modern. He is just like other modern political types, it is divorced from tradition beyond Jus Publicum. In his battle, the Partisan neglects all the rules waging war. Moreover, Partizan — is not a military man, he is a civilian acting by terrorist methods, which in a non-military situation should they would be equated to malicious criminal offenses, akin to terrorism. And yet, it is

Partisan, according to Karl Schmitt, that embodies "loyalty to the Earth", "Dry". The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total war" that is beginning or has already begun, with a "total" the enemy." which in a non-military situation should they would be equated to malicious criminal offenses, akin to terrorism. And yet, it is Partisan, according to Karl Schmitt, that embodies "loyalty to the Earth", "Dry". The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total war" that is beginning or has already begun, with a "total" the enemy." which in a non-military situation should they would be equated to malicious criminal offenses, akin to terrorism. And yet, it is Partisan, according to Karl Schmitt, that embodies "loyalty to the Earth", "Dry". The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total war" that is beginning or has already begun, with a "total" the enemy." it is the Partisan, according to Karl Schmitt, that embodies "loyalty to the Earth", "Dry". The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total war" that is beginning or has already begun, with a "total" the enemy." it is the Partisan, according to Karl Schmitt, that embodies "loyalty to the Earth", "Dry". The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total war" that is beginning or has already begun, with a "total" the enemy." The partisan is frank an illegitimate response to the disguised illigible challenge of the modern "rights". Precisely in the extraordinary nature of the situation, in the constant thickening "warlike world" (or "pacifist war", that same thing), draws the little defender of soil, history, people, nation, ideas are the source of their paradoxical justification. Strategic efficiency The partisan and his methods are, according to Schmitt, paradoxical compensation a "total

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Perhaps this is the lesson of Karl Schmitt, who himself learned a lot from Russian history and Russian military strategy, from Russian political doctrine and even from an analysis of the works of Lenin and Stalin, it is the most intimate for Russians understandable. Partisan — is an integral character in Russian history who he always appeared at moments of maximum deviation of the will of the Russian the political establishment and the deep will of the Russian people themselves. Troubles and partisanism — in Russian history have always been purely political, compensatory a character aimed at correcting the national course on the part of the alienator from the people of the political leadership. Partisans in Russia won the lost by the government of war, they overthrew economic issues that did not correspond to Russian traditions the system corrected the geopolitical mistakes of the leaders. The Russians have always possessed a subtle sense of illegitimacy, organic injustice inherent in certain doctrines that appear through certain characters. In a sense, Russia— is a gigantic Empire of Partisans operating outside the law, but guided by the great intuition of the Earth, the Continent, that "Big" Very Large Space', which is the historical territory our people.

And at the moment, when there is a gap between the will of the nation and the will of the establishment in Russia (representing exclusively supporters of the "legal" states' according to the universalist model) is menacingly huge when the breath of thalassocracy activates the onslaught of the "militant" in the country peace, which is gradually becoming an extreme form of "total war." perhaps only the figure of the Russian Partisan shows us the path to the Russian The future, through an extreme form of resistance, through crossing the border artificial legal norms that do not correspond to the true canons of Russian Rights.

A more detailed assimilation of Karl Schmitt's Fifth Lesson seems to be a matter of fact Sacred Practice of Sushi Protection.

Last remarks

Finally, the sixth, unscheduled lesson of Karl Schmitt can be called an example of this what the leader of the European New Right, Alain de Benoist, calls "political imagination", "ideological creativity". Genius the German lawyer is that he not only felt the "lines of force." stories, heeded the mysterious voice of the essential, often hiding behind voluminous but empty phenomena of the modern complex and dynamic peace. We Russians must learn to cast ours with Teutonic rigidity bottomless and super-valuable intuitions into clear intellectual formulas, into clear ones ideological projects, into convincing and irresistible theories. It is necessary especially today because we live in "exceptional circumstances." on the eve of such an important Decision the like of which our nation will be maybe I never did it at all. A truly national elite has no right leave your people without an Ideology that would express not only that

he feels and thinks, but also what he does not feel and does not think, but what in secret, even from himself, he devoutly worships for thousands of years. AND THE if we do not arm the state with ideology, which we can temporarily do we will definitely take away the "non-ours", we will certainly arm the Russian with it A partisan awakening today to fulfill his continental mission in Riga and Vilnius, now reminiscent of "foggy Albion", on suddenly "blackened" Caucasus and "yellowed" Middle Asia, in "polished" Ukraine and in "muzzled" Ukraine Tatars. which would express not only that he feels and thinks, but also what he does not feel and does not think, but what in secret, even from himself, he devoutly worships for thousands of years. AND THE if we do not arm the state with ideology, which we can temporarily do we will definitely take away the "non-ours", we will certainly arm the Russian with it A partisan awakening today to fulfill his continental mission in Riga and Vilnius, now reminiscent of "foggy Albion", on suddenly "blackened" Caucasus and "yellowed" Middle Asia, in "polished" Ukraine and in "muzzled" Ukraine Tatars. which would express not only that he feels and thinks, but also what he does not feel and does not think, but what in secret, even from himself, he devoutly worships for thousands of years. AND THE if we do not arm the state with ideology, which we can temporarily do we will definitely take away the "non-ours", we will certainly arm the Russian with it A partisan awakening today to fulfill his continental mission in Riga and Vilnius, now reminiscent of "foggy Albion", on suddenly "blackened" Caucasus and "yellowed" Middle Asia, in "polished" Ukraine and in "muzzled" Ukraine Tatars. which we can temporarily do we will definitely take away the "non-ours", we will certainly arm the Russian with it A partisan awakening today to fulfill his continental mission in Riga and Vilnius, now reminiscent of "foggy Albion", on suddenly "blackened" Caucasus and "yellowed" Middle Asia, in "polished" Ukraine and in "muzzled" Ukraine Tatars.

Russia — is a Big Space and the Great Thought is carried by its people in their own to the giant continental Eurasian soul. If the German Genius serves our Awakening, then by doing so the Teutons will earn what they were privileged to themselves a place among the "friends of Great Russia" will become "ours", they will become "their own", they will become "Asians", "gunas", "scythians" like us, autochthons of the Great Forest and the Great Steppe.

The article was written in 1991. First published in the magazine "Our Contemporary" in 1992

L'age d'argent ou l'age mordoree (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, M, 1997 | Russian Thing, M., 2001

L'AGE D'OR ou L'AGE MORDOREE

("RED-BROWN SHADE OF THE SILVER AGE")

1. Known unknown
2. Mikhail Agursky: definition of National Bolshevism
- 3 Alexander Etkind: 4 features of the Russian intellectual
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6. Will there be a Bronze Age?
1. Known unknown

Thousands are devoted to the culture of the Russian Silver Age, especially poetry research.

The fact that the culture of the Silver Age did not fit into official standards sovietism obviously does not need additional evidence – Fr persecution (physical and moral) of its representatives after the revolution entire volumes have been written. But there is one more important consideration. This culture it does not fit at all into the norms of Westernist-type liberalism, which became the ersatz ideology of modern Russia.

Clarification of this thesis requires some digression.

There are two authors whose works seem fundamental to understanding the issue we raised. Both (albeit to varying degrees) are in position liberal ideology. Both – emigrants from Jewish families. Both – shiny experts in Russian history and Russian culture. We are talking about Mikhail Agursky and Alexandra Etkind.

2. Mikhail Agursky: definition national bolshevism

Agursky was a dissident historian who emigrated to Israel in the 70s. Together with Solzhenitsyn and Shafarevich, he participated in the collection "From Under a block of. But the main work of his life was the book "The Third Rome", part of which was published in Russian in Paris as a separate publication under the title "Ideology of National Bolshevism.".

Agursky's main thesis boils down to the following. -

The division of Russian society, manifested in the 19th century in the emergence of Slavophiles and the Westerners, in two camps, were not as clear-cut as is customary count. Both camps – both right and left – had a whole range of common values settings and orientations. Slavophiles and later philosophers of the "new religious consciousnesses" starting with Solovyov were not so reactionary and often they were distinguished by radicalism and social nonconformism, completely unconventional for the classic right. On the other hand, and "Russian Westerners" - from Chaadaev through Herzen and all the way to the Bolsheviks and socialists– were by no means classical cosmopolitans and internationalists, but rather they developed within the framework of left-wing nationalism, the most striking example of which given in populism, and later, in the Socialist Revolutionaries. And Bakunin, and Herzen, and

Lavrov, and Mikhailovsky and many early Social Democrats, as shown Agursky, were more national revolutionaries than classical Western liberals and in this sense they connected with the Slavophiles. The same, in turn, are critical they belonged to the post-Petrine monarchy and glorified the archaic world of the community holy pre-schismatic Rus', the ideal of a society founded was proclaimed on justice and social solidarity. Both of them advocated for it a kind of paradoxical "Russian paradise", national and universal (messianic), simultaneously. Hatred of capitalism, love of the simple the people and faith in the messianic purpose of Russia were brought together at the level of ideas both right and left, thereby creating the preconditions that later, already in the 20th century, it will be called "National Bolshevism".

The Silver Age was the direct heir of this "right-left" national-progressive orientations, which allows you to understand complex and confusing ideological destinies most cultural and political figures of that

time. All this is National Bolshevik, conservative-revolutionary field of ideas, intuitions, themes, theories, etc. compiled the living core of the Revolution. The Bolsheviks were only one branch of this powerful one trees. Having received sole power, they found themselves in the position of the only ones the heirs of all these trends that flowed into the new Soviet reality and through those who moved to the Bolsheviks and from the right (specialists, military, officials) and from the non-Marxist left (anarchists, Socialist Revolutionaries, Mensheviks, etc.). Conceptual this evolution received its design in the works of the now forgotten, but very influential at one time, the thinker Nikolai Ustryalov which summarized the basic principles national Bolshevism, as well as in publications of left-wing Eurasians.

An artistic cross-section of this conservative-revolutionary, national-Bolshevik the movement was given by "Scythianism", the literature of fellow travelers, imagism, and futurism etc., and later became the basis of Soviet culture.

The meaning of Agursky's amazing discovery is that it is Russian political history, starting with Alexander I (if not from the split itself) it did not develop at all according to the dual logic of "conservatism-progressivism" (as in the West). Rather, society and the intelligentsia, enchanted by the Russian with a secret, Russian paradox, they were painfully looking for some unexpected synthesis which would open up a fantastic perspective, would bring back the Golden Age as something ultra-modern and super-archaic at the same time.

The Russian type preceding National Bolshevism proper – is man (people, community, church) in search of the lost sacred. An acute experience this loss – the backbone of the entire psychology and ideology of this direction. That is why the strange, at first glance, transition of the Russians was so easy intellectuals from Marxism to Orthodoxy, and vice versa.

Note that at the opposite pole from this phenomenon there was the opposite one type – establishment man, conformal bearer of the system. He came true in an outwardly Orthodox and conservative nobleman (official, employee) with a European upbringing, but completely separated from the life of the common people. At the same time, this conservative type was quite open to the ideas of market transformations and bourgeois reforms. Ultimately, at this conformist pole as well right and left elements were also combined, only not revolutionary, but evolutionary tolka – sluggish patriotism, combined with frequent stay in the West, external attributes of class and tolerance for the rise of merchants and the creation of bourgeois ones relationships. On a psychological level, we were talking about a type who was completely deaf to sacredness, satisfied with the profane environment overall quite appropriate the then pan-European culture.

It is between these poles – national-revolutionary (often manifested) under the masks of internationalism) and national-conservative (hiding a true cosmopolitanism for oneself) – and passed through the lines of force of secret confrontation although quite often there are active participants in ideological discussions and political movements were not aware of this.

The October Revolution, according to Agursky, is a clear victory for the national revolutionary layer of Russian society, although, naturally, not all components of the previous ones stages and formations found their place in it. Marxist dogmatics accepted as the only and uncontested one, it largely damaged the living and creative development of the main and often most interesting trends in this general direction.

National Bolshevism in this understanding is becoming a kind of common denominator those forces in Russian culture and Russian politics that were fanatically biased in search of the sacred and who, as medieval Gnostics, were not satisfied external hollow forms of pseudo-religious and pseudo-spiritual conformity. This is the search for the lost sacred explains the sympathy of revolutionaries and intellectuals poets of the Silver Age to heresies, Old Believer interpretations, folk life, having preserved many aspects of ancient culture, where they were recognized as sacred all elements of existence, not just temples and icons. For the educated class this is it resulted in a sophiological search or a "new religious consciousness." (Soloviev, Merezhkovsky, Fr. Sergiy Bulgakov, Berdyaev, Bely, Blok, etc.); for people from the folk environment – into sectarianism, heresy, rebellion (Yesenin, Klyuev, Karpov, Klychov, etc.) But both worlds were closely connected and animated a single "national-Bolshevik" pathos.

Agursky comes to the conclusion: for 74 years the country did not live under Bolshevism and under National Bolshevism, although at some stage they ceased to clearly understand this even the leaders. It is amazing that Agursky himself died on August 21, 1991 in Moscow where he came from Tel Aviv for the "Congress of Compatriots". The death of this brilliant historian exactly coincided with the end of that phenomenon, attentive and to the scrupulous study of which he devoted his whole life – with the end national Bolshevik Empire.

3 Alexander Etkind: 4 features russian intellectual

Another one came to similar conclusions completely independently and in other ways the most interesting researcher of the same period, Alexander Etkind. He specialized while studying Russian psychoanalysis at the beginning of the century, I came to some very interesting ones conclusions.

In his book "Sodom and Pischeia" he is detailed and to the highest degree wittily describes the "shadow" moments of the biography of some prominent people figures of the Silver Age – shadowy not in the sense of their "viciousness", and in the sense of their strangeness, incomprehensibility, uncertainty and political "incorrectness".

Etkind's conclusion is extremely interesting. – Most major figures of this era were literally obsessed with four constantly recurring motifs that etkind himself indirectly raises to the same type of mental deviation (that not that important).

The first motive – fixation on the problem of gender. Moreover, this problem is practically none of the representatives of the Silver Age dare in a banal way constantly gravitating towards radical and often perverted situations. They are quite diverse – menage a trois (of which the classic examples are the Viardot and Turgenev couple; Merezhkovsky, Gippius and Philosophers; Bricky and Mayakovsky; Blok, Bely and Blok Mendeleev's wife, etc.), homoeroticism (Kuzmin, Bryusov, Tsvetaeva, Radlova, Akhmatova), orgasm and ritual gatherings in Vyacheslav Ivanova (with the participation of sectarians), woman worship, masochism and obsession virginity in Solovyov's followers, theologization of gender in Rozanov, gumilyov's sadomasochistic motifs, Yesenin's paneroticism, etc. Even if you discard it a somewhat simplified psychoanalytic interpretation is quite obvious that the theme of gender is the axis of Silver Age culture. And not just gender, but its deep, metaphysical dimension interests poets and thinkers this era, the piercing intuition of its sacred load, its mysterious a message in need of comprehension, disclosure, implementation. It's ridiculous to count all these are just "deviations". Rather, it is a question-setting about the "norm" in the spiritual sense – gender as a question, as drama, as the most important moment in spiritual and national history. norma "in the spiritual sense – gender as a question, as drama, as the most important moment in spiritual and national history. norma "in the spiritual sense – gender as a question, as drama, as the most important moment in spiritual and national history.

Second motive – passion for political extremism. Most of the figures The Silver Age is unconditionally supported by revolutionary and social ones forces. Not just the Bolsheviks, who became the true masters of the situation only after October 17, and even then not immediately. Social Revolutionaries, populists, anarchists naturally, they become the main political environment to which they gravitate poets and thinkers of that era. Everyone dreams of a coup, uprising, rebellion. Even those who did not accept the Bolsheviks often turned their backs on a particular faction A revolution that arrogated to itself the rights to sole power. Social radicalism not from conformity, myopia, irresponsibility or abstractionism. It is an integral characteristic of the Silver Age as a whole.

Third motive – nationalism. It manifested itself differently for everyone. Who has - in Black Hundred and Judeophobic forms (Khlebnikov, Klyuev, Yesenin, Karpov, etc etc.), who has – in a softer, cultured form. Etkind gives an episode, when Blok himself expressed rather radically anti-Semitic theses. However, however, however, however, however, it's not about anti-Semitism or chauvinism. Obsession with Russia, endless love for land, people, national destiny, its history, its paradox, towards Russian in the global, metaphysical dimension. Everyone was delusional about Russia.

Fourth motive – mysticism, extreme religiosity, esotericism. This is also a feature – common to absolutely all figures of the Silver Age. Forms could be anything – from Orthodoxy and deepening into its dogmatics, to heresies, occultism (white Steinerianism), neo-paganism or "national Satanism" (at Bryusov's). And in this matter, just like in all previous ones, the norm there was precisely extreme – not the superficial religiosity of the average person and not pragmatic the atheism of the European layman, but passionate, burning faith in strength and reality the otherworldly, fanatical immersion in the problems of the soul, death, the mystical the meaning of events. It is no coincidence that Rasputin aroused such keen interest the poem was dedicated by Gumilyov), Khlysty, Skoptsy, and other national sectarians.

So, four motives – pointed eroticism, political extremism, nationalism and esotericism. This is the portrait of a typical representative of Serebryany century (both brilliant and middle, both super-known and forgotten) the result is Etkind. And he quite logically moves from this to the Bolsheviks the psychological type of which turns out to be surprisingly close to the one described above. Only everything is drier and focused on political practice and social practice implementation. Let's remember Chernyshevsky – literary Bolshevik Rakhmetov practices yogic exercises, interested in late Kabbalistic texts Newton, reminds me of an initiate. Vera Pavlovna practices polyandry obsessed with prophetic dreams. And from the historical Bolsheviks. – Trotsky - member of the Masonic lodge "Great East", author of a monograph on the mystical symbolism, written in prison and lost during underground wanderings. Bogdanov – student of the mystic-cosmist Fedorov, who dreamed of being scientific by methods – through blood transfusion (immediately after the revolution he was appointed director of the Institute of Blood Transfusion and died as a result of an experience carried out above oneself) – to achieve physical immortality. Bonch-Bruевич – specialist by sect, which published a special magazine for sectarians "New Dawn" (as echoes the famous magical organization "Golden Dawn"!) with the aim of attracting them to Bolshevism. Kollontai, known for extreme forms of the most unbridled erotic experiences. And finally Lenin himself, supporting the pro-sectarian line of Bonch-Bruевич, who speaks positively about the orgiastic sex and greeted the "Smenovekhovites" and the National Bolsheviks (Ustryalova, Klyuchnikov, etc.)

But the Silver Age – as the era of theorists – is ending. They are coming the harsh everyday life of the "sacred society". Planning and industrialization could not help but give parody features of national implementation mystical, erotic and political utopia.

But the spiritual, psychological and typological kinship is obvious.

4. Eternal paradigm

Etkind has very interesting thoughts about the connection between Silver the Golden Age and the Golden Age, the Alexander Age. Same axial motifs, only the form and terminology change. The problem of gender is already clearly visible in Pushkin and Lermontov, and in the next generation Dostoevsky and Chernyshevsky have her it will become almost central. Political extremism – its typical example the Decembrists, with their variety of political utopias, each of which and Muravyov, and Pestel, and the Northern Society were saturated in addition, deep national overtones. It falls at the same time and the rise of mysticism – Bible Society, Prince Golitsyn, "Zion herald" and in addition, sectarianism – hoarding and whiplashing – are penetrating to the very top of society (Tatarinova's esoteric salon, skopets chamberlain Elensky, revival of Freemasonry, etc.)

In other words, the "National Bolshevik" Silver Age only took over the baton of the previous period – Alexander era. And again it comes to light a certain general type, Russian intellectual, national revolutionary, radical and a paradoxist, artist, politician, conspirator, mystic and... (externally flat look) pervert. You could add, "madman".

Although there is a relative period between Alexander I and Nicholas II calm, external profanism, in fact, and in this dark age of repression and capitalist reforms (equally disgusting to the national revolutionary soul of the Russians) the line is not interrupted. Are they Slavophiles, Petrashevites, Populists, anarchists... The brightest Russian geniuses are attracted to them – where conspiracy, political extremism, fanatical spiritual search, combination nationality and aristocracy, cruelty and compassion, pain and hatred... All Russian culture, except romances and conformist editorials of servile ones the editorials of the official press are imbued with one spirit, one will, one passion. Outside of – boredom of philistinism, routine, half-drying, bureaucracy, French tutors and county balls, Ostrovsky and Chekhov.

5. Wrong heirs

So we came to a paradox: the Silver Age, which was cultural the banner of the late Soviet intelligentsia, which prepared morally and ideologically perestroika turned out to be completely incompatible – if you

look at the truth in the eye – with those Westernist-liberal norms that have established themselves as the ruling value system in modern Russian society. In some I mean, the political breakthrough outpaced the shifts in culture (Russian intelligentsia) he continues to glorify proto-Bolshevik culture, but in politics it is already comparative for a long time, openly Westernizing liberal-cosmopolitan guidelines have reigned).

Under Gorbachev, it was a question of pluralism within socialism and (in some) in the sense of nationalism, –if only because it is a kind of social path Russia in the 20th century was not completely denigrated, – and therefore appeals to Serebryany century buys are more than justified. The logic was structured like this: a circle of authors The Silver Age was generally pro-socialist, but narrow-minded Marxist dogmatists and alienation in the Soviet system (Stalinism) led to spiritual the Fathers of the Revolution became its victims. Just like later the first galaxy the practitioners of the revolution were destroyed by the second wave. But when in our society there was a leap towards direct and radical liberalism of the Westernists sample (1991 – 1996), the entire cultural picture was distorted beyond recognition. Since then, a strange situation has developed – The Silver Age entirely, and sharply, fell out of the framework of "political correctness" at to the board of liberals, but to reflect and theoretically prepare this step there was no time, no brains. Hence the paradox that has opened up: legacy The Silver Age should be classified as the current patriotic ideology opposition, to the "red-browns", since in general on at the level of the ideological paradigm, they are the ones (red-brown!) and no one others are direct successors of the conceptual formula common to the entire Silver Age –Russian Conservative Revolution, about± uniting socialism and nationalism of a special unorthodox and paradoxical kind.legacy The Silver Age should be classified as the current patriotic ideology opposition, to the "red-browns", since in general on at the level of the ideological paradigm, they are the ones (red-brown!) and no one others are direct successors of the conceptual formula common to the entire Silver Age –Russian Conservative Revolution, about± uniting socialism and nationalism of a special unorthodox and paradoxical kind.legacy The Silver Age should be classified as the current patriotic ideology opposition, to the "red-browns", since in general on at the level of the ideological paradigm, they are the ones (red-brown!) and no one others are direct successors of the conceptual formula common to the entire Silver Age –Russian Conservative Revolution, about± uniting socialism and nationalism of a special unorthodox and paradoxical kind.about±uniting socialism and nationalism of a special unorthodox and paradoxical kind.

Of course, comparing the level of geniuses at the beginning of the century with the creative level today's patriots are completely impossible. But this is out of the question. Continuity here it is conceptual, paradigmatic and, in a sense, potential. It is unlikely that patriots themselves realize what they are the heirs of. In addition, the this connection refers only to the third-putist, innovative, Eurasian orientation sketches of which can be found in the issues of "Day", "Limonka and "Elements". At the same time, many in this camp are "temperament" belong to a completely different – banal conservative, bureaucratic, conformist line of both communist and monarchist, Romanov, sample.

However, there is a huge layer of intellectuals who are akin to the meaning that Silver the century is the embodiment of liberal freethinking and democratic impulse I will be forced to somehow react to the fact that in fact, according to Etkind and Agursky, the founders and activists of the Silver Age were the most the natural forerunners of the red-brown ideology, understood in its broadest sense.

Thus, democratic intellectuals who left no cultural claims they are now faced with a very difficult task: either debunk their idols and finally and definitely move to the West, assimilating the liberal system landmarks (at the same time, you need to forget about the usual Sartre – "red" - and Heidegger – "brown", about the "new left" and Bunuel, about everything anti-liberal, far-left or nonconformist that is an integral part of a purely Western culture), or, on the contrary, to reconsider its own naive and seemingly externally imposed aggressive liberal democracy richly flavored with Russophobia, and accept National Bolshevism (perhaps in some new, softened version).

6. Will there be a Bronze Age?

The periodization of Russian culture has a rather harmonious structure: Golden century, Alexander I. Pushkin, etc. Next, the reaction begins with Nicholas I stagnation. Then the Thaw and the Silver Age. Pushkinism. Then there is stagnation again and a space. Now the stagnation is clearly over. The Bronze Age phase is approaching. But nothing seems to foretell this. There is degeneration and despondency all around, stupidity disgusting and insignificant. Mediocrity permeates everything and everyone.

The Bronze Age, however, is, according to Hesiod, the age of heroes. Not assigned to mission, chosen and prepared beings, but strong-willed characters, rebelled to Fate without any reason. Heroes, unlike gods, are not they have guaranteed immortality. They wrest it in battle. And at the same time they may lose. The retribution in such cases can be monstrous (remember liver of Prometheus).

In other words, the Bronze Age may not take place. This is a – function of from the will and presence in Rus' of a certain, special type, needed today relevant, not artificial, spontaneous. If this type appears – Bronze the century has a chance to happen. If not – non-Russian banality and primitive consumer societies will finally swallow a great country and a great people. But there's nothing you can do about it.

The paradigm of a potential Bronze Age, however, is already evident today: this is a new version of the same National Bolshevism, which was the grain of Gold and the Silver Ages. This is a necessary condition sine qua non. It's impossible to imagine that the mediocre patriots among the masses will suddenly flare

up and give birth from their scarcity environments of geniuses. This is out of the question. It is also unlikely (although not excluded) that some of the most talented "democrats" who fell into these ranks by chance, he will come to his senses and come to his senses. Most likely we need to wait a generation. Having eaten enough of disgusting overseas surrogates and seen enough of American ones vulgarities, Russians will sooner or later be indignant. They will shake themselves up. They will remember about theirs and they will try to understand it and confirm it anew.

But this is not a fact. The coming of the heroes is not recorded in the spirals of history. This is only opportunity, only freedom to choose, freedom to rebel, freedom to love your land and your people are excessive, insane, immoderate, passionate.

Radical erotic experience. Social extremism. Spiritual fusion with the nation through history, centuries, eras. an uncontrollable craving for spiritual abysses and the secret worlds.

Search for the sacred. War on the profane. –

National Bolshevism forever.

Program article written in 1996, first published in 1996.

Lenin is the red avatar of anger (2000)

A.G. Dugin /Acephalus / Invasion / Web Archive

"Invasion", separate issue №3, M, 2000

Alexander Dugin

Lenin – red avatar of wrath

I didn't like Lenin before.

Everyone around said "Lenin, Lenin..." And most people always make mistakes.

I read Evola and was convinced that we were talking about a vile counter-initiative agent of the "modern world" who destroyed the last stronghold of Tradition – Russian Empire.

I took my little son to spit on the monuments to Ilyich, despised the Leninists and, seeing quotes from him, was ready to pour boiling water on the authors who consumed them. Let me remind you: the vast majority of the current reformers were then avid Leninists. With their obsequious tongues, wriggling in their jacket, like in a cozy raw mink, they recklessly sang the praises of the Bolshevik leader.

I didn't see the time when Lenin – and Stalin – were seriously believed. I found a decaying, disgusting "Sovdep", where no one knew anything, believed anything, but everyone lay down under what they had. I thought Lenin – was a dark idol ("tagut") raping late Soviet subhumans to their great pleasure...

I was wrong.

I, too, was too captivated by the general atmosphere of rot, although I drew the opposite (however, also completely inadequate) conclusion from conformist stupidity. I thought "Leninism" – is the name of anti-traditional hypnosis.

I just haven't been to the West, and I couldn't imagine that without Leninism, humanity could sink much lower. I assumed that the fourth proletarian class was lower than the third bourgeois class (Evola insisted on this), and therefore – treating distant and unknown capitalism as evil (but of the second category) – I sincerely believed that Lenin – was one of the faces of the Antichrist, a Russophobe, a Westerner and an enemy of traditionalism.

My attitude towards Lenin changed during perestroika. Especially after the first trips to Europe. The picture that opened up to my gaze there was phenomenally repulsive, inveterately totalitarian degenerate. Moreover, the degeneration of the West, unlike the Soviets, was not suffering and absurdist, but triumphant: narcissistic and optimistic, complete and aggressive.

In Europe, I met with Evola fans, "prominent traditionalists.". Some of them turned out to be unkempt schizophrenics, the other part – obedient and politically correct ordinary people. They are not capable of vivid reasoning, or of action, or of a terrorist attack, or of any little effective historical action. They only whine, squabble with each other over trifles and sniffle at the outside world, which they completely do not understand and are incredibly afraid of. Any crazy terrorist from the Red Brigades or the RAF is a hundred times more attractive than the galaxy of European "traditionalists".

At the same time, in Russia itself, the most disgusting rabble – physiognomically and typologically, the characters who most irritated me in the "late Council of Deputies" turned into "democrats" and "reformers". The more helpful and disgusting the figure was (for example, the creator of the most deceitful "Leniniana" Yegor Yakovlev, or his namesake – "architect of perestroika" from the Politburo), the more shamelessly and vilely she spat on the defeated idol. And on the contrary, in the position of stubborn Soviet conservatives, dignity, ethics, stoicism and loyalty that came from nowhere were clearly visible.

Gradually, these emotions were strengthened by the study of geopolitical patterns. Some –albeit small – distance from the late Soviet period made it possible to look at everything detachedly. And then I began to develop a unique concept: Soviet society was by no means an expression of the modern spirit, but a special, confusing and strange, but still fierce attempt by a great people to turn out from under the iron heel of the modern world. The Marxist model cannot be called "traditional", but unlike the liberal model, it has significantly more features of traditional society. And when it comes to historical choices, this distinction takes on a special meaning. The pro-Soviet positions of emigrant Eurasians and National Bolsheviks became completely clear and close to me. History has confirmed that they are rightwhile narrowly communist constructions or White Guard myths revealed their inconsistency...

So, Lenin mutated?..

I think that history has simply turned in such a way that its true meaning has revealed itself. When his skull finally stopped being sucked like a profitable lollipop, dirty crowds that had gone into the sewer expanses of "liberal reforms" began to appear on the horizon of the secret line of things of continental Titan.

A strange, lost Titan, possessed by great power – Starke von oben – a magical Eurasian dwarf who declared an unimaginable impossible jihad on the world interest web, a world of exploiters of financial entropy and oppressive vice, and... and... triumphantly won the Great Battle!

Lenin destroyed the brain of the average person, razed stock exchanges and banks to the ground, brought out completely the pre-revolutionary sleepless worms (then Gusinsky and Berezovsky), overthrew a personnel, alienated, late Romanesque Russia, built on the corpses of the Old Believers, mortgaged to European nonentities...

Lenin mobilized the nation for total shock.

Yes, it was bloody. But birth involves blood.

Yes, it was allegorical. But the traditional worldview has been forced to dress up in dubious compromise formulas for many centuries, otherwise degenerate humanity simply will not hear anything – it has become dull and ossified beyond measure...

However, a new interpretation of Lenin and Leninism is not an easy matter. Vulgarity, simple nostalgia or reflexless dogmatism are also inappropriate here, as are the flat clichés of anti-Soviet people. By the way, today's anti-Soviet people – are yesterday's nastiest advisers. It is no coincidence that real dissidents and sincere fighters against the regime have no place in the modern political establishment.

The new Leninism must be read magically, Eurasianly, eschatologically and geopolitically.

Lenin – is a solemn and mournful figure, a subtle maniac through whom the unbridled winds of the Continent howled. Cartagolous, restless, agile, cunning, dumbfounded, predatorily carnal, with half a brain and browning eyes – he is more complete and perfect than any athletes and red boys, more lively, sublime, more idealistic than any demagogues from "idealism" or "traditionalism".

Lenin – tragic and powerful Angel, one of the Angels of the Apocalypse, pouring out the menacing contents of the final phial onto the stupefied earth. Angel of the last winds... Angel of blood and pain...

I think that Vladimir Ilyich Lenin was a small Eurasian avatar.

He wanted to stop time and open the cycle of the Great Return.

This was our Lenin. But he died. You killed him. You and me.

"Invasion", separate issue №3, M, 2001

Let the breeze blow over your soul (2000)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

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A.G. Dugin

"Invasion", 2000 | "Russian Thing", Arctogea, 2001

LET THE BREEZE SWELL YOUR SOUL

(Meladze-2: beach and initiation)

La Rottura

The extreme stress of human effort, resulting in extreme experience, brings a person closer to initiation. This is how the theme – «initiation and revolution» is born. In the possible experience of the limit, the funnel of the impossible experience of the beyond flickers. The concept «of the Templars of the proletariat» is based on this.

But there is a nuance here, there is a nuance... Any aspiration from here – there is only aspiration, gravity... In his book «Les principes du calcul des infinitesimaux», Guenon calls a spade a spade: analytically, the limit is unattainable. The limit of x as x tends to one will never become identical to one. There will always be something missing. The same paradox of Zeno of Elea about Achilles and the turtle. An infinitesimal element not attainable in aspiration is quantitatively insignificant, but ontologically enormous.

In other words, if at some point something does not burst for a nonconformist revolutionary (rupture du niveau, la rottura del livello, see Evola's books), initiatically his experience will be a piece of cake. The Other has no common measure with any of It: both the highest and the lowest of It are equidistant from the flesh of the Other.

Many different conclusions can be drawn from this.

It's more interesting to do everything at once.

The Absolute's attention is capricious

The average person relaxing on the beach is as far away as possible from the risk zone, where bombers rummage, revolutionaries conspire and those who have eaten too much psychedelics writhe in a coma. The average person lying on the trestle bed is equipped with protection from the revolution. This is the standard «of non-initiation»... A profane carcass removed from a semiotic shooting range. Outside the area of highest attention.

This would be completely true if the revolutionaries themselves had a guarantor of turning their potentiality into relevance. But Absolute does not issue such guarantees. He hangs the freedom of the hungry on hooks and carefully monitors the outline of their convulsions. The wrong cramps are possible to disqualify the Risen One. Just not the same...

And to illustrate the juggling fragility of distances, the Absolute's attention moves to the beach.

The Schwarze Augenblick

Sartre, a scathing critic of Bataille, remarked that his «internal experience», taken as an invitation and «message», was not far removed from the call to rejoice in a beer or stretch out on a public beach, exposing his full side to the sun. Sartre was ironic, but the Templars do not understand jokes. They interpret everything literally and accept the imperative of metaphor.

The beach is crowded and hot. They sell beer there. There are chaises longues standing there and the welcomingly alienated sun is burning. This is our place. «Internal experience» (=«initiation» for Bataille) – vacationers' business.

Having entered the essence of the issue, we drink a couple of liters of beer. Let's add more. Place the body on a sun lounger. Cyprus pine breeze (Antalya? Crimea?) blows the flesh. Thawed, in the sensations of a matrix caress, she crawls to doze off. Book of Sartre (Bataille?) reliably covers the face from burns. Consciousness dissipates.

Right here! Right here! Stop! Augenblick... A half-lost, thawed beach consciousness is nearing a fork: part of the creature is covered in breeze, but something smoothly and icy eludes its languid caresses. Buried in your body is a capsule, an ice capsule, a tin capsule, a cartridge case, a silver egg, a projectile... The outline of this foreign object becomes clear between what the breeze feels and what remains impassive. There is no ethics, the dispassion of this part is not good. This is an objective fixation. The same part won't notice how you die. In Myrink's novel «The Angel of the West Window», the dedicatee Bartlet Green spoke of «Isais's slipper». The slipper (the ambiguous gift of the moon goddess) – the silver sock of leprosy – makes you insensitive to pain, to bliss, to the most subtle and crudest shakes of the flesh. On the rack, Bartlet Green bites off his finger with laughter as an illustration. The leprosy of the black goddess is nothing more than a stamp of the soul, her entrance corrugated with rustling tin.

The hot beer beach sweet wind pushes a new differentiated life to existence, brings it to it, implies it, removes it from the folds of wandering attention. In other words: a half-drunk, dozing man in the street «has the same internal experience» as a revolutionary dying on the barricades. The fixed capsule of eternity brings the same wolfish feeling of bewilderment to the process of existence of both. Confusion in the experience-limit, bewilderment in the experience-center. You feel what is beyond the edge when you are incredibly hurt, incredibly stormy, incredibly happy... You feel to the same extent what is beyond the edge when you are incredibly at all (conditionally good – is it bad to drink beer on a sunny beach?).

«The sun will not burn you during the day, nor the moon will burn you» – it is said in the Psalms. This is about beach ones. He who is properly disposed and prepared will not «burn the sun». This is understandable. But what is «burn of the moon»? A sun tan makes a white person's skin darker. It would be logical to assume that a moon tanning turns a black person's skin white. It would also be logical to assume that the white sorcerers of Africa make their way to the mondialist beaches at night when tourists leave them, and bask in moonbathing from dusk to dawn.

The singer Canzeus corrected me: «sunburn – outer», – he said, – «moonburn – inner». «Burn of the Moon» there is a seal calling on sleepwalkers to the front of high walks and moving ocean masses. Looking at him, I thought he knew what he was talking about firsthand.

When the solar wind blows over our body, the whirlwinds of the dark moon cradle our soul. Double-entry bookkeeping.

Revolution without initiation – junk. Proletariat without Templars – banal chandals. Rebels without esoteric guides – regrettable neurotics. Readers «occult» without machine – safe patients. But they are all nothing in front of the orderly rows of night sunbathers...

«Sports from Jors,» – Turkish massage therapists say concussively to fat Russian women who are hopelessly sweating kilometers in the sports rooms of second-rate hotels. «Jors» – petty Turkish deity of hotels, scum and coasts. A Russian-tourist deity without a name easily breaks «Yorsu's» cervical vertebrae.

Published in the newspaper "Zavtra" in the "Invasion" section in 2000.

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Let's dissolve the state among the people (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

Let's dissolve the state among the people

We, Russian people, need to do something. We fell into a trap, into the grip of historical absurdity, we were fooled, humiliated, we were victims of a thimble scam. They stunned us and took away the country, teased us with a wrapper and slipped us "a doll", they promised mountains of gold, but they handed us clay shards. Reforms – this is an obsession, a devilish dream, inspired in the morning and crumbling at first light. And yet I gladly state: we survived and are now gathering with spirit and strength. And again –for the umpteenth time – we ask ourselves questions, like with a severe hangover: who are we? Where are we? Where is our path? Who is leading us? Where to?

The voice of the most notorious renegades who tried to throw our great people into the cesspool of history does not sound so confident today and is becoming quieter and quieter. Of course, they are still plotting, but these are rearguard battles. We raise our heads, and our gaze begins to shake.

Now we need to correctly determine the force points of our statement. And there are two obvious lines in this: does Russian refer to the people or to the state?

In a hurry, it is necessary to substantiate the metaphysics of the Russian people and the ontology of the Russian state.

The Russian people – are a living subject of history. This is not a population, not a quantitative conglomerate, not a mass, not a collection of individuals. It is a fluttering, vibrating body, located in time and space, dividing in a host of people and gathering again into a single whole. A people is one and indivisible, it is an independent being that lives longer and wider than all its parts. People distinguish

themselves from individuals, then take them back. The people consist of ancestors and descendants, and not just those living now. Dead and unborn, unconceived are an integral part of it. And they all participate in common existence, in the fertilizing element of the national spirit. It is possible to list formal signs of belonging to a people – language, blood, phenotype, genotype, etc., but all this will remain an external description. The essence of this belonging – is the elusive presence of a special spirit which makes the Russian Russian, a special current that hits the nerves, enters the blood, makes the lenses of the pupils look inside, into the fog of our Russian eyes, into a film of sweet melancholy, into a beating heart, red and alive, with blood and vibrating secret power. Being of the people – sacrament. Touching it melts us. People are something opposite to the masses. People – is an integrity that can be felt alone; it is not necessary to see others. People – this is a piercing cry, this is a wind that carries our consciousness into distant distances, a high voltage current that overturns into a fall upward. This is the abyss of heaven, where the Russian pushes us; blue-green national skies with bizarre luminaries who do not have dictionary names, called strangely and invitingly... Oh, these Russian unknown luminaries of ours... which hits the nerves, enters the blood, makes the lenses of the pupils look inward, into the fog of our Russian eyes, into a film of sweet melancholy, into a beating heart, red and alive, with blood and vibrating secret power. Being of the people – sacrament. Touching it melts us. People are something opposite to the masses. People – is an integrity that can be felt alone; it is not necessary to see others. People – this is a piercing cry, this is a wind that carries our consciousness into distant distances, a high voltage current that overturns into a fall upward. This is the abyss of heaven, where the Russian pushes us; blue-green national skies with bizarre luminaries who do not have dictionary names, called strangely and invitingly... Oh, these Russian unknown luminaries of ours... into a film of sweet longing, into a beating heart, red and alive, with blood and vibrating secret power. Being of the people – sacrament. Touching it melts us. People are something opposite to the masses. People – is an integrity that can be felt alone; it is not necessary to see others. People – this is a piercing cry, this is a wind that carries our consciousness into distant distances, a high voltage current that overturns into a fall upward. This is the abyss of heaven, where the Russian pushes us; blue-green national heavens with bizarre luminaries who do not have dictionary names, called strangely and invitingly... Oh, these Russian unknown luminaries of ours... into a film of sweet longing, into a beating heart, red and alive, with blood and vibrating secret power. Being of the people – sacrament. Touching it melts us. People are something opposite to the masses. People – is an integrity that can be felt alone; it is not necessary to see others. People – this is a piercing cry, this is a wind that carries our consciousness into distant distances, a high voltage current that overturns into a fall upward. This is the abyss of heaven, where the Russian pushes us; blue-green national skies with bizarre luminaries who do not have dictionary names, called strangely and invitingly... Oh, these Russian unknown luminaries of ours... which you can feel alone, you don't have to

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The nerve of the whole awaits rebirth, wants attention, stretches to be perceived, understood, accepted again. The existence of the people knocks on our door from within, reminding, frightening, caressing and killing. Russians... Children of living spaces, dark, dark nights, sweet winds, bitter waters, brothers of willows and oil... Eternal Russians, permeated with the needles of dreams... We must remake our caftans, reshape dresses in our eternal manner... We are full, excessive bowls of great laughter... Russians.

And the history of the Russian – is a living, constantly changing story with living ancestors, with a limitless variation of what happened – our past is open, it can be changed, bathed in eternity, running away from death, so it can be this or that... The living cannot be squeezed into the unchanging, it falls out of there. People – this is faith and experience, fused together, this is thought and feeling until they are divided, this is flesh and spirit, intertwined to the point of indistinction... This is our pulse, which has neither beginning nor end, these are our national tears and great laughter shaking the mountains.

At the other extreme from the people – state. Everything changes here. The people cannot help but be alive. If it freezes, it disappears. He is a bundle of subtle energies, a bundle of being, everything in him is transparent – he either exists or he doesn't. State – product of rationalization. It, unlike a people, is artificial, its existence is formal, it stems from somewhere and moves in some way. The state can die, lose its existence, but retain its external forms simply because its source is outside it, and therefore there is something mechanical in it from the very beginning. The state can be the people's rush to a new truth, their creation, their skillful upward projection, or it can be an alienating empty form, an enslaving dependence, a cold apparatus. Each people interacts with the state in its own way and has its own scenario. It is hardly possible to build a universal system hereyes, it doesn't matter to us. We are only interested in ourselves – the Russian people and the Russian state. This is our marriage, our misfortune, our sorrow, our destiny.

At the dawn of Russian history – at least described and recorded – we see the unity of the people and the state, their synthesis. The people, outgrowing their inner limits, dreamed of their kingdom and gave birth to it from themselves. And he lived in this state, and cherished it, and took care of it for his great soul. But, having given birth to the kingdom, the Russians seemed to split into two, the people's spirit looked into this mirror, changed the angles of view, broke it in their hearts in order to recreate it again. It is a story of love and hate, rapprochement and removal, a series of cover-ups and revelations... The people at times merged with the state, penetrated it, revived it, and then retreated again like the waters of the tide, leaving an alarming rusty structure creaking with gears. Yes, this is our creation, but there have been eras when it seemed that this was not so, that this was something alien, external, designed not to preserve, but to destroy the people not to exalt him, but to humiliate him, not to free the power of the spirit, but to put him on a chain.

The attitude of Russians towards the state is ambivalent: we are gentle towards it and cruel at the same time, just as it is towards us, because this is our image, our shadow, the projection of our fears and the container of our hopes. The state – is a free double of the people, its reflection, which has received the specter of independence. Just as “the devil is the ape of God”, so “the state is the ape of the people”. Everything there is recognizable, but everything is distorted.

Continuity along the line of the people – main and inseparable. We Russians are first and foremost a people, and that makes us who we are. Coming to our senses, we go to the people and, going to the people, we come to our senses. In Russian, “I” and “non-I” are merged. Russian – absolutely, there is nothing else except Russian, since it is Russian that gives existence to all other things. Non-Russian speaking “German”. He is German. Our condolences to him – poor, poor German.

Continuity through the state is formal and secondary. The continuity of our statehood was given by the people, but the very forms of this statehood burst and collapsed, contradicted each other, crawled on top of each other, pushed and strangled each other. The history of the Russian state is contradictory, it can divide and quarrel us, it can separate us in different directions, and involve us in strife. The people unite us. Domestic history needs to be rewritten, and for this we will dissolve the state among the people and recreate it anew as if nothing had happened. Let the state, purified and washed in the bathhouse of national existence, tell about its history, take the form of the present, and move into the future. The state – is a limited rationality, a letter, a people – a living immortal spirit. Therefore, let's go deeper, let the will of the depths itself tell about it what happens on the surface of the waters.

Russian people – people to all peoples. And he is free to play with his statehood, burn it with Heraclitus freedom and create it again from his blessed loins. We – the world, whole and lacking in nothing, violent

and meek, well-fed and greedy, imbued with tart truth to the point of indistinguishing light and darkness, giving birth to our light and our darkness and taking them again to its inexhaustible source.

So, the sequence is this: first the people and only then the state. And only such a state that lives, breathes, cries and moves, thinks and experiences, suffers and rejoices.

Otherwise we will be deceived again.

"Like the animal number will not come true" (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №3, M., 2000

"AS IF THE ANIMAL NUMBER WAS NOT FULFILLED..."

(On the eschatological essence of the Russian schism)

1. Book by Sergei Zenkovsky

In 1995, a book by the historian of religion, a famous Slavist, was republished Sergei Zenkovsky "Russian Old Believers (spiritual movements of the seventeenth century)". It provides a detailed description of the spiritual history of the Russian schism - the most important, turning point in the sacred history of Rus'. In your work Zenkovsky touches on the most significant aspects of the split related to the central concepts of traditionalism – the relationship between spiritual dominion and temporary power, understanding eschatology, geopolitical influences, role rite and doctrine, etc.

2. Rus', chosen by God

Zenkovsky absolutely points out that "in Russia, in ancient Rus', the idea of the special position of the Russian people in the world as a people awarded the Orthodox faith, develops already in the first century upon acceptance christianity." Already in his "Word of Law and Grace." metropolitan Hilarion, the first ethnically Russian head of the Russian Orthodox Church, wrote about the special chosenness of the Russian nation: "come true Fr us (our discharge –A.D.) is a spoken tongue: the Lord opens his holy muscle tongues are before all, and they will see all the ends of the earth salvation, that is from our God'.

After the fall of Byzantium, intuitions about the national chosenness of Russians become in fact, the official religious doctrine. So, in "The Tale of the Eighth cathedral "in 1461 it is already officially recorded:" in the eastern land the essence is greater Orthodoxy and higher1 christianity – White Rus'. IN

THE In 1492, Metropolitan Zosima develops this idea and speaks of Ivan III as about the direct heir to the mystical and eschatological mission of the Byzantine emperors; he calls him "the new king Constantine of the new city Constantinople - Moscow and All Rus'". We come across a similar idea a contemporary of Zosima, the famous Russian Saint Joseph of Volotsky, who he says in his "Enlightener": "... like the ancients are wicked surpass the Russian land, so now I will overcome everyone with piety."

The idea of the messianic chosenness of Rus' receives a particularly complete form in "The Tale of the White Cowl", which is first historically recorded at the same time, and may have been recorded in the circle of the Archbishop of Novgorod Gennady, an associate of Joseph Volotsky in defeating the heresy of the "Judaizers".

Zenkovsky writes: "White Cowl" – symbol of the purity of Orthodoxy and "the bright three-day Resurrection of Christ," was, in the words legends, granted by Emperor Constantine to Pope Sylvester. From Rome White The cowl came to Constantinople, the second Rome, – which for a long time centuries² was the center of Orthodoxy. From there the Cowl was "transferred [again, according to the legend] to Novgorod', to Rus', since "there truly is there is glory to the faith of Christ.". The location of the White Cowl in Rus' is very good significant, according to legend, since it points not only to that is "now the Orthodox faith is revered and glorified there more." than anywhere on earth," but it also promises spiritual glory to Russia. According to the authors of the legend, "... in the third Rome, which is on Russian soil - grace of the holy Spirit vossiia." Another argument in favor of chosenness Rus' was served by an apocryphal story about the prophecy of the Apostle Andrew, who preached Gospel in northern Greece and Scythia. According to the chronicler, the apostle "On these mountains will shine the grace of God, to have a great city and many churches God raise up to have." Final the formula for the chosenness of God in Rus' was given by the Pskov monk Elder Philotheus, in fact the beginning of the 16th century. Filofey especially clarified the sacred mission of Moscow and Moscow tsar, developing the line of Metropolitan Zosima. Addressing the Grand Duke of Moscow, Philotheus wrote:

"The old slaughter of Rome's church fell under the unbelief of the Apollinarian heresies; second the same Rome, Konstantinov city of the church, the Hagar-grandchildren with cleavers and osordmi I cut the doors. This is now the third new Rome of your sovereign kingdom the Holy Cathedral Apostolic Church, like the universe in the Orthodox at the ends the Christian faith in the entire Celestial Empire glows with the sun... two Romans padosha, but the third stands, but the fourth cannot be: already your Christian kingdom there won't be any more left."

Third Rome – Moscow and the Orthodox Tsar are endowed with an eschatological function gather all the peoples of the world before the end of the world under your saving canopy. - "All the Christian

kingdoms have descended, coming to the end and descending into the single kingdom of our sovereign, according to the prophetic books, that is, Russian kingdom. Two Rima pados, and the third stands, and the fourth is not,' - the same Philotheus wrote.

These eschatological doctrines regarding the chosenness of God in Rus' have been found it is also reflected in the idea of special purity of the Russian church rite, which has preserved according to 16th-century Russians, an ancient structure, lost or damaged in all other Orthodox churches. All these teachings – and about the national chosenness, and the perfection of the Russian rite, were enshrined in a resolution "Stoglav Cathedral" of 1551. Zenkovsky rightly points out on the importance of cyclical aspects of Russians' understanding of their sacredness stories.

Constantinople, the stronghold of Orthodoxy, fell in 1453, i.e. shortly before the end of the seventh millennium according to Orthodox chronology, based on biblical chronology. This end was to come in 1492. Consequently, Holy Rus' seemed to close with its loyalty to Orthodoxy and with its political independence, the entire sacred history of the world. To her from the mission of being the "chosen land", eschatological, passed to fallen Byzantium the space of the New Israel, prepared to serve as a guide The Second Coming, the appearance of the New Jerusalem. But since Byzantium itself, in accordance with Orthodox doctrine, it was a universal kingdom that contained in himself and who kept within himself the fullness of salvation, who closed world history then Moscow, having become the heir of Byzantium, also acquired a world-historical one function. The White Russian Tsar was identified with the Tsar of the World, and the Russian people became the chosen vessel of grace, savior, god-bearer, nation Holy Spirit.

In some versions of eschatological prophecies – in particular, the so-called "Cyrill Book" – indicated a different date: 1666. That's how they deciphered it some theologians point out the Apocalypse's secret to the number 666. In this case, eschatological anticipation somewhat pushed back the date of the End of the World, but the general one the mood remained the same. To all these points it is worth adding that the problem of the eschatological Kingdom was initially central to the Christian one worldview. A single Orthodox kingdom, marked by a symphony of authorities those. harmony between church rule and imperial power was considered Christians as the most important theological element – as "catechon", "the one who holds" that the Apostle Paul speaks of. The Fall of the West, Catholicism from Byzantium was recognized as a consequence of the violation of the symphony as Rome's unauthorized usurpation of secular functions. In other words, Catholicism it was perceived as "heresy" that distorted soteriological proportions in the structure of the last kingdom, like a blow dealt to "to Catechon".

Byzantium itself (the indissoluble unity of the Eastern Church and the Eastern Kingdoms) remained a "catechon" even after the fall of the West. However, however, however, however, however, however, political motives (were they not a reflection of providential, cyclological ones) patterns?!) they forced Constantinople in the face of the Turkish conquerors to sign the Union of Florence, which meant nothing more and nothing less than a refusal from the unambiguity of a full-fledged eschatological teaching. Behind this desperate one a step that symbolically removed the special messianic function from Byzantium followed loss of political independence as a result of the Turkish conquest. So how in the Orthodox consciousness secular power was inextricably linked with church and religious power sphere, and together they were directly conjugate with the decoding of the cyclic moment sacred history, then these events – the Union of Florence and the fall of Constantinople -perceived as facets of a single apocalyptic process: a departure from the environment of the "holding" and complete triumph of the son of destruction. Without the sacred the Christian kingdom and symphonies of power were more common ways of salvation unacceptable... Christian consciousness faced a very difficult problem - the existence of the triumphant Antichrist in the world.

The only exception to this post-Byzantine period was the Orthodox Rus', a unique kingdom in which both aspects of the "catechon" have been preserved - political power, strong and politically independent of anyone tsarist power and the Orthodox faith as the only and dominant one that canonized a symphony of authorities and firmly adhering to the rituals and dogmas of antiquity.

Prophetic historians can write off all these coincidences and accompanying ones they have worldview shifts on "accidents" or "distorted" reflecting social transformations"... Traditionalist consciousness understands them as a deep ontological and cyclological fact.

Rus', indeed, became the chosen kingdom, Russians, indeed, they took on an eschatological mission.

3. Church and Kingdom before the end light

Already before the first supposed end of the world in 1492 in the Russian church alarming signs have emerged: on the one hand, the emergence of the heresy of the Judaizers on the other hand – the dispute between the Josephites and the Trans-Volga elders regarding the monastic ones estates. The proximity of the end activated the idea of "damage" in the religious consciousness christianity, which logically should have been present in the latter the "Laodicean" church that the Apocalypse spoke

about. Real shortcomings of the hierarchy, private miscalculations, etc. were perceived in an exaggerated manner. The shadow of an angel of the Laodicean church, who is "not cold or hot, but warmth" fell on all Russian Orthodoxy.

On the one hand, the need for reform and purification of faith followed the "Old Testament." the ways of. She offered the heresy of the "Judaizers" as a return turning to Jewish sources to the origins of Christianity. Perhaps speech it was about some kind of esoteric direction that came from the West, and not about the present judaic influence. Characteristically, the mention in the case of this heresy about "star law", "astrology", which was more characteristic of hermetic European ones organizations than Orthodox Judaism. Be that as it may, for the "Judaizers" criticism of the church hierarchy was closely related to eschatological aspects. The "living people" offered their way to correct the situation. At the same time, Latin trends are clearly felt in all this, and very probably, that Vatican agents tried to take advantage of eschatological ones sentiments in Rus', to introduce your own (extremely politicized and a highly self-serving version of the end of history – the unification of all Christians under the authority of the Pope. The second eschatological current was the hesychast movement Nil Sorsky, who insisted on the church abandoning secular possessions on the need to return monasticism to absolute poverty, on desocialization churches. It is possible that Nil Sorsky and the Volga elders were influenced the situation on Greek Mount Athos, where Orthodox hesychasts are, is geopolitical henceforth belonging to a non-Orthodox power, it was preferably developed the paths of personal spiritual realization, individual salvation, completely turning away from social problems. After all, they were already in a desacralized kingdom in the world of apostasy, under the secular authority of the Antichrist... Only Russians the same thing was coming, and eschatological optimists – like Joseph Volotsky or Novgorod Metropolitan Gennady – were generally inclined deny the impending fall of Rus', which, in their opinion, could have miraculously been avoided apostasy and merge with New Jerusalem at the last moment of sacred history.

But in 1492 the end of the world did not come.

Rus' remained an Orthodox power, and a new one shone ominously ahead terrible date – 1666. On the eve of this year, eschatological issues it flared up with renewed vigor. As we approached the middle of the 18th century again suspicions about the "damage" of the church hierarchy are beginning to grow. S on the one hand, this is manifested in the movement of "forest elders", students a certain Capito. It was especially active in the 1630s and 1640s. "Forest the Elders" spread precisely in the Trans-Volga region, a favorite place of those monks and hermits who sought salvation from the world. It is possible that threads also stretched to Capito from the followers of Nilus of Sorsky. "Forest the elders" were distinguished by extreme asceticism, extremely strict fasting, complete focusing on spiritual practice, leaving all worldly concerns. At one time, Kapiton was personally close to Tsar Mikhail Fedorovich, who he valued the elder for the gift of prophecy and foresight. At a certain stage to the church authorities

also favored him, but then the radicalism of his asceticism and the rather arrogant attitude towards the church hierarchy disfavored them. He and his followers were declared heretics, and persecution began against them. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension. persecution began against them. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension.

"Forest elders" and their followers were already practicing then strict fasting, which often led to death, and other extreme forms of austerity.

Another, more optimistic, current of the same period was the movement bogolyubtsev, headed by Ivan Neronov. These were representatives of the white clergy, – priests and archpriests, - who, unlike the "forest elders" they inherited the Josephite line, i.e. orientation towards the grace of the Orthodox kingdoms, for world order in accordance with the eschatological purpose Holy Rus'. But they also had sharp criticism of the church authorities the idea of damaging the hierarchy and even elements of the ritual.

Thus, the lovers of God insisted on "unanimity", i.e. consistent pronouncing all parts of the liturgy, while in the modern church it is entirely complete and nearby "polyphony" was practiced, simultaneous reading by the clergy various fragments of the service_in order to reduce its duration. In addition, the the lovers of God were extreme moralists and insisted on literal observance norms of Christian ethics³. Despite the ardent commitment to the Orthodox ritual, they have many "Protestant" features.

Tsar Alexei Mikhailovich himself favored the lovers of God. They belonged to their circle in addition to Neronov, confessor of Tsar Bonifatiev, future patriarch Nikon, archpriest Habakkuk and other prominent religious figures. To the lovers of God, despite the opposition many bishops managed to implement their reforms. But in parallel with this, they quite greatly disturbed the spiritual life in Rus', putting those aspects that previously seemed unshakable and sanctified are called into question the authority of antiquity. Bogolyubtsy gave a precedent for turning to the past, to tradition, to antiquity, in order to implement changes, "innovations" in the present. In the future history of Russian Orthodoxy, this move will be repeated more than once.

Everything is becoming more and more powerful in Russian society about the relationship between the Church and Royal Power. "Forest elders" de facto deny it the sacred character of royal power and the external church, considering it the only one spiritual extreme asceticism. But this is already beyond the bounds of Orthodoxy. Bogolyubitsy they insist on increasing the share of religion in society and literally observance of Christian rules by the laity and clergy. Sometimes they manifest themselves motives of "supremacy of the church over the kingdom," which testifies about some influence of Catholicism... But still loyalty to the Orthodox symphony the authorities remain.

The first serious departure from this symphony is the work of the patriarch Nikon. He clearly has notes of complete and direct superiority of the church above the state. During the absence of the Tsar, he behaves like a Russian autocrat. In Nikon, theocratic traits embedded in the god-loving movement are manifested with all my strength.

By the middle of the 17th century, shortly before the fatal date of 1666, Patriarch Nikon sharply violates the harmony of the authorities. The book on the right, which he starts, has its goal is the same theocratic dream - to transform the throne of Moscow patriarch to the main authority of the Orthodox world, to become an Orthodox "pope". Nikon chooses the unification of the Orthodox rite as a means for this which is expressed in the adjustment of the Russian rite to the modern Modern Greek one (also common among the Orthodox population of Poland, Little Russia, Belarus and the South Slavs).

4. Dogmatic grounds for the split

Nikon was not only a conductor of radically God-loving tendencies. He did (and, hastily, along the way, as he convincingly shows Zenkovsky) the most important ritual reform. Regarding ritual disputes, there are many that served as the main reason for the Russian split different opinions, depending on which position (Nikonian or the authors adhere to the Old Believer). Zenkovsky poses this question all points above i.

By the beginning of the 20th century, the works of Russian historians Kapterev, Borozdin and Golubinsky the meaning of ritual disputes of the 17th century was finally clarified. Zenkovsky writes on this occasion: "During the years of the adoption of Christianity by Russia, Byzantium dominated two close to each other, but still somewhat different statutes: in the east of Byzantium, the most common was the so-called charter Jerusalem, compiled by St. Savva the Sanctified, and in the west, on the contrary, the

so-called Studite or Constantinople Rite prevailed. By the Greeks brought Studite or Constantinople there for Russia's adoption of Christianity the Charter, which became the basis of the Russian Charter, while in Byzantium, in the twelfth and thirteenth centuries, the predominant charter was St. Savva (Jerusalem). In the late fourteenth and early fifteenth centuries, the metropolitans of Moscow Photius and Cyprian (the first of them is – Greek, and the second is – Bulgarian of the Greek school) they began to introduce the Charter of St. in Russia. Savva (Jerusalem), replacing them with Studite charter, but they did not have time to complete their reform. Therefore in Russian many ancient, more archaic early Byzantine features remain in the charter from the Studite Rite than in the statutes used by the Greeks of the fourteenth and the fifteenth century. Since after 1439 there was no more year in Russia Greek metropolitans, the Russian Church retained them until the middle seventeenth century, this transitional charter, which has more archaic elements the Charter of Studite distinguished him from the new Greek Jerusalem in everything charter. But, unfortunately, the history of changing charters is also in the Greek church and in Russian, it was forgotten, and the Greeks, who had forgotten the Studio Charter, considered the old ones features of the Russian charter by Russian innovations." Thus, Russian the charter was an archaic and truly Orthodox Byzantine charter, but none not by deviating the local church from the universal line of the entire eastern church.

Consequently, the idea of abandoning the Russian charter and the two-fingered, originally Christian one the early Byzantine composition was unjustified, from a historical and theological one points of view, innovation. Moreover, the idea of unifying the Orthodox rite according to the Modern Greek model – Zenkovsky correctly notes that Nikon ruled Russian liturgical texts based on modern Greek editions of Italian print – goes radically against the main ideological one for that time a church position that identified Rus' with the only power that retained it orthodoxy is pure.

Of course, Nikon himself was inspired by Russian messianism and hope to the fact that the Russian patriarchal throne will be the first in the Orthodox world and the Russian Empire will liberate the Orthodox nations and unite them under rule Russia. Nikon himself certainly saw the unification of the rite as pragmatic a move to spread the influence of the Russian Church. But such a move took place this is too important a deviation from Russian eschatological traditions. It's one thing if the fallen peoples and churches themselves come to Holy Rus' and Russian To the king as a stronghold of salvation and purity, as to the chosen people and the promised earth; it's another matter if kingdoms are brought for the sake of geopolitical expansion the important foundations of Russian Orthodoxy are sacrificed. Indeed, in Nikon it is impossible do not notice that obvious deviation from the Orthodox symphony and the Russian one eschatologies of Moscow-Third Rome, which the "eschatological" feared so much pessimists."

But Nikon was not the last point in the split, although his struggle with his supporters the old rite was disgustingly cruel, intemperate and grossly violent character (what is the persecution of Neronov, one of

the most respected spiritual authorities of the then Rus'). Russian traditionalists were especially outraged that the book right was known to perfect crooks like the Greek adventurer Paisius Legaridus, who more than once changed his denomination depending on his material ones benefits. Nikon's reforms were a prelude to a truly terrible event - a church one cathedral 1666-67. By this time Nikon had already been deposed. On the first one parts of the cathedral were attended only by Russian bishops, although the tsar directly before the council, testing their loyalty to church reform, he especially insisted on the authority of foreign Orthodox patriarchs - Constantinople, antioch and Jerusalem. In other words, in this case on behalf of the Tsar Alexei Mikhailovich himself now spoke to Rus' at the council, and to the highest spiritual ones orthodox patriarchs from countries were recognized as authorities (this is extremely important!) where the Orthodox symphony of authorities has not existed for a long time, and where the relationship they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox doctrine of the eschatological function of the Christian kingdoms as "catechon". and where the relationship is they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox teaching about the eschatological function of the Christian kingdoms as "catechon". and where the relationship is they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox teaching about the eschatological function of the Christian kingdoms as "catechon".

In other words, the council of 1666 was the first radical step towards secularization tsarist power, to the transition of Rus' from the Orthodox model of eschatological kingdoms to a secular empire of an almost European type, whose Orthodoxy it was only nominal. From the not entirely Orthodox theocracy of Nikon Cathedral 1666 took a decisive step towards a completely non-Orthodox secular empire semi-protestant type. Second half of the cathedral – end of 1666 – beginning 1667 - was absolutely terrible. Greek Orthodox patriarchs were anathematized almost the entire period of Holy Rus', condemning "Stoglav", rejecting the eschatological function of Moscow as the Third Rome, subjected to merciless criticism of the Russian charter as a "heretical innovation", although the speech she was talking about the early Byzantine Studio Charter (!), placing it outside of church communion all supporters of the "trees of faith" and having established something completely un-Orthodox veneration of the king, placed above (or almost above) the religious spiritual dominion. Although the Greeks' argument was formally Orthodox (struggle with Nikon's "papist", theocratic slant), instead of a return a quasi-Anglican surrogate was canonized for the full symphony, aggressively rejecting all that what constituted the uniqueness and highest purity of the religious experience of Holy Rus'. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia.

If we add to this the reliable ones established to date facts about the complete fairness of the positions of the defenders of the Old Believers regarding the antiquities of the Russian charter, then this whole

cathedral, which falls in a fatal way exactly at 1666 (!) the year really looks like a devilish obsession national apostasy, a strange clouding of eschatological consciousness, Russian bishops and tsars have so clear up to this moment. It's like it's lovely - whether theocratic, absolutist, individualist – embraced Rus' in 1666... And all menacing, powerful, martyrdom, heroic the appeals of the Old Believers, their desperate resistance to apostasy, their absolute devotion to the idea of Holy Rus' could not be reversed by an obsessive invasion the Antichrist, insidiously operating with "good intentions", speculating on the national feelings of the great God-bearing people... With dogmatic from an Orthodox point of view, Old Believers – especially in the first moments of their resistance – were absolutely right whereas their opponents claimed and they did business under the obvious banner of apostasy. The kings and bishops of Moscow are their own with the hands and participation of international adventurers, the last eschatological one was destroyed stronghold of the White Kingdom... After 1666, Holy Rus' disappeared. She she went on the run, into the forests, into the burning, into the distant provinces of Russia.

The eschatological prophecy came true, although the period between the retreat and the Second Coming turned out to be unexpectedly long. However, with something similar at one time, the first Christians, who were waiting for the End of the World in itself, also collided soon. But no one knows the final dates. Although certain the eschatological signs turn out to be amazingly correct.

5. Holy Rus' on the run and burning

From the moment the Old Believers found themselves placed outside altogether law, – religious and social, – they were forced in some way determine your attitude towards the reality around them. It is clear that they are internal the spiritual world was incompatible with modern Russia, an alternative to it how alternative is Holy Rus' to fallen Rus'. Therefore, they are often Old Believers can be found among political radicals – among the rebellious Cossacks, in detachments Stepan Razin, etc. But whatever path they choose from now on, essence their positions boiled down to the absolute rejection of their country, its church her life, her political establishment, her authorities...

The Old Believers very soon became divided into many interpretations or consents. Their teachings varied in detail, but the essence – rejection of the existing the system – was common to everyone. In general, all rumors can be divided into two main ones directions: popovtsy and bespopovtsy. The priests recognized the priesthood, but considered it that it is necessary to subject priests passing into the Old Believers to cleansing ritual. But the priests soon had the most important question regarding where to find a basis for your own hierarchy, since among the Old Believers did not have a single figure in the

rank of bishop. Therefore, putting him in prison and creating his own religious hierarchy was impossible and it's difficult to count only on defectors from the official church –.

The Popovtsy were the least radical in their theological attitudes and, recognizing the apostasy of the external church, they did not reject marriage and the sacraments, they believed self-immolation in burns was savagery; they refrained from direct social activity resistance to the authorities. Many motives are especially clear to them bogolyubsky movement – extreme moralism, love of ritual, detailed performance the entire ritual side. For the priests, Holy Rus' went into monasteries, into Old Believers settlements. But she lives, even in an underground state, and must humbly expect only the Second Coming, trying to maintain loyalty to the fullest extent traditions, its rituals, rites, etc.

The Bespopovites, who, in turn, are divided into many senses, were more radical. They believed that the apostasy of Rus' as the last refuge meant complete triumph of the peace of Antichrist. Consequently, rescue becomes problematic not only in the official church (there is no need to talk about this), but also in general, as such. The apostolic transmission of grace has dried up. The sacraments have been lost mystical power. Therefore, the situation of a person – a Russian person – from now on extremely tragic. He can only deny the outside world and trust in the ineffable and superintelligent grace of Christ.

The most extreme Bespopovtsy, whose line goes back to the followers of Capito and the "forest elders" (it is possible that to the Trans-Volga residents of Nil Sorsky), they stood for the most severe austerity, refused marriages and encouraged voluntary ones suicide – or by being stored to death⁵, or through self-immolation. Salvation before the end of the world is achieved by extraordinary means. Love to Holy Rus', which had withdrawn and become inaccessible, it was so great that only the cleansing fire of the burners could be the path to the saving light. Habakkuk himself said: "they burn themselves, and that's decent; they also die from office they do good." He also wrote about the preachers of self-immolation: "mermaids well, my dear, it's not like that! – it climbs into the fire, but does not betray the gospel..." Comparing self-immolators to mosquitoes, Habakkuk said "so are the Russians⁶ the poor, let them be foolish, glad: they have waited for the tormentor; They dare with their shelves into the fire for Christ the Son of God – light."

Into physical fire for the sake of metaphysical light. This is the identity of fire and light in an eschatological situation seems to anticipate the very moment of the Second Coming. Return to Holy Rus', the path to New Jerusalem through fire.

Descriptions of burnt areas are amazing: mothers threw themselves into the fire along with their newborns as babies, the sisters jumped into the flames, holding hands, the men cried tears of delight and serene joy... So tangible, concrete, carnal and reliable for the Avvakum "mermaids" there was their Holy Orthodox homeland Rus' of the Holy Spirit, the last Kingdom. Compared to this reality, it is ordinary earthly life was turning into hell; her loss was worse than torture and death. It is not surprising that the Old Believers greeted the executioners with joy. So they avoided also the sin of suicide.

But this concerned only the most radical non-priests, who were revived, moreover however, confidence in the coming end of the world and in the proximity of the Second Coming which they only a little bit they were approaching...

Other Bespopovites were not so radical. Some recognized the marriage they condemned suicide, etc. However, all of them had a common complete refusal from the priesthood and the sacraments, which were considered to have lost their power.

Many Russian sects later emerged from non-priesthood – from eunuchs to runners khlystov, etc. Although some of them were seriously influenced by non-Orthodox ones - especially Protestant – heresies.

In any case, the paradigm of the Old Believers has become the main one for some time now the formula of spiritual opposition, spiritual revolution in Russia, and revolution deeply conservative, opposing the current world of the Antichrist and the apostasy is the superconservative ideal of Holy Rus'.

Since 1666, the schism has become the spiritual basis of all radical social and religious movements in Russia, even if externally they borrow Western teachings and are emboldened by blatant social injustice. Pugachev was an Old Believer; the revolutionary people appealed to the Old Believers democrats (Herzen), later Populists, supported many Old Believers in the early days/stages of the Bolsheviks. In general, Russian "nihilism" is unlike Western it was deeply related to the national religious element, structurally close to radical non-priesthood, one of the interpretations of which is (Spasovo consent) this was the name of "netovshchina", since its supporters generally denied it every possibility of salvation except the direct and unmotivated will of the Lord.

6. Split in the optics of the integral traditionalism

The history of the Russian schism, if we express its meaning in the language of traditionalism of the Genonian type, represents the gap between the era of tradition and the beginning the modern world within Russia. If you don't take into account the peculiarities of Christianity as a unique religious and metaphysical teaching and if considered Russia is simply one of the European (or Eurasian) countries, then in a split we record a gap between social existence and the state system and a full-fledged one spiritual tradition. By the way, Guenon himself believes that the representatives are finally esoteric traditions disappeared from Europe almost at the same time – c 1648, at the end of the 30-year war. Immediately after this, the West was active he moved along the path of profanism, rationalism, individualism – and became "modern peace", as traditionalists understand it, i.e. complete and comprehensive denial of Tradition and its eternal superhuman truth.

At the same time, Old Believers cannot be considered as full-fledged bearers traditions in the centuries following the split, as they were forced to lead underground existence, to hide from persecution by the authorities, and inevitably their teaching little by little acquired a sectarian character, largely heretical. Fragmentation into talk and agreement only made the matter worse. Like Protestantism, the sincere and metaphysically justified spiritual impulse gradually turned into almost in its opposite. However, this does not exclude the possibility at all preservation by the Old Believers of many esoteric aspects lost to the official ones orthodoxy of subsequent times. By the way, the same is true for various (especially original Orthodox) sects, sometimes preserved in amazing purity is some esoteric doctrines and cults. This is especially true hesychast practices, which were extremely common among the radical old believers. They persistently repeat about doing the "Jesus Prayer" many authorities of the Old Believers, starting with Archpriest Avvakum himself⁷.

Thus, in the optics of strict traditionalism, the Old Believers represent a fragmented legacy of a full-fledged tradition, while the official one Russian Orthodoxy has been identified since the mid-17th century with pure exotericism and Russian society itself is becoming increasingly profanized. In other words, Russian the split is nothing more and nothing less than one of the moments of the general cyclical the degradation of Christendom and one of the many signs of the approaching end of cycle.

But if you look at the same thing from a purely Orthodox point of view then everything takes on an even more tragic and dramatic meaning⁸. In this one perspective of the Catholic West even in its best periods (Middle Ages) he was actually heresy and delusion, a world of apostasy with spoiled software spirit and letter by faith. If you translate this into traditionalist language, you can say that Catholicism (and we are talking only about "Catholicity") after the fall of the West from Orthodoxy was initially only

exotericism those who denied esotericism, in contrast to the full-fledged Orthodox Christian traditions of the East, which has always kept both dimensions intact - internal (esoteric) and external (exoteric). Even the latest ones from the century of Byzantium, the Orthodox world knew the rise of hesychasm together with St. Gregory Palamas, and hesychasm is not only an initiatory practice of Christianity deeds, but also full-fledged Orthodox metaphysics. It's initiative the incompleteness of the Western Church led to the emergence of extra-church initiatory organizations – orders, secret societies, hermetic brotherhoods, workshops, ateliers and a companion.

Next. If Byzantium was a "millennial kingdom" in which for some time the ancient serpent was tamed and shackled (on the esoteric level, this stands for the achievement of a symphonic relationship between spiritual dominion and secular authority), then the fate of the eastern Church and orthodox teaching (including ritual) is, indeed, a summary of world teaching history, the most important and central event of the sacred cosmos, the main one a link in ecclesiastic reality. In this case, the cycles of Byzantine history become much more important and full of eschatological meaning than all other events of the Christian and non-Christian world. Bogoslovskoe apostasy of Constantinople (Union of Florence) and followed soon military defeat at the hands of the Turks means objectively and strictly the end of the "hiliastic" regime", completion of the triumphal period of ecclesiological formation. In a word, historically the beginning of the apostasy dates back to the middle of the 15th century. It is from here that a full-fledged Orthodox doctrine should count down the era the accession of the Antichrist, the coming of the son of destruction. If the fall of Byzantium were accompanied by loss of political independence by all other Orthodox states or if these states changed their religion and abandoned the fundamental ones the dogmas of the Orthodox Church, then from now on If the fall of Byzantium were accompanied by loss of political independence by all other Orthodox states or if these states changed their religion and abandoned the fundamental ones the dogmas of the Orthodox Church, then from now on If the fall of Byzantium were accompanied by loss of political independence by all other Orthodox states or if these states changed their religion and abandoned the fundamental ones the dogmas of the Orthodox Church, then from now on all are Orthodox would be in equal position, and they would have no choice but to separate the spiritual from the secular and either rebel against non-Orthodox power or reconcile with her and adapt to being in a world ruled by the son of destruction. But it existed the Russian kingdom, which was an exception to the apocalyptic situation in the Orthodox East. Therefore, it was logical to push back the final one the arrival of the son of perdition is still for some time, and Holy Rus', Moscow is the Third Rome, having adopted the eschatological function, was supposed to continue with "small things." time is a full-fledged ecclesiastic aeon, the period of the "millennial" kingdoms of". In other words, the result of this seemed to be embodied in Holy Rus' "millennial Kingdom". The Russian Tsar became for some time the only personified bearer of the mission of the catechon, "holding", and the fate of the Russian people and the Russian church became an expression of the fate of everything creations. Hence the universalist motives of the Russian national idea.

So – despite concussions, troubled times, misfortunes and disasters - continued until the middle of the 17th century, when, together with Nikon's reforms the history of Holy Rus' ends, i.e., in fact, the authentic one is coming the end of the world, because for the Orthodox consciousness the last centuries of the Russian stories were the last centuries of history in general, summarized in dramatic ones events of the last truly Christian kingdom. What was happening in Russia after 1666, no longer had and close to the meaning that previous events were eventful. The light is truly over, and its last the glow was the glow of Old Believer burnt areas...

"The shelves in the fire dare for Christ the Son of God – of light."

The meaning of the Russian schism is terrible, even if we understand it in terms of traditionalism - much more terrible and unambiguous than the Bolshevik revolution, which formally abolished it the last external attributes of traditional society. But if you see it in Christianity and Orthodoxy the last truth, the highest and only metaphysical message concluding world history, the essence of the Russian split is revealed completely a terrible light. All apocalyptic allegories and statements of the Old Believers they take on an objective meaning. Visions of Archpriest Avvakum from metaphors and stylistic ones the figures become terrible and sublime revelations, descriptions of the Antichrist taken literally.

The highest authority of the Old Believers and the author of the "Response of the Orthodox" deacon Theodore wrote: "And to our Orthodox Russian kingdom, until now many times the all-cunning enemy looked in, thinking right to retreat from the faith us, but who did not allow God then, because the scripture and the number of animals were not fulfilled for a thousand years 666 (i.e. 1666)"

In other words, the martyrdom of the zealots of the ancient faith was cyclological justified, their understanding of eschatological symbolism was perfect fair, and further events – the reign of Peter, who abolished the patriarchate and moved the capital from sacred Moscow-Third Rome to the northern swampy one desert; profanism and the European culture of the kings and queens who followed it finally, the fall of the throne and the Bolshevik persecution of the church – are presented just a simple unfolding of a single fatal apocalyptic event - 1666, – after which not in Russia, but strictly speaking, throughout the world nothing significant happened at all.

It was not fanaticism, not fanaticism, not religious hysteria that motivated the Old Believers in their desperate spiritual feat: they were imbued with sacred meaning in soul and body russian history, they were truly Russian people, God's chosen saint a nation whose life is inseparable from the existence of the Holy Spirit and from drama his house-building destiny.

Footnotes

1 The superlative degree here must be taken literally.

2 For some reason, religious historians rarely note the fact that New Rome, Constantinople, and the Orthodox Byzantine Empire itself existed not just "for many centuries," but for approximately 1000 years, which indicates its eschatological, sacred significance, its identity as the "millennial kingdom" about which, says the Holy Scriptures. This argument was the main one among supporters of "eschatological pessimism", who opposed "eschatological optimists" who believed that the "millennial kingdom" – is a matter of the future. This argument is extremely clear to the Orthodox consciousness (despite the final eschatological choice of perspective, which can either recognize this identity or deny it) whereas for Catholics (not to mention Protestants), ecclesiastic cycology was much more confusing. It was to the influences of Catholicism that Russia owed the confusion on this issue, which had become insoluble by the beginning of the 18th century.

3 René Guenon pointed out in one place that the first "witch hunt" trials in Europe coincided with a formal ban on carnivals, i.e. public processions, during which the service was, as it were, profaned, the antipope was crowned, and other strange rituals reminiscent of ancient Saturnalia were carried out. From his point of view, until a certain point, the medieval church was integral, covering the fullness of human existence – elevating the spiritual, but neutralizing with its attention and control the dark aspects, necessarily inherent in man and society. As soon as moralistic tendencies prevailed in the church itself and the Saturnalia were formally prohibited, dark cults isolated themselves and became an external danger, giving rise to satanic sects, witchcraft, etc. Characteristically, that we meet similar signs in the God-loving movement: the fight against drunkenness among the clergy, the imposition on parishioners of prayer and liturgical practices that are more suitable for priests or monks, and especially the persecution of buffoons, which in Rus' performed the function of sacralizing non-church manifestations of life, preserving and continuing the most ancient national traditions that connect many generations of Russians.

4 The year of the conclusion of the Union of Florence, which was for the Russian Orthodox consciousness the year of the spiritual apostasy of Byzantium. Naturally, the attitude towards the Greek Church immediately changed radically. After all, from now on Byzantium has lost its eschatological quality of "catechon"!

5 Fasting to death is clearly reminiscent of the ascetic practices of the European Cathars, who also committed suicide through starvation, *endurra*. By the way, the predecessors of the Cathars, the Bogomils, were an Orthodox sect that arose in the north of Byzantium and from there spread through the Balkans and the Alps to the Pyrenees and the lands of Provence. The Cathar priests, "perfect" - wore high headdresses, similar to the mitres of Orthodox priests, and added after reading the "Our Father" a doxology from the Orthodox service, said by the priest – "for Thy is the kingdom and the power and glory of the Father and the Son and the Holy Spirit, and now and ever and forever, Amen" (which is not in the Catholic Mass). Of course, this is not yet a reason to talk about the historical ties between the European Cathars and the Russian Old Believers, although many points in both movements are strikingly similar. The Cathars believed that the kingdom of Light of Jesus Christ and the Most Holy Trinity was separated from present humanity by a barrier, and that the Catholic Church was not a road to salvation, but an obstacle on this path, a usurpation, a vessel of the devil, an antichrist. Russian Old Believers had almost exactly the same attitude towards the outer church after the Nikonian reforms and the council of 1666. It is unlikely that in the case of the Cathars and, even more so, in the case of the Old Believers, reproaches of dualism and bigotry are appropriate: it was only about establishing a catastrophic distance between the human world and the divine world, more precisely, the church, light, enlightened adoring rays. Moreover, this distance was the result of special extraordinary eschatological circumstances. Considering the role of the Bogomils in the emergence of the Cathar movement, we can assume that the idea of the heretical nature of Catholicism and the apocalyptic function of the Roman Pope was gleaned indirectly from Orthodox sources. And if this is so, then we are dealing with very similar eschatological movements in Christianity, which are aware with equal poignancy and strength of the negative aspects of the end of the cycle.

There are also obvious parallels between the teachings of Joachim de Flor, who announced the beginning of the "kingdom of the Holy Spirit," and the idea of Holy Rus' in "The Tale of the White Cowl." By the way, many Old Believer authors used the expression "Eternal Gospel," which was a characteristic term of Joachim de Flor. One of Habakkuk's own treatises is called "The Book of Reproofs or the Eternal Gospel"! Generally speaking, all these considerations suggest the need to trace the presence of Orthodox elements in all European anti-Catholic tendencies after the schism, the fall of the Latin West. So, for example, the Ghibelline emperors of Staufen (later Ghibelline of Lante) defended precisely the symphonic Orthodox structure of the state in spite of Guelph papism. Many Greek Orthodox features are

also found in European mystical secret societies, Christian and anti-Catholic at the same time. It is possible that something similar can be found at the origins of Luther's reformation. But all this requires further research.

6 You should pay attention to the sense in which Avvakum uses the word "mermaids", "Russians", etc. It's as if we are not talking about the nationality of the self-immolators, but about a secret spiritual brotherhood united by the highest unity. State officialdom – Nikonians and the fallen tsar – for Habakkuk, not only are not Christians and heretics, but also non-Russians. These expressions contain the entire natural and unintentional idea of identifying Holy Rus' with the land of the last salvation, and the Russian people – with the last executor of the universal world mission. It was precisely this intensely eschatological, universal understanding of the Russian nation that underlay radical forms of religiosity up to self-immolation. It was not fanatics or fanatics who went to the burning, but a "nation", an "ethnic group" realizing itself as a community of the New Israel, not led across the sear like the Jews of Moses, and through eschatological fire, through the apocalyptic "lake of fire."

7 The beginning of the "Pustozersky Collection", in which Avvakum described his life, is also very indicative in this regard. Habakkuk cites there a fragment from St. Abba Dorotheus, in which the basic model of the relationship between esotericism and exotericism is described in Christian terminology. This is Genon's favorite image (taken from Islamic esotericism) of three parts – the center of the circle, the circle and the line connecting the periphery with the center. In Islamic esotericism, these elements correspond to: the circle – sharia (external law), the center of the circle – haqiqat (divine truth), and the radius – tariqa (esoteric path from external to internal). Guenon himself interprets the Tradition primarily on the basis of this symbol, which was apparently the most important formula for him, allowing him to structure and organize a huge area of traditional data. Here is an excerpt from the life of Avvakum, which gives an idea of the terminology of native Russian Orthodox esotericism:

"Protect to unite with each other: if anyone who is sincere unites, then only God unites. And the river will be given to you by your father, may you know the power of the word.

Place the circle of being on the earth, as a certain outline from the passage of the sharp one, but the sharp one, in the middle of the circle, even to the sharp one, speaks. Put your mind alone in the verb: understand this circle and beat the world, the very same, in the midst of the circle, – God; the path that runs from the circle to the middle of the path is the speech of human life. As soon as they enter, the

saints enter the environment, wanting to approach God, in equality of entry there is also God, each other; and they barely approach each other, they approach God. Also, understand the excommunication: when they leave for themselves from God and return to the outside, there is a reality that eliko emanate and remove themselves from God, only they remove each other, and only they remove themselves from each other, only they remove themselves from God. This is the nature of love: because we are afraid of God and do not love God, the ceiling of the imam is always a distance from the sincere if we love God, we simply approach God's love, even to him, only we unite ourselves with love for our neighbor, and only we unite with our sincere one, only we unite with God. May God grant us to listen to me who is useful to us and to create, and not to be angry with each other, to be lower than you. Look at the circle of the outline, Saint Ava's speech is about him." Thus, in Old Russian, the main esoteric terms sound like this: center – "osten", i.e. "spike", "point"; circle – "bald", i.e. "surrounding"; radius – "foot", i.e. "path", as in Islamic esotericism – "tarika". At the same time, it is extremely important that this symbol explains the esoteric meaning of Christian love for one's neighbor ("sincere") – as one approaches the center of the circle, the "axis of peace," God the paths of different individuals going inside converge with each other, constantly getting closer, and therefore they get closer, almost merging with each other. In other words, love for God (the first commandment of Christ) and love for one's neighbor (the second commandment of Christ) are similar and actually united precisely in the course of initiative implementation, i.e. in the course of following the spiritual path.

It is significant that Habakkuk then moves in his life to quotes from Dionysius the Areopagite, who is one of the most esoteric authors of the Christian tradition. It should also be noted the symbolic image given by Habakkuk following this passage. This is a circle ("obloie"), in the center ("osten") of which the word "god" is written. Five (!) converge on her rays ("five paths") forming a five-pointed star with a vertical orientation. Inside the circle there are also five human heads with five Orthodox eight-pointed crosses and five inscriptions "holy". Outside the circle, as if at the ends of the reverse, inverted (!) the five-pointed star depicts the other five heads with the names of the main hierarchs of the persecutors of the Old Believers. Below, at a location corresponding to the downward-facing line of the five-pointed star (!), depicted, Patriarch Nikon himself.

If the moral and metaphorical side of this symbol is obvious (the apostasy from the truth of the reformers and their excommunication from divine and human love, their transition to the side of the Antichrist), then the image of the five rays is striking, since in the most diverse esoteric traditions of the entire intermediate region of the path – from circle to center – corresponds precisely to the symbolism of the number 5 or a five-pointed star! In Islamic esotericism these are "five under the mantle" (Muhammad, Fatima, Ali, Hassan and Hussein), in Freemasonry the number of degrees of journeyman (intermediate between the neophyte disciple and the fully initiated master), etc. The opposite, "satanic" meaning of the inverted star is also obvious. At the same time, this image can also be interpreted as a direct indication that only in the Old Believers was knowledge of true Orthodox esotericism preserved, according to Habakkuk and his followers, in the Nikonian church.

Somewhat further, Habakkuk also gives an initiatory interpretation of the concept of "truth," condemning the refusal to use the expression "Holy Spirit, true and life-giving Lord" in the creed in relation to the Holy Spirit. For Habakkuk, who here too follows Dionysius the Areopagite, "truth" coincides with existence, knowledge with the object of knowledge, and therefore, according to his logic, the refusal to remember God as the "Spirit of truth" means a blasphemous desire to deontologize him, to turn him into an abstraction or concept, as the apostates of the "Roman heresy" did, i.e. "Catholics". Habakkuk considers "on the right" not as a convention, not scientifically and critically, not from the standpoint of pure linguistics, for him we are talking about deep-seated ontological problems, and precisely such a living, spiritual, initiatory on the sacred connection between words and reality, preserved in the Russian tradition and the Russian people, can explain all the tension and all the spiritual drama of the split. The "word" for the Old Believers was not an abstract concept, not the result of the conditional relationship of one term with another; it was about concreteness, about the quality of the theological, contemplative living spiritual reality experienced in direct experience.

8 The relationship between Orthodox metaphysics and traditionalism of the Getnov type is discussed in detail with the book by A. Dugin "The Metaphysics of the Good News (Orthodox Esotericism)". There is also a more detailed development of some cyclical and eschatological topics.

Literature as evil (1998)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Day of Literature", 1998

"Russian Thing", Arctogea, 2001

LITERATURE IS LIKE EVIL

Literature: quid?

Polls: «what is philosophy?», «why poetry?» etc. following Martin Heidegger, they ask constantly. Thought returns to its origin, explores again and again the mechanism of its origin, appearance. The meaning of literature is spoken of much less frequently. Our Russian society clearly lives in a different era than our neighbors from the East and West. Therefore, we are distinguished by many archaic features. One of them is a rather outdated, enlightened, naively optimistic cult of literature and writers. And any cult does not tolerate questioning its origins; the answer in it obviously arises before the question, which is only dramatized a posteriori.

Ask the question «what is literature?» quite timely and appropriate, not too «retro», but not too premature either.

Literature as a conspiracy

Literature is any text that is not sacred, not administrative-economic (technical) or chronicle. In a full-fledged and organic traditional society, there was no literature and could not be, since the entire written culture (where it existed) was reduced to the three mentioned categories: these were either sacred texts, or administrative decrees and economic records, or chronicle narratives. Of course, this division is very arbitrary, since these three types of text in the world of Tradition were closely intertwined with each other. Religious and cultic elements and symbolic complexes not only impregnated the fabrics of the historical narrative, but constantly crept into the most utilitarian technical field, illustrating pragmatic economic texts with references to ethics, morality, mythology, ritualism, etc. All this is not

literature. Literature is defined by contrast as something essentially different, separate, using text, the language of sacred and administrative records, but for radically new purposes.

Literature arises where processes of desacralization, uncoupling of the main elements of sacred reality, and decomposition of the overall picture of the world take place. This is the main meaning of its existence, its genesis. Literature in its origins is a statement, questioning, shocking, challenging, intellectual and conceptual rebellion. Not the method of disagreement, but the disagreement itself. Literature emerges in decaying traditional societies and embodies the most complex and interesting process of text desacralization. The sacred text is generally considered to be of divine origin, a superhuman source. He has no author, there is no personality behind him, he is fundamentally archetypal, super-individual, polyvalent. It contains a multifaceted paradigm applicable to the most diverse levels of reality – from cosmogonic to personal, the from ritual to social. It is obvious that this is not literature. This is something opposite to her.

On the other hand, chronicle and technological records are also impersonal and non-literary, although for different reasons. In them, the subject of the text is not a «super-individual», «supra-human» being, but an impersonal function that also describes the archetype (or deviations from it), but at a purely technical level. Modern revisionist historians, having seen a single mathematical model in various chronicles, made on this basis a completely false (but shocking and witty) conclusion regarding the global falsification of ancient history. In fact, the contradiction is that an organic traditional society does not know not only literature, but also history (as a one-dimensional, strictly diachronic process), so the chronicle is written in accordance with a deliberately given myth that predetermines the interpretation of events, and, ultimately, the events themselves. Language is a myth, and in traditional society this myth is quite explicit. And according to the modern Whorf-Sapir hypothesis, «the language we speak forges the reality we are dealing with». In traditional society, this is a fundamental fact, obvious to everyone: without myth there is no reality as an epistemological plane. The Russian word «thing» comes from the word «to know». Knowledge composed of the components of language, fused with language, postulates an object that enters into existence only when a person is «aware», «notified» about it, when he has a hole in the field of interpretations and a name. Literature arises as an attempt to tear language away from myth, speech away from language, text away from the general context. For the best time. And according to the modern Whorf-Sapir hypothesis, «the language we speak forges the reality we are dealing with». In traditional society, this is a fundamental fact, obvious to everyone: without myth there is no reality as an epistemological plane. The Russian word «thing» comes from the word «to know». Knowledge composed of the components of language, fused with language, postulates an object that enters into existence only when a person is «aware», «notified» about it, when he has a hole in the field of interpretations and a name. Literature arises as an attempt to tear language away from myth, speech away from language, text away from the general context. For the best time. And according to the modern Whorf-Sapir hypothesis, «the language we speak forges the reality we are dealing with». In traditional society, this is a fundamental fact, obvious to everyone: without myth there is no reality as an

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Literature arises as an attempt to tear language away from myth, speech away from language, text away from the general context. Behind this very undertaking, the tones of a catastrophe, a deep crisis that is making itself felt, are clearly visible. Literature seeks to reorganize linguistic reality, and therefore epistemological reality, and therefore – all reality in general, by new standards, in accordance with new patterns. And behind such a colossal, exciting adventure, a completely new subject shines through – an unembodied, superhuman author, an inspirator of sacred texts, a visionary prophet of unfolded multidimensional institutionalized cults, impersonal both with sacred preparation and other technical methods of ecstatic going beyond the boundaries of the human norm, but someone else, new, not former, not yet completely clear, claiming that, to take the place of all revered demiurges. There is a subversion, subversion, conspiracy, revolution, a complex intrigue aimed at bringing to the fore a new subject, unknown to the sacred world, traditional civilization.

Literature is a conspiracy. Conspiracy against Tradition, against the sacred, against myth.

Literature versus text

In the case of modern literature this is obvious. And here it is not difficult to understand which new entity was hiding behind this most complex maneuver. In the depths of literature, in the labyrinths of its processes, hid a person, an autonomous individual, that figure whom the worlds of Tradition did not know. It was he who decided to free himself from the myth, to shed multidimensional layers of the sacred. He went on an experiment in dangerously clarifying his own identity through the spirals of nihilism. Literature – is an attempt by an autonomous person to take the place of a superman, in the place of a divine, law-affirming, external, transcendental subject. Through literature, autonomous man

decided to create a new world, a new text, a new system, a new language. But wasn't there a human being in traditional civilization?

Of course it wasn't. This word was understood differently: as a transitional stage, as a mask, as a ritual function, as an ontological costume. Man was postulated by myth as one of the links of reality, but this reality itself, constantly colliding and interacting with the deity, pulsated in a special rhythm that excited the existential strata, and the concept «man» shifted, mutated, was subject to metamorphoses, obeying the pulse of the sacred. Man was a conventionally designated stage between god and animal. It was therefore neither autonomous, sovereign nor individual. He could be fragmented, decomposing into its constituent components, and transformed into higher entities. Kings and priests were not human in their closeness to the gods. There were no mobs and slaves either, but for a different reason: they looked too much like animals...

In traditional society there was no one to rebel against the myth or question the legitimacy of the sacred text. This text, like the very fabric of society, was opened from above. This leads, in particular, to the transformative power of prayer. Prayer – anti-literature. The person performing it pronounces a text that is archetypal, most often anonymous, or belongs to a saint who has merged with the archetype. And the peak of tension in such a text is the response received, the attention of the transcendental superhuman subject. The sacred text is a ladder of metamorphoses. Anyone who wants to overcome himself walks along it non-stop. He keeps the passive and careless in check. Literature is the desire to create a closed, closed text that revolves around a person who is not going to overcome himself, but at the same time rejects sacred discipline designed to preserve the beginnings of dignity in him even against his will. What literature is built from: from a description or creation of reality, the components of which are connected to each other at the will of the author, contrary to the logic of myth. Everything here is saturated with rebellion. It is not social satire or criticism of morals that constitutes the subversive content of literature. This is already a pragmatic emasculation of its original message, in some way, its self-exposure. The very description of a peaceful landscape by an individual author is the highest form of fighting against God, radical anti-sacred sabotage. This is already a pragmatic emasculation of its original message, in some way, its self-exposure. The very description of a peaceful landscape by an individual author is the highest form of fighting against God, radical anti-sacred sabotage. This is already a pragmatic emasculation of its original message, in some way, its self-exposure. The very description of a peaceful landscape by an individual author is the highest form of fighting against God, radical anti-sacred sabotage.

In traditional society, the landscape has a sacred load. If fragments of his description fall into the canonical text, they are automatically integrated into the general fabric of the myth, acquire a sacred load, and are transformed into an element of ritual or iconography. Mountain and tree, stone and river, desert and ocean, flowers and herbs mentioned in sacred scriptures and myths, are nodes of dedicatory

knowledge, involving in the structure of reality, organized according to a special plan, where everyone has their place. The landscape in the sacred text performs the same pedagogical function as all other moral, religious or ritual instructions contained in it: it pushes to find one's place in the fabric of myth, to remember one's true name, to realize the symbolism of that specific situation in which a person remains, according to the effective onetransformative analogies with the archetypal picture about which the myth tells. The sacred text removes the one to whom it is addressed from the ordinary, indistinct, untransformed reality, where things are crushed by the fact of their crude, unconscious, unsymbolized presence, and introduces it into the paradigmatic fabric of magical otherness. A simple tree, next to which there is a person familiar to each gyrus of the bark, suddenly seems like a reflection of the Tree of Peace, growing with its roots up. The perception becomes clouded, a series of self-identifications begins in a subtle frenzy... And the person himself becomes a tree, heavenly juices run through his body, the crown of thoughts envelops his bodily form, the meaning of the verticality of the trunk is revealed to him with lightning speed. Geometry and botany, atmosphere and anatomy are transformed into an unprecedented narrative about the hidden structure of existence. Subtle voices, a light wind, the mystery of a snowflake, its geometry, a message encrypted in the teeth of a distant mountain range is read.

But literature does the exact opposite. The description of the landscape is not a frenzy, not liberation from materiality, but, on the contrary, its weighting, its absolutization, the intensification of its suffocating presence. The writer who describes the landscape doubles the flesh, closes being in the factual nature of its immanence. Thus, he fixes himself, keeps him from disintegration, from metamorphoses, from complicity – voluntary or forced – in the sacred rhythm of the world. If the sacred language serves to relieve the pressure of the carnal, the presence of a thing, then the literary language, on the contrary, tries to present the word as a secondary reflection of an object or process, as an additional element attached to it a posteriori. It turns out that a thing gives rise to a description, and not a description of a thing. The writer thus does not simply offer his own myth instead of the generally accepted mythhe strives to become the creator of a specific, material, objective reality, which he generates and establishes by the very fact that he refuses to use language and text to remove it, its evoparization, its thinning to the level of a cognitive flash.

The writer does not create myth, but peace, and even in individual and most daring fantasies he indirectly strengthens the unshakability of the oppressive ensemble of dense forms, since he runs away from them into weak, hysterical arbitrariness, leaving the weight of an untransformed existence to dominate with even greater gloom and fatality.

Important question: is literature – a source of desacralization, an aggressive attacker, or a screen reflecting syndromes of objective transformations of the space environment? Does literature deserve to

be collectively burned in the first round of a return to the sacred norm? The answer has been postponed.

The impossibility of absolute literature

People who are familiar with the works of structuralists or who have read Mircea Eliade's brilliant interpretations of traditional paradigmatic subjects that flood modern literature (of high and low genres) are already objecting: «Literature itself is a myth, it cannot put forward anything new, and simply draws from the arsenal of the unconscious all the same plots and situations that we encounter in archaic rituals and legends. Consequently, literature cannot be identified only with desacralization; the element of resacralization is clearly visible in it».

This is the correct argument, and it requires us to make some correction of the original thesis, which we, however, are not going to abandon. So: it is one thing to declare the need for resacralization, and another thing – to put it into practice. Outside the sacred, outside the myth, outside the Tradition, nothing exists at all. Therefore, the perfect literature was precisely the «nudist» publications of the surrealists, which were neatly intertwined blank white sheets of paper. And even then, such an object can be deciphered in completely sacred terms as a support («yantra») for thinking about the state of the original substance of existence, not affected by the creative, organizing will of the active principle. In Islamic esotericism, the white leaf and its symbolism play a huge role. So even the most radical literary and nihilistic move has every reason to do so to receive interpretation in a sacred context, that is, not to be completely literature.

Therefore, let us clarify: when we used the term «literature» above, we did not mean a fact, but an intention, a tendency, an implicit and often unconscious (almost never fully thought out) declaration. A person who would only be a person, and therefore would have the opportunity to create ideal literature, «absolute literature», of course, does not exist. This is a fiction, a wish presented as reality, a claim and a will that cannot be fully realized for ontological reasons. Only now, when the first experiments on cloning people are being carried out, can we foresee the emergence of «an autonomous individual», «a person in its pure form». Perhaps he will be able to create something reminiscent of this «absolute literature». Until then...

In the meantime, literature in its pure form is a subtle feature, a vague line, on which no one manages to remain despite all efforts. This trait lies between one myth (let's call it external or generally accepted) and another. Literature expresses the disintegration of the sacred form, the desacralization of the text.

But in reality, she is not able to follow only this trend for a long time and correctly. And as a result, immediately, almost instantly, a new myth emerges and emerges. The anticipation of the ontological bottom, a dark, cold-shaped mass of nothingness, gives such an impulse to a person who has looked into the essence of literature that he floats up in panic to his usual forms, grabbing the remains of the sacred, swarming in the unconscious, in order to quickly tailor a new structure to replace the old one. Resacralization can go in different directions. The most common: rejecting one (usually the dominant) sacred form, decomposing its organic fabric, the element of its transforming text, the writer takes as a basis a different sacred form, which henceforth acts as compensation. This new sacred form may be a heretical version of the same kind as the dominant religion or extravagant cult, or the teachings of an esoteric brotherhood or occult lodge. In any case, desacralization and resacralization go in parallel. Then literature is turned with its subversive side outward, towards the incompetent, profane majority, and with its affirmative side – towards «the initiates». Boccaccio's scandalous semi-pornographic prose is at the same time a subversion for Catholic morality, a liquidationist action directed against the conventions of Vatican civilization and at the same time, a compendium of Hermetic and Rosicrucian doctrines, easily read between the lines and understandable to half of the enlightened Europeans of that time, who were certainly members of some kind of bed. This is all «literature» of the Middle Ages and the Renaissance, which can only be called «literature» conditionally: it is a polyphony of ironic multidimensional communication of secret societies, a hermetic hypertext of adherents of natural magic and alchemy, as harmonious and strictly organized as the canonical forms of theological treatises, lives of saints or papal bulls. This «literature» is only on the one hand, for naive prelates and bourgeois simpletons. But here, too, amendments are needed, since the medieval and revivalist life of European townspeople was also imbued with «parallel religiosity», a kind of «everyday hermeticism» therefore, one should not underestimate their interpretative capabilities and natural command of the language of Hermetic charades. This was explored in detail by the brilliant Grasse d'Orsay, to whom we refer for an in-depth and detailed commentary on our thesis*.

It's more difficult with modern literature. But even here it is far from clean. By inertia, the cultured man of Europe was in some kind of box. Their influence was demonized by clerical reactionaries, but just as polemically and baselessly downplayed by militant liberals. In fact, the boxes provide the perfect key to almost all literature of the 18th – 19th centuries. Take Dumas or Balzac: each text has strictly two levels – Masonic and profane. Every scene, every plot, every intrigue – an elegant hint for «the brothers» and an illusionistic trick for the laymen. But again we should not forget the fact that in the 18th and 19th centuries, any person who knows how to read and has such an opportunity was almost certainly a member of one or another «secret society». The first mass reader of classics, indeed completely ignorant of the system of hermetic allusions of the so-called. «classical literature», appeared only in our century, and even then on a large scale exclusively in the «socialist camp», which set itself the goal of ennobling and adjusting representatives of the lower social classes to an imaginary «middle level». In the bourgeois world, the «democratization» of literature was treated much cooler, and according to a certain tradition, Western intellectuals today often visit various «lodges» or their modernized analogues. «Soviet literature», which initially had a conscious anti-sacred character, has a special

meaning. But if in this it was possible to achieve some results methodologically, – «Gorky's Mother, indeed, is difficult to construct to archetypal models of the unconscious (although the name itself does not evoke the brightest associations?)–then, in the general context of this grandiose enterprise, a new archetypal continent simply surfaced, a complete communist myth, as uncritical, totalitarian, generally binding and logical in its own way as any other.

And finally, the last case: existentialist literature. Here, many lines embedded in the original vector are brought to their logical limit. The plot is consciously and consistently desacralized. Careful work has been done to free the language from connotations and familiar allusions. But the result is not «absolute literature», but «absolute myth-making». The existentialist author, under the incredible burden of awakened nihilism, is forced to escape from individuality –either through the creation of his own cult of personality (this is what underlies the veneration of cultural figures that distinguishes all of modern times and especially the twentieth century), or through clinical forms «of voluntary madness». The vacuum is filled by conscious «mythologization», albeit obviously individual and therefore ironic, but uncontrollable, hysterical, panicky. If the existentialist does not adhere to the latest mythologies that have a social dimension (the communism of Sartre and Aragon, the fascism of Heidegger, the neo-Christianity of Marseille and Jaspers, etc.), he seeks to create his own religion, arbitrarily and consciously playing with psychic archetypes as quotes.

But in this direction, the twentieth century did not produce anything that would qualitatively surpass the brilliant experiments of de Sade and Count Lautreamont. The works of these two colossi are literary to a greater extent than everything that has been written over the past 200 years.

A few words about the devil

Resacralization is present in literature, but this is a necessary measure, this is the emergence of an obstacle that protects a person from the nihilistic and impossible prospect of turning into «only a person». But this does not follow from the essence of literature, since in this case it would be just a heretical, controversial or simply an alternative «sacred text», an arbitrary authorized «epic» or an extravagant «visionary», exorcism of stripped Pythias. The essence of literature – in the impossible claim is to strengthen, double the rough density of the existing world, bring the perception of reality and, accordingly, itself to the temperature of absolute zero. If this fails, it is only because of the weakness and frailty of those who took this dangerous, nihilistic, subversive path. Literature in its purest form is the most consistent and most radical Satanism. But until we answer the question posed somewhat above, we do not dare to make an unambiguous moral assessment of this fact. And again: «literature –

is it a source of desacralization, an aggressive attacker, or a screen reflecting the syndromes of objective transformations of the space environment?»

In a more general form: the unconditional fact of the existence of the devil – is he in himself evil, or is it evil to mistake the devil for someone else?

Lyapunov's time (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

LYAPUNOV'S TIME

In the latest physics, which studies priority "highly nonequilibrium states" and chaotic systems, there is one technical term – "time Lyapunova." It denotes that period when a certain process (physical, mechanical, quantum or even biological) goes beyond the exact (or probabilistic) predictability and enters a chaotic regime. Others in words, the trajectory of the process obeys strict patterns only up to a certain point in real time. Beyond this point, "normal" time ends and the paradoxical "Lyapunov time" begins (or, more precisely, "positive Lyapunov time"). Characteristics this "time" is very interesting. Unlike conventional physical-mechanical time, which is considered by classical physics as fundamental reversible quantity (this means that time is nothing more than static axis that complements three-dimensional space to four-dimensional space; see school Einstein's model), "Lyapunov time flows irreversibly, only in one direction, and therefore it does not consist of once and for all a given trajectory (in four-dimensional space), and from "events", those. completely unpredictable movements that are arbitrary, random, non-periodic. Processes that occur in the "time of Lyapunov" they are called chaotic as opposed to the processes of classical mechanics. It flows irreversibly, only in one direction, and therefore it does not consist of once and for all a given trajectory (in four-dimensional space), and from "events", those. completely unpredictable movements that are arbitrary, random, non-periodic. Processes that occur in the "time of Lyapunov" they are called chaotic as opposed to the processes of classical mechanics. It flows irreversibly, only in one direction, and therefore it does not consist of once and for all a given trajectory (in four-dimensional space), and from "events", those. completely unpredictable movements that are arbitrary, random, non-periodic. Processes that occur in the "time of Lyapunov" they are called chaotic as opposed to the processes of classical mechanics.

This can be illustrated by a household example. For example, three people sit down drink. Up to a certain point, their behavior is quite predictable: they discuss acquaintances, friends, life problems, sports, women, politics. Gradually, as intoxication increases, people begin to creep into the conversation "noises" (as modern physics calls insignificant interference process (proceedings)). These "noises" can be expressed in the fact that individual passages are repeated by tipsy people several times, psychologically the situation is heating up, disputes and conflicts are arising, the atmosphere is getting denser. At some

point, the painting reaches the bifurcation stage (this is the key term in the "theory of catastrophes" by the famous physicist Rene Thomas). It means, that the logic of the behavior of the entire drunken campaign and its members, taken separately, it can arbitrarily follow one of two equally probable trajectories. For example, two fall asleep, and the third goes home. Or, one pounces on the other with fists, and the third separates them. Or all three fall out into the street and they start a fight with passers-by, finding fault with trifles. Or everyone disperses peacefully and they crawl into the family guiltily.

When everyone sits down to drink, the ending of the drinking session is unknown. For the time being she obeys limited psychological set, varying depending on cultural and intellectual level of drinkers. But whatever the prerequisites, if drinking develops progressively, sooner or later the moment comes bifurcations, and the group quietly finds itself in the "time of Lyapunov," where all proportions are blurred, where the slightest detail may cause inadequately a large-scale reaction, where any subsequent action is completely unpredictable and not motivated.

But the whole interest is that "Lyapunov's time" does not exist a period of complete disorder, where all movements are completely arbitrary. This is a cross between a completely structured system and complete absence systems. Scraps of trajectories persist, drunken behavior obeys fragments logical-psychological deterministic circuits. Chaos has its paradoxical nature a structure called the "physics of non-integrable processes." or the "fractal attractor system". Therefore, "time Lyapunova" is subject to a certain paradoxical dimension, only more flexible and widely understood than the determinism of "reducible systems" (i.e., ordinary classical or quantum trajectories). Some are modern physicists – in particular, Ilya Prigozhin – believe that the processes occurring in "Lyapunov's positive time" is the key to the mystery of life. Here, in this intermediate state, between strict structure and complete the absence of any structure, in a chaotic system lies the "magical" a combination of law and freedom, model and event, task and spontaneity and it is precisely this combination that is called "life".

A purely logical rational model, as Kant showed, is not able to "grab" the thing in yourself, the essence of reality, which always remains inaccessible and noumenal. The "noumenon" himself remains completely silent. Only in chaotic worlds, during the "Lyapunov time", is it accomplished a secret transition from silence to language, from existence to non-existence, from irrational to rational, and back.

Amazingly, the ideas of Prigozhin and other theorists are "irreducible." processes' strictly coincide with the traditional doctrines of alchemy, which considers that the "stone of philosophers" should be sought in the "particle of the ancient chaos", which the creator neglected at the moment of creation! This is – "magnesia philosophers", "our Cybele" or "our Latona".

"Lyapunov time" is the most important concept for two isomorphic ones levels – for individual spiritual realization and for social transformations. For an individual looking for his true center, the priority is "Lyapunov time." means the cultivation of boundary states intermediate between fresh daytime consciousness and nighttime (alcohol, drugs, etc.) fainting. Only on this face can one grasp the magic spectral point where individual existence borders on extra-individual realities - both infracorporeal and purely angelic order. This is the essence initiation mechanism. "Time of Lyapunov" – this is the "initiative" phase of death". The one who achieves control of this "isthmus", goes beyond the fatal life-death dualism. At the social level - similar picture. Every regime, social structure, economic and political the formation is subject to strictly deterministic laws, embodied in the structure of power, in its ideology, in its internal standards. But social energy, just like any energy in the bodily universe, is unidirectional decreases, "produces entropy.". Therefore, any power and any a social formation functions logically and naturally only limited a period of time. After a certain moment, "Lyapunov's time" comes. Like a drunken company, society begins to lead beyond some border yourself are unpredictable, chaotic. The peripheral grows to be gigantic proportions, central, axial moves to the side.in its ideology, in its internal standards. But social energy, just like any energy in the bodily universe, is unidirectional decreases, "produces entropy.". Therefore, any power and any a social formation functions logically and naturally only limited a period of time. After a certain moment, "Lyapunov's time" comes. Like a drunken company, society begins to lead beyond some border yourself are unpredictable, chaotic. The peripheral grows to be gigantic proportions, central, axial moves to the side.in its ideology, in its internal standards. But social energy, just like any energy in the bodily universe, is unidirectional decreases, "produces entropy.". Therefore, any power and any a social formation functions logically and naturally only limited a period of time. After a certain moment, "Lyapunov's time" comes. Like a drunken company, society begins to lead beyond some border yourself are unpredictable, chaotic. The peripheral grows to be gigantic proportions, central, axial moves to the side.After a certain moment, "Lyapunov's time" comes. Like a drunken company, society begins to lead beyond some border yourself are unpredictable, chaotic. The peripheral grows to be gigantic proportions, central, axial moves to the side.

There is no doubt that the "Lyapunov time" for the USSR began in 1985. The current president (note, "unpredictable"!) – is typical sample of a "particle" of a chaotic system. Before our eyes, from "dissipative the remains of late degenerate socialism give birth to a new liberal one system. But it also ages before our eyes, the entropy in it increases terribly quickly it begins to amazingly, to the smallest detail, resemble the last phases of the Soviet societies. It is possible that the liberal cycle will be very fleeting since some systems are fundamentally unviable (in certain conditions).

Another important point: the phase of the collapse of Sovietism was complete intellectual passivity of the main acting forces. In other words, there is no social organism that can "grab" the main content of Lyapunov's social "time" in our situation and put this precious knowledge at the basis of a new social order. The most interesting thing is that everyone seems to have overslept. But initiatory death is different from ordinary death by the fact that consciousness does not completely disappear in it (preserving) in a special mode). Chaos must not only be experienced, but also meaningful. Once this did not happen, then a repetition of chaos is inevitable. Another disaster, another phase of social shift, another chord of the "dissipative." leap." Moreover, it will be repeated until then (in accelerated rhythm), until some social formation takes responsibility for dangerous and exciting scientific and practical work with chaotic structures.

The current "stability" and "sustainability" are even greater ghostly and deceptive than the last days of the Council of Deputies (and a return to the past in general) unreal).

Our society today – is as ethereal a mirage as self-confident the stupidity of the modern man in the street. But we are "we know it's Lyapunov's time." - it is our time. Therefore, the hand itself reaches out... (no, not yet, to that one what have you been thinking (of) the books by Poincaré, Kolmogorov, Stengers, Tom, Prigogin, Capra, Nikolis, Mandelbrot and other interesting authors.

To our universal doctrine of the Revolution, in addition to the legacy of the "new." right" and "new left" we add theories of "new" physicists".

Article written in 1996, first published in the newspaper «Limonka» 1996.

Magic Lord (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1999

"Invasion", №19, 1999

"Russian Thing", Arctogea, 2001

MAGICAL LORD

Royal happiness

This is captured in different forms in a series of religious theories, myths, and legends. In the polytheistic world of Greece, Rome or Ancient India, dynasties of kings were elevated to divine or semi-divine ancestors. The sacred right of royal power was based on species otherness of origin. Just as the gods rule the universe, so their direct earthly descendants – kings – rule the earth, part of the universe.

In Ancient Iran, kings were considered to be endowed with special supernatural power – khvareno or farn. This power –, depicted as a winged disk –, gave them the highest authority equal to the gods.

In the cycle of medieval European legends about King Arthur, he appears as a sacred figure called upon to carry out a complex mission associated with the realization of «the mystical-political salvation of» the world, – the search for the Holy Grail. Along with Arthur, the figure of the magician Merlin moves relentlessly. Merlin – priestly principle – emphasizes the sacred mission of royal power, constantly reminds Arthur of his purpose, simultaneously performing miracles and helping in battles. In the Christian world, this ancient sacred veneration of the figure of the ruler has not disappeared. Orthodoxy knows the sacred figure of the King-Emperor, the anointed of God, whom the holy fathers identified with the mysterious function «of the holder», «of the catechon» from «the Second Epistle of the Holy Apostle Paul to the Thessalonians». «Catechon»-emperor – one who prevents the coming into the world «of the son of destruction», «of the Antichrist». Again – although this time in a completely different religious context – we see in the figure of the King a sacred purpose, an intimate connection with the secret destinies of the world.

Metaphysics of power

The general agreement of a wide variety of religious forms regarding the figure of the king is not accidental. It follows from the general idea of man Tradition about the structure of the world, about the role of man in it.

Tradition teaches that man is placed at the center of the earthly world, at the center of earthly things, just as the Divine is present at the center of all being. However, the very fact of the plurality of people, the observation of the obvious inequality of their qualities, contradicts this polar idea of the chosen mission of man as a species. From this, the conclusion naturally arises that not everyone is a true person, «a perfect person», a person in the sacred sense. Moreover, since the center, the pole, by definition, is only one, such a person should also be one. This is the metaphysical basis of tsarist power, mystical monarchism. The king corresponds to the only full-fledged person. All other people – private people, as if unfinished. Their royal dignity is potentially. To implement it, they need to make many more efforts that is, ordinary people are, in a sense, subhumans, sub-kings. And vice versa, if we take an ordinary person as a norm, then the King is seen as a superman, as a non-man, as something immeasurably greater.

There can't be a crowd in the center of things. Such a system will inevitably collapse as chaos penetrates its core. There, at the pole point, there is room for only one, for the One. It doesn't matter whether the king rules well or not. In China, for example, the best emperor was considered to be the one who interfered as little as possible in the specific affairs of the Celestial Empire and indulged in contemplation «deed of inaction» as much as possible. In his magical Ming-Tan palace, the Chinese emperor moved depending on the season from the winter wing to the spring wing, from the spring to the summer wing, etc., like the sun. And things were going well in the State (the people were eating up, officials were stealing and tyrannizing in moderation, Taoist sages drank wine and flew through the air, foxes freely came to visit the peasants, etc. – read traditional Chinese literature).

The king is not just the most positive person, «the best of all», endowed with virtues and virtues. The king simply cannot and should not be assessed in accordance with everyday logic. Its value lies in its fateful function, in its special internal existence, and not in the effectiveness of its public management. This management – is the business of viziers, advisers, governors, administrators, chancellors, officials. The Tsar himself fulfills the complex burden of power just because he exists. And the fact that he is – alone.

The weight of royal loneliness, personal complicity in the fate of the world, is clearly shown in the figure «of the king of the Nemean forest», studied by the ethnographer Fraser. The lonely «forest king» is called to guard the sacred clearing day and night with a sword in his hand. He does not have any privileges, he preserves a shrine that is not of any material value. And this lasts until the new contender for the status «king of the Nemean forest» manages to sneak up on him unnoticed and stab him with a sword. To take his place and just as tragically, doomedly and truly royally keep watch of the highest saving loneliness. Siebente Einsamkeit. Francis Coppola in his «Apocalypse now» gave a modern version of «the non-Mean king», the mad Colonel Kurtz out of control of the system and organizing a small cruel monarchy in the Vietnamese jungle – the last stronghold of the world of Tradition in degraded «democratic» modernity, which expelled the spirit from reality. It is no coincidence that in Coppola's film on Colonel Kurtz's desk – Fraser's book «Golden Bough», the same one where we are talking about «the king of the Nemean Forest».

The ineradicable polarity of being

«The more everything changes, the more it remains the same», – the French joke. In the modern world, where prejudices are supposedly over, where the standards of Tradition are ridiculed and humiliated, where cold rationality and technical calculation have overshadowed the worlds of legends, dreams, myths, idealistic scales, at first glance, it seems that there is no longer a place for sacred power, no place for the tragic and beautiful figure of the holy leader. But in reality everything is not so simple. It was not so easy to expel the sacred from the depths of man, to abolish »by democratic decree« polar psychology, which was absorbed into the human being right down to its most intimate depths. External desacralization of power has never been completely successful. In place of Merlin, the priestly institutions that looked after the leader and gave him a transcendental orientation new forms of «occult power» arose – Masonic ateliers, occult lodges, secret Orders, which have survived to this day, despite the worldliness of civilization (at least Western civilization). Outwardly, «elective» and «democratic» real power has retained its roots in certain structures, which, both in methodology and orientation, sharply contrast with the superficial clichés «of enlightened humanity». Even in the modern world, power is still associated with mystery, with secret societies, with the dark labyrinths of a complex reality, reliably hidden from the eyes of the uninitiated. The materialistic Soviet regime, which proclaimed the triumph of rationalism and the complete triumph of reason over all types «outdated prejudices» (Church, monarchy, folk customs, etc.), in fact, gave such an archaic sacralization of power in the twentieth century which even the recent pre-Bolshevik past did not know – the Romanov period. Vladimir Lenin was embalmed following the example of the Egyptian pharaohs. His historical personality was quickly dissolved in a mythological context, turned into an archetype. Lenin became the cult «first ancestor» of the new Soviet humanity, the founder of a new informal dynasty «red leaders». Again, as in traditional myth, the sacred Leader turns into «a person par excellence», into «the most humane

person», into the embodiment of objective wisdom that lies at the center of a new social reality, at the pole of the new Soviet era. Lenin became the cult «first ancestor» of the new Soviet humanity, the founder of a new informal dynasty «red leaders». Again, as in traditional myth, the sacred Leader turns into «a person par excellence», into «the most humane person», into the embodiment of objective wisdom that lies at the center of a new social reality, at the pole of the new Soviet era. Lenin became the cult «first ancestor» of the new Soviet humanity, the founder of a new informal dynasty «red leaders». Again, as in traditional myth, the sacred Leader turns into «a person par excellence», into «the most humane person», into the embodiment of objective wisdom that lies at the center of a new social reality, at the pole of the new Soviet era.

Following him comes another mythological ruler – Joseph Stalin. Now sacralization occurs not after death, but during the life of the leader. Relying on the unfading wisdom of the embalmed first ancestor, Joseph Stalin – as the Roman Emperor – alone rules over a gigantic geopolitical structure. He wakes up in the Kremlin before all the people, like the sun, and falls asleep later than everyone else. Stalin – Soviet equivalent of «Presbyter John», Shakravarti, the king of Shambhala, who stands in the center of things. His empire – is a unique magical territory where the laws of bourgeois entropy have been abolished, where the magical existence of socialism, providentially removed from the gravitational burden «percentage slavery», takes place.

Together with him, in rationalistic Europe, the cradle of enlightenment and critical skepticism, in the homeland of Kant, the vivisectioners and cold scientific experimenters, another leader, a different version of the sacred ruler, rises. And the voluptuous hands of excited crowds reach out to him. In him, dumbfounded Europe sees the fulfillment of Friedrich Nietzsche's prophecies about the arrival of a superman. The sacred returns. Adolf Hitler, with the symbol of the pole, the center of things around which the wheel of the Universe rotates, raises his hands in a providential gesture to the night vault of the end of the kali Yuga. «I take the night and throw it into the sky...»

The five-pointed star, like the swastika, is derived from the annals of Masonic symbolism. Both signs of the pole, the center of things, both signs represent hieroglyphs «of the perfect man», «of the most human man», that is, of the superman.

But even completely sober liberals are not free from occult connections. A powerful network of Masonic lodges are active behind the scenes «of the open society». All American presidents in US history (except Ronald Reagan) were the highest hierarchs of Anglo-Saxon masonry. Rationalism and democracy coexist with magnificent rituals of initiation into Masonic degrees, with legends and rituals «of the architect Hiram», who dies and is resurrected in the degree of «master», that is, the one who now has the secret

right to rule uninitiated crowds, «laymen». «Collective Merlin» of modern Freemasonry acts differently from the archaic spontaneously emerging archetypes of leaderism «red-brown» pattern, more suitable for Eurasia (although in both the Nazi and communist movements at the origins we meet the same occult, Masonic or Paramasonic organization only of a more revolutionary, more «hot», «idealistic», «spiritualist» nature than the «cool», careerist, pragmatic masonry of the Anglo-Saxon model).

The occult power of the Atlanticist West does not resort to direct forms of sacralization. There's a more subtle game here. World domination, the establishment «of world government» is achieved gradually, the methodology is flexible. For the time being, true hierarchs, true rulers remain in the shadows. Sheep-like pranks like Clinton are having fun on the ramp. Architects and true rulers of puppet theater are concentrated in invisible para-Masonic structures like the «Bilderberg Club» or the «Tripartite Commission». There, the bank carcass of the interest-bearing spider David Rockefeller (Chase Manhattan Bank) matures ominously, filling itself with invisible power.

And the Reds, and the Browns, and even the Liberal Democrats, –that is, all possible forms of modern and non-traditional political regimes, – inevitably associate power with sacredness, with secret organizations, with secret rituals and closed doctrines. And nothing promises that such a situation can ever change as long as humanity is what it is.

Tarnhari and Eurasia

It is useless to expose the occult background of power. It is in vain to insist that the government become transparent, ideally intelligible to the limited capabilities of the common man. This will never happen, and never has happened. And where this is formally proclaimed, we are talking about ordinary forgery, about mass deception, about the instrumental use of the naive pride of a little man, evil, gullible and stupid at the same time. And it is completely stupid to hope that simple disagreement with the fact of the presence of occult power can abolish it or at least limit it.

Power has been and will be associated with secret aspects of existence, accessible only to a select few, – «the collective Marilyn», and the only figure on whom this «Marilyn» will rely. We Russians, we Eurasians, need a leader today. A real leader, not a surrogate, not a layman, not an official, not a marginal upstart, not a manic self-lover. We need a full-fledged couple – «Arthur» and «Merlin», a sacred king and a true priest, competent in the secret twists of Destination.

Without this, we, the entire people, will be just an obedient flock of drivers from the «world government», which is about to announce its existence openly (the last lines from the new book by Zbigniew Brzezinski «The Great Chessboard»* are directly related to the determination of the architects «new world order» to proclaim the coming of a new planetary power). Without it, our protests and our uprisings, our marches and our campaigns will be easily exploited to their advantage by the secret centralities of mondialism.

The magical ruler of Eurasia should be eliminated in test tubes at the National Spirit Laboratory now. According to the right recipes and far from narcissistic neophytes, who only guessed about the existence of something deep, but froze in horror on the threshold of the abyss that opened up to their eyes.

Secret Lord of Eurasia. Tarnhari. Hidden King. Sleeping Emperor of the Virtual Continental Empire. Either we awaken Him, truly «holding», or the Atlanticist Antichrist will seal us and our children with his dark sign, the indelible sign «of the new world order», the order of Leviathan.

Magical Bolshevism of Andrei Platonov (1999)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

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A.G. Dugin

Newspaper "Day of Literature", 1999

"Russian Thing", Arctogea, 2001

MAGICAL BOLSHEVISM ANDREY PLATONOV

Forbidden perspective

"Chevengur» is the basic text of the Revolution. In a sense, he is the pronunciation, the pronunciation of the Revolution. In it, the Revolution speaks of itself. Literary fate «Chevengura» is an ontological route of the secret nature of the Revolution through the Russian twentieth century. When the book was created, it was already too late. The molten metal of red existence froze. From the agitated abyss of history, mediators «the iron vice of the state» rose. In the late 20s «Chevengur» was read as a disturbing reminder of how multidimensional opportunity was and how flat reality was pulled out of it. It was a reproach, a sentence, a slap in the face. Taking «Chevengur» in their hands, the Soviets were embarrassed. The reminder was too lively, too close and noticeably glimmering, imprinted into the pages of the elements. They turned away from Platonov.

In the 70s and 80s «Chevengur» was read as anti-Soviet propaganda. For the first time, I came across the book in a samizdat version, typed with reference to the Paris edition. A libel against Bolshevism, a mockery of the origins of Sovietism, cleverly hidden over many decades of the regime under standardized formulas of bureaucracy. At the same time, something piercing and super-political was too loving, too heartfelt, too obvious and to the point of shock to the family, for everything to be limited to caricature. The obvious contradiction between the openness of the text and the critical function was striking, but could hardly then be adequately deciphered. At some point, reprints of Platonov's non-literary journalistic texts appeared in early communist magazines: in them he was revealed as a naked and absolutely sincere hero «Chevengura» he proposed blowing up the Pamir Mountains in order to melt the northern permafrost and turn the Soviet Motherland into a single eternal summer garden, while giving exact calculations of the amount of dynamite that would be needed... It turns out that there was no satire or irony, no criticism at all. Complete identification. Platonov was part of «Chevengur», the Revolution was his spirit, and he himself – was one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an

almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. in order to melt the northern permafrost and turn the Soviet Motherland into a single eternal summer garden, he gave exact calculations of the amount of dynamite that would be needed... It turns out that there was no trace of satire or irony, no criticism. Complete identification. Platonov was part of «Chevengur», the Revolution was his spirit, and he himself – was one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. in order to melt the northern permafrost and turn the Soviet Motherland into a single eternal summer garden, he gave exact calculations of the amount of dynamite that would be needed... It turns out that there was no trace of satire or irony, no criticism. Complete identification. Platonov was part of «Chevengur», the Revolution was his spirit, and he himself – was one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. which will be needed... It turns out that there was no trace of satire or irony, no criticism. Complete identification. Platonov was part of «Chevengur», the Revolution was his spirit, and he himself – was one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. which will be needed... It turns out that there was no trace of satire or irony, no criticism. Complete identification. Platonov was part of «Chevengur», the Revolution was his spirit, and he himself – was one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. and he himself – is one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. and he himself – is one of her first new creations. This was puzzling. That is why it was difficult to resolve this paradox: between the early revolutionary and late USSR there was an almost inverse historical symmetry – with a cooled and equidistant alienated period in the middle from both borders (beginning and end). The Soviet eon was

like the Universe. Its origins were one, the middle – the other, the end – the third. And, despite some similarity in phraseology, semantic continents changed completely. semantic continents changed completely. semantic continents changed completely.

«Born of the Revolution» did not maintain life-giving unity with its bloody womb for long. Soon they became «constrained by the Revolution», the concept was drained of blood and desemantized. Under Stalin, the Revolution turned into a clay monument. Without it, nothing would have happened, but its meaning has now moved to a irrevocable (historical and ontological at the same time) distance. The late Soviet period, from which the funeral perestroika hatched, was overpopulated «by those forgotten by the Revolution». A Brezhnev bar of orders and a false jaw were attached to the clay monument. «Chevengur» during this period could be associated with either «bourgeois kitsch» or mental disorder. The average person winced at him as if he were from the church.

But now that we can cover the entire Soviet era, the entire eon-topos of Bolshevism, the star «Chevengura» opens up to us as it is. After the collapse of the USSR, we have nothing to compare Andrei Platonov with. «Chevengur» as reality in absolute nadir. «Chevengur» as meaning at the zenith of mental attention – nothing prevents us from looking at the luminary directly. In the sky of meanings, the martyr flower of Andrei Platonov reveals itself with all the piercingness of non-existence. His magical Bolshevism becomes an intellectual axis, a full-fledged metaphysical core only when the general, leading to the side and confusing, multidimensional flesh of the immanent variety of truncated otherness in a realized, but extremely distorted realized form is finally dissipated.

Similarly, in European fascism, as long as it existed, the line of Evola, Wirth or Junger was almost indistinguishable due to the thunder of the conjuncture, but, by the dispersion of the smoke, retrospectively, only traditionalism remained, weakly mixed with everything – the only one worthy of interest; and the cumbersome opuses of party functionaries or the speeches of Mussolini turned out to be dead documents of the era, empty waste from canned food. Andrei Platonov was on the periphery of Soviet culture and Soviet politics. But the shadows dried up, and it turned out that the central figure of Bolshevism was he, who captured the life couple of the Revolution like no one else.

Soul as a profession

«Chevengur» – this is a teaching, this is a non-sacred text. Let's look at its most important nodes. To understand, to identify yourself, to move. Revolution, according to Platonov (and this means Revolution in its last, ontological dimension) is the work of the soul. Souls here and now, immediately, urgently,

urgently. But the soul should not be packaged, not attached to a numbered and privatized body, but the soul in its pure form, as it is, in its entire volume, in all its endless and reckless physicality. The soul is not someone else's individual, but universal, all-soul. Prerequisite of the Revolution – general languor spread everywhere and in all (albeit to varying degrees and in different containers). The soul – is what groans under the yoke of the unassembled dismemberment of the world, which does not form a uniform mosaic, scraping with the fragmentation of thoughts, feelings, contemplated objects, tangible creatures words that are difficult to pronounce and comprehend. «The revolution won dreams for the Chevengur district and made the soul the main profession».

The eve of the Revolution, its epistemological premise in the general feeling of the unbearability of scattered existence, under which the Whole suffers painfully and hopelessly. All the heroes «Chevengura» are anointed with general melancholy. Melancholy – this is the bottom content of the Revolution, crushing an unbearable burden from within.

«Dvanov lowered his head and imagined a emptiness inside his body, where life incessantly, every day, enters, and then comes out, without lingering, without intensifying, even, like a distant hum in which it is impossible to make out the words of the song».

Emptiness in the body, emptiness in consciousness, emptiness in the heart... Restless, formidable, fraught element...

The premonition of the wholeness of the soul, the soul as a revolutionary profession, never appears in the form of leaf-hange «ideals». It whines with darkness, tediously corrodes with indistinct pain, a vague trend of absolute and causeless sadness. The way Platonov describes «the experience of the soul» unmistakably places him in the category of the most prominent modern mystics: a real clash with this instance of existence is something opposite to the deceitful and narcissistic fairy tales of Catholics, moralists, Theosophists, trading at dumping prices in gilded wretched farce «of inner light», «insight», «enlightenment», etc. A real collision with the soul is like coughing up grave clay, suffocating with the unbearable smell of decaying herbs, merging with the empty consciousness of a worm. Dvanov, the hero «Chevengura», thinks: if a person descended from a worm, from a gut filled only with sticky darkness isn't this what its spiritual mediastinum should be like? Exactly: the soul, revealing its true aroma of presence, is closest to the empty insides of a hollow earthen viscous and meaningless tube. This is absolutely inevitable, – the ball of true existence separately borders our world with its outermost, most repulsive side, overgrown with the silt of the lower waters, and it is possible to get through to the central core only through super-dense regions of poisonous-acid shells. The mystical experience of the soul is revealed by Platonov's magical proletarians through the complex practice of denial. «Chevengur»

contains a whole fan of alchemical recipes for transmutation. – the ball of true existence borders our world scatteredly with its outermost, most repulsive side, overgrown with the silt of the lower waters, and it is possible to get through to the central core only through super-dense regions of poisonous-acid shells. The mystical experience of the soul is revealed by Platonov's magical proletarians through the complex practice of denial. «Chevengur» contains a whole fan of alchemical recipes for transmutation. – the ball of true existence borders our world scatteredly with its outermost, most repulsive side, overgrown with the silt of the lower waters, and it is possible to get through to the central core only through super-dense regions of poisonous-acid shells. The mystical experience of the soul is revealed by Platonov's magical proletarians through the complex practice of denial. «Chevengur» contains a whole fan of alchemical recipes for transmutation.

The general picture of this Bolshevik Hermeticism is as follows: the hidden and true Whole, in its free molten state preceding separation – soul –, is exposed to a bad principle. Under the poisonous breath of evil emerging from behind the forbidden shadow, the soul begins to alienate itself, giving rise to anti-being with its death, its dark decline. This anti-being finally reigns in the private, in the privatized estate, in possession, in cutting off from the invisible, disturbed, strangled secret fabric of the dried knots. Tormented, the soul ends when the lie of exploitation turns it into private property, robbing and exhausting its sweet content to nothing. There are a lot of people, they divide their souls into their own cuts, arrange individual bodies, aim at nature, at the souls of others. One of the key levers of operation, according to Platonov is the mind. «The mind is the same property as the house, therefore, it will oppress the unscientific and weakened...», – the proletarian Chepurny, the founder of Chevengur, correctly states the most important mystical secret, where «the soul became the main profession». Craftsman Zakhar Pavlovich recognizes the same truth more carefully: «Nobody knows anything serious – the living rushes against the mind...»

«The living» here must be understood in the ontological sense, «the soul». The soul «rushes» against the mind, which, together with exploitation, private property, alienation, waiting, bourgeoisie, gradualism, time and history, stands on the opposite side of class battles. It is difficult to say where in Bolshevik metaphysics «Chevengura» the «dark principle», «ariman» is located, and where – only the results of his villainy over his soul and life are located. The entire arsenal of inauthentic existence – property, work, death, individuality and reason – is also the tools of a class, ontological enemy. It cannot be corrected or improved, since this «obstacle», himself «Satan» is from the special soil Great Russian mystical doctrine of hidden Bolshevism of Andrei Platonov. At this point, the explanatory theoretical aspect of the teaching turns into praxis. Faith without works is dead. The realization of the impossible begins.

Merciful genocide

The implementation of magical communism in Chevengur is not an excess; it is an impatient and natural reduction to the logical limit of the prerequisites for the Revolution. But the taking of political power and its armed retention – is only a superficial process that does not approach the essence of what happened, what is happening, what is expected. Revolution has a deep ontological transcendental dimension. This is – a unique and magical national universal act of breaking barriers, melting down dead remains into an unimaginable crumbled-bloody substance, designed not so much to become the foundation of new construction, but to clear the place, to actualize the elastic burning emptiness that the Great Russian proletariat nurtured and nurtured in its questioning depths. Don't redo the old, don't impose some new patterns or names on reality, but having humiliated himself, spreading himself apart and the class enemy in the face of an absolute mystery, forcing the curtailed and truly desecrated secret to declare itself in a complete and unthinkable form. «At the age of seventeen, Dvanov did not yet have armor over his heart – neither faith in God, nor any other mental peace – he did not give someone else's name to the nameless life that opened before him. However, he did not want the world to remain untold, he only expected to hear his own name from his own lips instead of deliberately invented names». However, he did not want the world to remain untold, he only expected to hear his own name from his own lips instead of deliberately invented names». However, he did not want the world to remain untold, he only expected to hear his own name from his own lips instead of deliberately invented names».

This is how the future magical communist Alexander Dvanov matures. Later, the categories will intensify, the experience of a revolutionary journey to the ends of the night and the unfolding communist metaphysics of the Chevengur experiment will make the problem much more radical: not just abandon the old names of the old, but brighten new flesh and new blood from under the impenetrable cover of the immanent. The praxis of magical Bolshevism lies in the great creative destruction, in the total breaking of all barriers and limits. Everything that was at least to a small extent a smug product of alienation (and therefore, albeit not persistent and not convinced, but an accomplice of it) must be eradicated. The great denial of the obstacle, as the main condition for the living of the world soul, is by no means proof of the simple naivety of the Chevengurians, that is, all of us Russian those who succumbed to the bottom Bolshevik call. Denial of an obstacle – is the liberation of the path to existence, this is the maximum of what we can do ourselves and of our own free will, so as not to encroach on falsification, falsification of what may be revealed behind torn curtains. Destroying the imperfect – is in our power, creating the perfect – is not in ours. Everything is absolutely true. She herself must create a new inalienable ontology. Our job, our duty, our feat – to spread the conscription void, to let it out of our hearts, to sweep away the stubborn class enemy clinging to possession, to his «me», to his habits, his products, his rhythms. Here lies the mystery of the merciful, gentle Bolshevik genocide, which once inspired another prophet of Rus', the great Nikolai Klyuev, to write mysterious, dizzily unknown lines: «Killer red holy chalice».

It is not just enemies or ideological and class opponents who are subjected to merciless eradication in Chevengurov's praxis. There is a painful, suffering, delightfully insane destruction of those forms that most strongly bind existence to an inescapably disparate existence with the anchors of individuality. And we see how the fists and half-bourgeois who are lustfully being eliminated themselves perceive their death. They are by no means just «unfortunate victims of barbarism». They participate, but only as best they can, passively, half-heartedly, in the mystery «of the last judgment», «of the end of the world», the expectation of which was the meaning of their Old Believer (speaking about the inhabitants of Chevengur, Platonov writes the name of the Lord in the Old Believer manner, giving an important hint) existence.

«Please tell me something about their ideology!

—They don't have it, — said the chairman of the commission. — They are constantly waiting for the end of the world...»

In this — is offensive to small thoughts and minimally humanistic standards, but with the utmost metaphysical frankness — emerges the paradox about the cause and effect of evil that we mentioned above. Bourgeois and semi-bourgeois are not only accomplices and companions of the world evil of alienation, they are also victims of it with some part of their soul. And consequently, the real part of them perceives the act of liquidation as violence, and the small, deeply hidden proletarian-Great Russian element in the last depths humbly rejoices at the atoning death — in this pre-execution peace, described with amazing authenticity by Platonov, their participating triumph in the new existence shines. The communists do not just shoot the bourgeoisie, they ritually shoot them in the throat in the area of the glands (Platonov's knowledge of magical anatomy is obvious), where they have «a soul». And only complete destruction — physical and ritual — equates passive accomplices of the mystery of the soul with active ones. After the final destruction of the bourgeois elements, a nationwide reconciliation with the corpses ensues:

«Now our business is calmer! — Having gotten away, Chepurny spoke out. — There is no proletarian in the world for the poor dead.»

A complex merger in the limit of the immanent poverty of executioners and victims, who in Chevengur change traditional places, acquiring a dizzying unity, disrupted by the first small step in social and world history, which began with the fall into property. Communism is not only Soviet power plus the electrification of the entire country. This is already an organizing, NEP thesis in essence. Communism,

according to Platonov, is the end of the world, the end of world history, the beginning of a special naked cycle of solar Eternity, removed from the contagious embrace of matter. The destruction of the bourgeoisie and half-bourgeois (these latter generally asked to be shot in the morning with a machine gun, since the craving for property and possession exceeded their desire to be) is not an act of retribution, but the implementation of a universal theurgy, the breaking of the forbidden door for whom the sunny maiden of the Whole yearned lonely in the dark eras of exploitation. Half-bourgeois people, out of the corner of consciousness, understand by side logic the importance and sacred necessity of their own extermination. They, released by the Chevergur revolutionary committee, did not go anywhere and put themselves under the machine-gun bullets of Kirey, who hastily destroyed the enemies, so as not to overshadow the awakening of Comrade Chevergurny in the first day of Chevergur communism. Formally, it seemed that the half-bourgeois «to have» put it higher «to be», and as a result, they doomedly bumped into pieces of manufactories grabbed above the usual norm with bewildered mouths. But secretly, not only greed, but also a clogged thirst to suffer forced the Chevergurov half-bourgeois to neglect the merciful right to deportation. Everything must be destroyed for the sake of the triumph of communism – the exploiting class, property and owners, productive labor, world history, individual motivation and, most importantly, reason.

Ax of the Great Stupidity

Idiocy, stupidity and absurdity are presented by Platonov as the most important operational mystical instrument for the transformation of the world and man. We can talk about a special soteriological function of the stunning stupidity of the communists. This stupidity is cultivated as the most effective form of existence, striving with all its might towards the world soul. The German philosopher Ludwig Klages summarized this ancient sacred practice in a brief formula «soul versus consciousness» («Die Seele gegen der Geist»). The soul is much higher and lower than the mind at the same time, it is qualitatively different in relation to it. The whole mind is built on fragmentation, it counts and disturbs, interferes (quickly or slowly – as it may be) with the quantics of individual things and ideas, crushing feelings, crippling intuitive movements, transforming the pre-verbal currents of the heart's depths into a predatory cunning-selfish undertaking. Blessed are the poor in spirit that is, consciousness, mind, mind. Blessed are the idiots, blessed are the doomed and tragic fighters against the main exploiter – reason. This is our inner bourgeois. The other side of the other unnatural exploitative chimera – «individual self». The entire existence of the Chevergurians, bursting with a hot craving for the liberation of the soul, is filled with ringing, vibrating madness. Madness – the only and most important content of their revolutionary life process. The most difficult ontological path, cultivation of the most secret and dangerous paths of life. Schizophrenics, heavy idiots, «others», who have lost the simplest mental apparatus from the abyss of deprivation, barely with great difficulty capable of coping with the simplest operations on their bodily nature, the ongoing semi-collective, semi-personal delirium of dreams turning into reality, and again returning to the oneiric steppe... Maintaining a communist island is extremely ridiculous. In Chevergur this is pushed to the limit, so that trembling permeates the communists from

other places who are accustomed to everything. Sometimes Platonov achieves critical limit sectors in the study of this most risky element. The scene with a lonely barrel in the steppe is chilling with its otherworldly authenticity.

«The black regular body was grinding – and the sound could be heard to be close, because small chalk stones were crushing and the upper earthen crust was rustling.(...)»

—This is a fallen star – now clear! – said Chepurny, not sensing the burning of his heart from the long hasty move.

— We'll take her to Chevengur and we'll have a five-way sweep. This is not the enemy, it was science that came to us in communism... (...)

—Or maybe it's some kind of help or a car of the International – Kesha said.

—Maybe it's a cast-iron round piece to crush the bourgeoisie with a scooter... Since we are fighting here, that International remembers us...

—Not except a tank from a sugar factory, – Vekova said without trust in himself yet. (...)

Buck slowed down and began to sway in place, taking some resisting earthen mound, and then completely died down at rest. Chepurny, without thinking, wanted to say something and could not have time to do it, having heard a song started by the tired, sad voice of a woman:

I dreamed about a fish in the lake

That I was a fish...

I was sailing far, far away

She was alive and small...

And the song never ended, although the Bolsheviks agreed to listen to it further and stood for a long time in greedy anticipation of the voice and song.(...)

—And who is there – asked Kesha.

— Unknown – Zheev explained.

— Some crazy potbelly stove with her brother – they kissed there before you, and then her brother died for some reason and she sang alone... (...)

—How will we? – Chepurny asked everyone. Everyone was silent, because taking a potbelly stove or abandoning it – made no useful difference.

—Then go to the log, and let's go back to wash the floors.»

The surrealists, sophisticated in absurdity, hardly have scenes even remotely approaching this one. The density of the description and the magical configuration of the intricate figures of idiocy are such that the text feels like the quantics of piece things and ideas have been slowly subdued –for some, crushing feelings, crippling intuitive movements, transforming the pre-verbal currents of the depths of the heart into a predatory cunning-selfish undertaking. Blessed are the poor in spirit, that is, in consciousness, mind, mind. Blessed are the idiots, blessed are the doomed and tragic fighters against the main exploiter – reason. This is our inner bourgeois. The other side of the other unnatural exploitative chimera – «individual self». The entire existence of the Chevengurians, bursting with a hot craving for the liberation of the soul, is filled with ringing, vibrating madness. Madness – the only and most important content of their revolutionary life process. The most difficult ontological path, cultivation of the most secret and dangerous paths of life. Schizophrenics, heavy idiots, «others», who have lost the simplest mental apparatus from the abyss of deprivation, barely with great difficulty able to cope with the simplest operations on their bodily nature, the ongoing semi-collective, semi-personal delirium of dreams turning into reality and returning again to the oneiric steppe... The content of the communist island is extremely ridiculous. In Chevengur this is pushed to the limit, so that trembling permeates the communists from other places who are accustomed to everything. Sometimes Platonov achieves critical limit sectors in the study of this most risky element. The scene with a lonely barrel in the steppe is chilling with its otherworldly authenticity. heavy idiots, «others», who have lost the simplest mental apparatus from the abyss of deprivation, barely with great difficulty able to cope with the simplest

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The surrealists, sophisticated in absurdity, hardly have scenes even remotely approaching this one. The density of description and the magical configuration of the intricate figures of idiocy are such that the text is felt as the substance of some viscous, completely real infernal compote, and not a narrative abstraction. In this, the function of initiatory texts – the very fact of their careful reading makes one an accomplice to a radical discontinuous experience. Only in one place «Chevengura», woven from multidimensional initiatory absurdity, does it reach a level that is in some ways even superior to the episode with the barrel. We are talking about the arrival of Kopenkin and Dvanov to an estate where, instead of columns, there were three pairs of giant women's legs made of white marble. There, visitors got acquainted with an article from the newspaper «Poor Good».

«In the newspaper there was only an article about «The Objectives of the World Revolution» and half a note «Store snow in the fields – increase the productivity of the labor harvest». The note in the middle

has disappeared from its meaning. «Plough the snow, – it was said there, – and we will not be afraid of the thousands who have presumptuous Kronstadt». Which ones «those who were presumptuous about Kronstadt»? This excited and puzzled Dvanov.» So, «the note disappeared from its meaning» and resulted in an amazingly powerful Magico-Bolshevik koan – «Plough the snow». At such turns of proletarian agitation, an initiatory articulation of the heavy genocidal praxis of Bolshevism with the sublime element of rectified white madness is revealed. «Plowing snow» –certainly «albedo», «working in white». Transformation of soil into a new transcendental color.

Proletarian race of eternal Rus'

Platonov's magical Bolshevism also has a charmingly racist character. This Great Russian epistemological (not biological in any case) racism – according to all the rules of the operational-theurgic genre – is both internationalism and anti-chauvinism. Chevengurovets – red edition of Russian as an all-man (Dostoevsky). Racism here is that only Russian (more precisely, Great Russians – crests in the novel scare peasants) is a universal person, and no other people, and internationalism is that Russian is ready and strives to absorb everyone else – persistently and tenderly, so that, having changed as much as possible, remain – sublimely and supplemented – by oneself as eternally and painfully completely different. Its heart is empty, it will freely fit several million Frenchmen, crowds of Germans, the entire composition of an African continental barge, rare and wiselike cats, Evenks, thick-thighed, short Arabs with mustaches, half of China and scattered individual savages, scientists, inventors and watchmen of a questioning planet that has no idea about its original madness. But having entered the secret Great Russian heart, loving without pity and compassion, they will never leave there. The ball will slide into Rus', into its question, into its racial desperate long exclamation, and will sink into nowhere to float out at the Last Judgment, not individually, not among peoples and detachments, but en masse, a sphere, one indistinguishable, steeply welded, tortured, bloody, tender mass: here we are, do not judge us harshly, the Russian heart has already done everything it can with us. A naked ball of nations, tired, rolled through the Urals and Siberia, drowned in the Caucasian rivers and eaten by the sorcerers of Yakutia – will wake up like the World Brotherhood of Workers, comforted by the happiness of death in our arms...

The phenotypic details «Chevengura» are also interesting. Bolsheviks, communists, proletariat, according to Platonov, blond, blue-eyed or gray-eyed with a snub («shoe») nose. Hooked nose, dark hair, brown or black eyes – a sign of a bourgeois, white, unearned element. Solar Aryan Bolsheviks against Lunar-Levantine collaborators of capital. Platonov clearly speaks about the special racial-magical structure of Russian Platonov in his description of Dvanov's frank meeting with a man who realized that he – «God» began to feed on the same land, extracting from it everything useful for existence. «God looked sadly at him as a believer in fact. Dvanov concluded that this god is smart, only he lives in reverse; but Russian – is a person of two-way action: he can live both ways and back and in both cases remains intact.» This is very important. On a certain layer of perception, «Russian» and «proletarian» in

Platonov become identical concepts. Russian is not as an ethnic group, as a metaphysical type. The same revolutionary paradoxism in definition, the same raw, springy madness, the same bottomless impulse. In one sparingly described landscape «Chevengura», magical Bolshevism is expressed with extreme poignancy:

«The Great Russian modest sky shone above Soviet soil with such habit and monotony, as if the Soviets had existed since ancient times, and the sky was completely in line with them».

Just as the ontology of sacred communism is the ultimate paradox, it also deciphers the magical Great Russian ethnic group, woven from paradoxes, capable of moving along existential routes in all directions at once, freely changing the top and bottom, past and future, God for man, wheat for clay, death for life, and again vice versa... Soviet power, in a sense, has always existed. The first socialist was the first Russian man. An unchanging national sky, open to the impossible in any plane, falling with bloody black earth dew on impenetrable nights, curling up from the fire of proletarian heart forges...

New attitude towards things — solar proletariat

The magical Bolsheviks of Chevengur, after the extermination of the bourgeois and semi-bourgeois elements, remain the heirs of abandoned things. The barrier is broken, the kingdom of communism is in the yard, but the remaining things – including nature itself, the bodies themselves – are spread out before the victorious painful question. How to deal with the remains of property in a world where property has been canceled? What to do in the working kingdom of the soul, when the body and mind are abolished, but are still residually present and oppress the heart with a dark question? The whites, who measured everything by themselves, considered that the proletariat had taken everything from the bourgeoisie in order to simply take their place, appropriate their property, and change the owner. That, they say, there was only a rotation of elites, but the principles of social structure remained the same. Nothing of the kind: the accomplices of the demon of alienation are blaming the proletarian Great Russians. Communism's task is not to appropriate things left over from the dark era of capital, but to deal with them in a completely different way. The opposite.

The best hearts of Chevengur – Chepurny, Piyusya, Kopenkin, Dvanov, Gopner – are struggling with this new communist style of handling material objects. They are moving by touch towards the operational magic of endless solar waste – on the other side of labor fraught with new alienation. These are milestones in the economy of the Last Judgment. The Chevengurians seek not to strengthen things, not to rationalize them, or even redistribute them fairly, but to dematerialize them, to return them to the

universal bleeding, suffering matrix of the Whole. Having contrived, gained hidden will and filled with an elusive strategy, the proletariat strives to dissolve property in the waves of collective sleep, thin it to the last inner line, proletarianize, kenotically belittle it, erase it to a secret, invisible red-magical love root. This kenotic path, as an intermediate phase, involves the absurd use of things, the derationalization of their functions. The idea runs through the entire Platonic novel. All items, items of clothing, food and movement are used outside their usual norm. Pashintsev's bombs are empty inside, a red star is attached to medieval armor, the heroes feed cockroaches, destroy crops, and suddenly flee for no apparent reason into the overgrown steppe.

An important detail: everyone who ends up in Chevengur changes their usual costume to some idiotic ensemble woven from dissimilar elements. Their belongings are taken away from visitors and with forced tenderness they sell heroic windings, felt boots, ridiculous caps or helmets that are unnecessary in the summer. Walking without pants is becoming classic. The strategy of great spending is complex and multidimensional: you can move houses, moving them more in solidarity with each other, you can drag gardens, you can sculpt monuments from clay to living, beloved comrades, you can make fire using a wooden well, you can work on creating a giant lighthouse, you can finish eating residual feral chickens, hew wooden swords from black roots, or you can simply catch bedbugs in the holes of your neighbor's huts. In other words, work or any activity in communism must either strip things into extravagant and extremely meaningless ensembles, or destroy them, or do something contrary to oneself and useful to others. And vigilantly ensure that the entire process of universal deliverance from the bonds of matter proceeds in a continuous circle – without stalling anywhere, without clinging to any tight, individual, rational grain.

Sociologist and anthropologist Marcel Moss once wrote the famous «Essay on Gift», where he noted the central place «of the economy of spending» in sacred societies (this essay became the starting point for the economic philosophy and sociology of Georges Bataille). According to Moss, the economic and social balance of traditional, and especially archaic, society is based on the sacrificial, meaningless, festive destruction of an additional product. This preserves communal balance and prevents the emergence of alienated capitalist relations. The Chevengurians reach borders in this that neither Moss nor even Bataille dreamed of. Spending in communism becomes absolute. Not just surplus products are subject to it, but in general everything. The task of the communists is to spend to the skin all the interrogative weight of the immanent world.

The theme «of solar labor» is also surprisingly similar to Bataille's anti-capitalist thought. In Chevengur the sun works, the main «heavenly proletarian». The sun – traditional symbol of an irrevocable gift. It gives its own rays, born from itself, outward – without waiting for reimbursement of costs, without interest, just like that, for nothing, to everyone and everything, from the internal hot abundance, from the excess of its fire, from free transparent productive sacrifice. It was solar energy that was contrasted

by Georges Bataille with the vampiric, lunar, possessive nature of capitalism, weaving an endless «percentage web», painfully placing the surplus product in new enslaving spirals of enrichment and exploitation of existence. Bataille presented the revolution as a rebellion of the sun against bankers and trusts, as an explosion (due to overheating) of the unspent captured light strangled in the dark cellars of finance. This same revolutionary nature of the sun, its proletarian (=Great Russian) origin is triumphantly established by Platonov in «Chevengur». Moon worshipers with dark pupils, crooked noses and tightly packed knots of the manufactory decided with the bashful, suffering, intelligent hand of the musical machine gunner Kirey («Kirey, to combine the work of a machine gun with his body, could not help but assent to it with his hands and feet».) And the sun remained free and strong. On the morning of the first day of communism after the final extermination «of the barrier», the sunrise is elastic, unprecedented, eternal and completely new. the crooked noses and tightly packed knots of the manufactory were resolved by the bashful, suffering, intelligent hand of the musical machine gunner Kirei («Kirei, to combine the work of a machine gun with his body, could not help but assent to it with his hands and feet».) And the sun remained free and strong. On the morning of the first day of communism after the final extermination «of the barrier», the sunrise is elastic, unprecedented, eternal and completely new. the crooked noses and tightly packed knots of the manufactory were resolved by the bashful, suffering, intelligent hand of the musical machine gunner Kirei («Kirei, to combine the work of a machine gun with his body, could not help but assent to it with his hands and feet».) And the sun remained free and strong. On the morning of the first day of communism after the final extermination «of the barrier», the sunrise is elastic, unprecedented, eternal and completely new.

« – Press so that it now grows from stones, – Piyusya whispered with dull excitement: he did not have enough words to scream – he did not trust his knowledge.

— Push! – gleefully clenched his Piyusya fists once again – to help the pressure of sunlight into the clay, into the stones and into Chevengur. But even without Piyusi, the sun rested dryly and firmly on the ground – and the first earth, in weakness of exhaustion, flowed with the juice of herbs, the dampness of loams and became agitated by the entire hairy expanded steppe, and the sun only became hot and petrified from intense dry patience. Piyusi's gums under his teeth itched from the causticity of the sun: «It had never risen like this before, – I compared Piyusya in my favor, – now my courage is shaking in my back, like from brass music.»

There is something hyperborean about this topic.

Sacrilege

Platonovsky «Chevengur» is full of sacrilege. Outright blasphemy. Just look at Chepurny's proposal to Porfiry «to do caresses in the altar» with Klobzdyusha. Or Kopenkin's dissatisfied expression: «Let's get out of here, something smells like a raw god here». Communists do not favor religious prejudices. But this does not mean that they deny religion due to a lack of interest in its subject. The psychology and existence of the Chevengurians is imbued with the deepest mysticism, directed towards the most complex internal spheres, filled with ecstasy and asceticism. Communism is actually etymologically «ecstasy», «coming out of oneself», away, beyond the boundaries of one's wretched, vain «self», one's individuality, one's rationality, one's possessiveness. In religion, the Bolsheviks deny its conditional, remote-approximate, alienated character. Yes, in his description of the feelings of the young Alexander Dvanov, Platonov unambiguously identifies «belief in God» with a type of mental peace. Religion is perceived by the solar Bolsheviks as an endless postponement of a goal, as an exploitation of an endless distance, as a deception and falsification of direct experience. This is ultimately the exploitation of the impatient will of the world soul for self-liberation. The classic theme of dialectics is between mysticism, based on the direct experience of the sacred, and institutionalized religion, which builds complex constructions based on faith in this sacred. Religion – the interval between existence and its origin. When it is mystical, it connects, «ties» («re-ligio» in Latin, literally, «connection») them. But more often than not, she ensures that no one accidentally or out of zeal gets too close to this source. Then the foundations of power and religious property – moral and material will be undermined. Thus, class contradictions arise between the experience of internal ontology with its unpronounceable, new name reborn every time and the alienated constructions of the learned «spiritual» scholasticism.

In a mystical experience, a person exposes himself to his inner darkness, erases himself, embroiders the brain and insides. This is an incredible risk – the light of the soul is shrouded in darkness – and it does not necessarily dissipate quickly (or ever). The mystic becomes a hostage to the sucking funnel of the hidden center, and is no longer able to build a strategy of movements, actions, and discourses himself. Strictly speaking, real mystical experience is possible only in an obscure attitude towards religious dogma. The fabric of the soul always turns out to be different from what is prescribed. Absurd flows of new elusive chains instantly wash away the careful designs of dogmatic-ritual systems. The mystic is obviously naked. You can't go to the Church like this... Except to the strange Chevengur temple, turned into a revolutionary committee. The only thing is what is clear to the Great Russians-Bolsheviks in religion – is the doctrine of the end of the world. There are no problems here. This is where all the main things come, the hoped for, the best, the hoped for. The edges are blurring. There is no death, no old life, no barriers and differences, no individual souls, no property, no bodies Everything is extinguished and lit at the same time. The heart emptiness of the disadvantaged, proletarians, «others» gives rise to the absolute twilight of an undescending glow. There is no time. This is the cherished hour of communism. The fog of reason has dissipated, the fiery ball of general madness of the Universe rises from nowhere, eclipsing particulars. The idea of the resurrection of the dead (in Fedorov's heterodox version), which they obsessively try to recognize in Platonov, is in fact not central here. Chepurny wants to resurrect a boy who died from a beggar woman only to demonstrate the fundamental insignificance of death. And it is significant that he is satisfied with the story of the sad dream of a grieving mother.

Whether sleep, reality, life, death – does not play a big role in communism. This is not a pink pastoral of bourgeois hope for satiety and immortality. The end of the world is the onset of a qualitatively new state of existence, hitherto unimaginable, without a common measure with the parameters that we operate with before the onset of communism. Bolshevism – is mysticism above religion, a sweet black dive into the night lake of the world, under the bottom of reality, to the flooded layers of another world. Mysticism cannot be kept within the framework of morality. Morality and dogma only postpone everything. Likewise, nothing can accomplish or complete the law. Freedom is never given to anyone at the end of the journey. It is here and now, half a step – as an irrevocable throw of body and mind into the abyss of the magical madness of the Soul Revolution.

Freedom – is to be Russian and have nothing. The sacrilege of Bolshevism is not an anti-religious act in itself, but a super-religious one, it is a sweeping away of boundaries so that everything becomes a temple and an altar, so that the dark hydra of alienating bourgeois rationality, the selfishness of possession, the temptation of teaching do not hide there. In Blok (another great national mystic) in «Twelve» this is clear – «Jesus Christ is ahead». Platonov is more complex (and perhaps more honest). He's in no hurry with names. He wants the sweet waters of the molten solar Other to call themselves. But the wait in Chevengur is serious and scary.

«And Yushka, having swallowed the last liquid of food, stood on his feet in the middle of a circle of people.

—Comrades, we now live here as a population and have our own principle of existence... And although we are the grassroots, although we are the reddest thicket, we are missing someone and we are waiting for someone!..»

«The red bottom thicket» is waiting for the Last Name, and for It to say itself. And not the leader, and not Lenin, not the guiding directive, and not the instructions. «The red thicket» of the world bottom awaits Himself.

Sex problem of Russia (what did communism discover?)

Michel Foucault (a student of Bataille, imbued with his national Bolshevik themes, which in general have many parallels with Platonov) formulated a very correct idea: the concept «of sex» was born as a specific cultural and civilizational myth of Western culture –from the Catholic Middle Ages to the

modern bourgeois order. European «dispositif of sexuality», dialectic of resolution— suppression weaved a dynamic system of power and rebellion in the West. «Sex», therefore, is a Western and bourgeois phenomenon. Foucault contrasts it with the ars erotica («art of erotica») of the sacred societies of antiquity and the East. Ars erotica is the sacralization of gender and has nothing in common (or little in common) with the complex and constitutive system of characteristic obsessions, inhibitions, emancipation «sexuality» for the West and its civilization. Foucault brilliantly (there is no other word) debunks the naive myths of Freudo-Marxism and Reichianism, which claim that «the liberation of sexuality» is revolutionary in itself and is capable of overthrowing alienating, inhibitory power. Today Foucault's rightness is obvious. And «the sexuality of» the West is liberated, and this not only did not weaken the power of Capital, but ingrained itself into the cerebellum of its faithful and unrequited mondialist slaves. What is the situation with «sex» in Chevangur? What is the situation with «sex» in Chevangur? What is the situation with «sex» in Chevangur?

In Chevangur, as in the USSR, «there is no sex». The girl from the perestroika round bridge, at whom the smartest contraceptive journalists laughed so much, voiced the great civilizational, primordial Soviet, Bolshevik, Great Russian truth. There was no «sex» in Rus' and Soviet Rus'. What happened then? Ars erotica, peculiar to sacred society? Also no, it doesn't work. Something third. Not Western Catholic-bourgeois (and libertarian at the opposite end) dispositive, and not simple sacralization, as in India, China or the Arabs. The Russians sought the mystery of gender in their own way. Somewhere along crooked and circuitous paths, laying mysterious ruts, covered with living clay mud, washing out with crushed blood, breaking bones and tearing meat...

Russian love doesn't go anywhere. She is outside of art and outside of sex, outside of sacralization and outside «displacement into multipolar discourse». This is not the norm or perversion, not coolness or cucumber splashing lust. Rus' never knew gender not only as a universal answer (Western «dispositive of sexuality»), but also as a symbol to be deepened; it also did not know it. Therefore, Chevangur, liberating everything and everyone, does not result in a pink-bath orgy, in a proletarian dump, in a greedy attack on the unnecessary classes of hungry and humble women scattered in vacant lots after the genocide, cooled down after the genocide. The revolutionary Bolshevik sex exposes the hidden and unreasonable ground of the sexual issue. The peculiarity of the Great Russian sex is that it is not directed towards either itself or the other, there is neither libido nor narcissism in it. The Russian sex is excitedly disembodied, this is a fire-breathing excitement of the dead or the spirits of reeds, waters, burning stacks and ovens.

The Russian sex blows right through, picking up everything along a confused path – trousers, men, comrades, cockroaches, a swollen, ready to burst, washed maidens that come to hand, shot limbs, drooling horses, twisted weeds, gray soil that has exposed its cracks, slanting or whitewashed-cozy buildings, the pale and dead Rosa Luxemburg, distant lightning, ugly disproportionate birds, stupid

music and shameless heart emptiness, dragging a huge heart into a moldy well, upset in its root nodes stolen being.

Sometimes Platonov's heroes physically converge and diverge. But it always somehow passes by. Solving something so important and sucking along the way that the glare of attention on the affection and instant separated warmth does not solve anything and does not last long, does not affect the main thing (even its surroundings) and does not mobilize it. Russians do not immerse themselves in the floor, do not become obsessed with it. On the contrary, the floor itself, a man, a woman, waves of elastic, compressed tenderness (cushions and children, as well as bushes, lanterns, pillars and teeth...) plunge into the Russian, dissolving into it, shivering from the madness of new unknown revolutionary soils. Chevergur residents pat each other, kiss, snuggle, and feed disgusting food simplified to film. Sometimes it occurs to them to look for companions, but they quickly forget about this and regret only the formulator Prokofia, who disappeared in the steppes on this assignment. This is specialshameless and ascetic, decentered and brought into questioning madness, not decomposing into its constituent complexes, gender. Apparently angels have this gender. Uncertain, blurred, violently obscure, languidly dark – having neither a clear object nor a clear subject. Gender as a process outside of dialectics, outside of suppression or freedom. He is woven into the insoluble questions of the end of the world, he is permeated, sadly strewn with absurdity and madness, he is incurable, inexplicable, unable to explain himself or everything else. It is almost redundant, but, like any thing, it requires not so much destruction as a skillful reverse plunge inside, into the original matrix, languidly awaiting insertion into causal, integral, solar-anti-capitalist, socialized, eternal time, into the central nooks and crannies and dead ends of the red sugar death. decentered and brought into questioning madness, not decomposing into its constituent complexes, gender. Apparently angels have this gender. Uncertain, blurred, violently obscure, languidly dark – having neither a clear object nor a clear subject. Gender as a process outside of dialectics, outside of suppression or freedom. He is woven into the insoluble questions of the end of the world, he is permeated, sadly strewn with absurdity and madness, he is incurable, inexplicable, unable to explain himself or everything else. It is almost redundant, but, like any thing, it requires not so much destruction as a skillful reverse plunge inside, into the original matrix, languidly awaiting insertion into causal, integral, solar-anti-capitalist, socialized, eternal time, into the central nooks and crannies and dead ends of the red sugar death. decentered and brought into questioning madness, not decomposing into its constituent complexes, gender. Apparently angels have this gender. Uncertain, blurred, violently obscure, languidly dark – having neither a clear object nor a clear subject. Gender as a process outside of dialectics, outside of

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Backtracking: voices in the head

Someone contradicts me all the time. No matter what I say, no matter what I think, immediately angrily whispering voices come down to the thought, echoing, surfing, all questioning, itching, pointing out shortcomings, shrieking, giggling, sometimes spitting. «This is not so, this is not so, and this is nonsense, and he invented this, and he did not invent this at all, but everyone knows this, but this does not exist, but the quote is inaccurate, and Chevengur is not yet the whole Platonov, and Platonov is not yet all literature, and the Revolution is not yet a revolution, and again the quote is incorrect, and Chevengur is not yet...» At one time I was suffocating from this murmur, especially annoying in silence and loneliness. But after I found a ringing silence in my head in France, – no matter what I thought, no one responded, – I looked at everything differently. Then I began to specifically think and formulate the wildest things thereto tease the French spirits of criticism. I thought, for example (in French), that it would be nice to place an Old Tatar detachment on the Saint-Michel, and so that it would plunder everything, destroy it, hang smoked steppe pots around it and begin to unemptily drink green tea, dipping lard released from the sides of the defeated (with neat noses) French. Nothing. Silence. The pig country of France, there are not even malicious skeptical internal voices there. World capitalist garbage dump. Therefore, deep down in my soul, I am now glad about the invisible skeptical howl that accompanies this Mago-Bolshevik literary study of the work of Andrei Platonov. he hung smoked steppe pots around and would have begun to drink green tea untidy, dipping lard released from the sides of the defeated (with neat noses) French. Nothing. Silence. The pig country of France, there are not even evil skeptical internal voices there. World capitalist garbage dump. Therefore, deep down in my soul, I am now glad about the invisible skeptical howl that accompanies this Mago-Bolshevik literary study of the work of Andrei Platonov. he hung smoked steppe pots around and would have begun to drink green tea untidy, dipping lard released from the sides of the defeated (with neat noses) French. Nothing. Silence. The pig country of France, there are not even evil skeptical internal voices there. World capitalist garbage dump. Therefore, deep down in my soul, I am now glad about the invisible skeptical howl that accompanies this Mago-Bolshevik literary study of the work of Andrei Platonov. which accompanies this Mago-Bolshevik literary study of the work of Andrei Platonov. which accompanies this Mago-Bolshevik literary study of the work of Andrei Platonov.

Sun City Assault Units

Thanks to «Chevenguru» we can understand almost everything. The secret of the Soviet, the secret of what preceded it. In this bundle of ruthless truth, all the dark glowing paths of Rus' are visible. Rolling them out, we come to a split, to Ivan the Fourth, to the strigolniks and catchers of Danila Filippovich's universe, to the world of the absolute Dostoevsky and Herzen's aching national socialist melancholy, which was heard only in later texts... What is written in blood is written about everything at once. And even what «Chevenguru» doesn't say a word about becomes crystal clear thanks to «Chevenguru». As some «think from Auschwitz», we must, we must think «from Chevengur».

Platonov – axial writer of Rus', not only Soviet, Mago-Bolshevik, but always, semi-manifested and unchanging, hiding, howling in an inaudible voice under the sepulchral snows of alienation. What is the historical fate of Chevengur, and who are his current heirs?

Platonov's Great Truth was hidden when she was born. As soon as she was born, she was euthanized, oxidized with Gorky's coolness, and muddled with communist dunces. This is an ownerless legacy, where direct apologists of the West and Capital are afraid to pull their filthy paws, but from which our modern «Bolsheviks» will immediately, but to their underwear, vomit. «Chevengur» – is written on the banner of the new doctrine of our self-awareness. This is a map of the route of the epistemological historiosophical definition. This is our inheritance. We are rewriting this text in a drier, more abstract, more appropriate form. In order not to ridiculously waste his secret fuse, in order to philosophically glaciare the most important solar energy of Andrei Platonov's initiatory covenant – this way it will still last, and will not be scattered into parody kitsch and he does not become decrepit in the alienated grip of «academic» (=«ressantimental») literary criticism. For us Platonov – doctrine. We take it upon ourselves and intellectually justify everything, including the direct genocide of alienating classes and rational structures. We accept Chevengur madness as a dogma, we will soon go plow the snow. Some of us have the same legendary machine gun left over from the liquidator Kirey. But everything is in its own time.

The exchange of the doctrinalized legacy of magical Bolshevism, cooled to the right moment, for the flesh and fabric of political action will one day happen. Not now. So far in politics it's time for bourgeois parsley on both the right and the left. In this magma of alienation, accusation, bourgeois bacchanalia and inertial late Soviet degeneration, the great Chevengur has no place. No one remembers the suffering, the slit throats, the sulking dead, the poor hungry children, the suffering orphan Russian proletarian land, the endless and menacing string of national corpses scattered everywhere, stored everywhere, overflowing everything. The dead huddled over us, they made us feel cramped and stuffy. History crushes itself with the last disgusting noose. The supports of the continents are cracking, the slippery, ulcerating waters of the world's basins are springing up...

Ripens – but outside the attention of puppets dead by alienation – prelude of the New Chevengur, the Last Chevengur. The mysterious kiss of the Bolshevik dawn is heard in absolute silence, foreshadowing nothing but midnight and an ocean of Blood. We'll take everything from you again. Not to have, to be, to leave nothing as it is, to abolish everything separate and lead to the totality of Victory everything common, united, Whole. The heroes of the solar city died, dissolved, under the soulless White Guard sabers.

There is no monument brilliantly conceived by Alexander Dvanov – Tiu rune, two-pointed arrow vertically on the horizontal eight of mathematical infinity. Infinity piercing eternity. We'll build it.

The earthly remains of the miracle city, where the Last Judgment had already taken place, were described and assigned to the renegade Klavdyusha by Prokofy Dvanov, the maternal grandfather of Mikhail Sergeevich Gorbachev.

The Great City temporarily moved into the spheres of solar revolutionary dogmatism and returned to the painful bosom of Wholeness. Bodies and thoughts were drawn back into dreams, then dreams – into the whirlpools of darkness without dreams, then – into the pre-dawn darkness of the mother of the world, then into her light heart, then even deeper and scarier, even deeper and scarier... There they continue what they started difficultly: Stepan Kopenkin, «Japanese» Chepurny, Piyusya, Pimen Krapov, Andrei Platonov, Alexander Dvanov, Alexander Blok, Nikolai Klyuev, Kirey, Yushka, Karchuk, pedestrian Comrade Lui – the entire host of those sucked in by the last secret of the ending existence of the National Bolshevik souls.

We – are the guardians of the canals of the thunder city, where Splendor Solis carries out the great work of white working Rus', the Absolute Motherland. The great Andrei Platonov, born a century ago, born a century ago. Born Chevengur, born Chevengur.

Only the Red Death makes the subject of a human object.

Masochism and initiation (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

MASOCHISM AND INITIATION

A suffering person

A person is constantly subjected to humiliation, violence, and pressure. This is a necessary component of human existence. The passive aspect of being. All things and all entities of the world are subject to outside influence, indifferent to their claims and aspirations, constantly violating their physical and moral integrity. But only man experiences alienated influence as suffering, as a special, incomparable feeling that is absent in other species. Pain is known to everyone, suffering – only to humans. And it is no coincidence that some religions – Christianity and Buddhism are based on the metaphysics of suffering. Suffering is so central to human existence that it largely characterizes it.

Why does only humans suffer? Because only a person has awareness and experience of the disproportion that consists in the gap between the materiality and suffering of one side of his nature and the spiritual, royal, powerful aspect of the other. Man is essentially dual. He is a half-slave, half-king. He is crushed between two cruel layers of knowledge – the humiliating dictatorship of the outside world (including moral and physical violence from other people as the most painful aspect) and an insistent inner voice «ego», measuredly, obsessively, and regardless of the objective picture, asserting the manic: «you – good, you – better than others, you – the best»... Anyone secretly considers himself «king of the world» «solar genius». In practice, this is expressed in a strange form, when an obvious degenerate mutters: «I'm really okay»«the mirror and people are wrong», «they will still find out what I am capable of»...

This drama is at the heart of the human fact. She is central. The gap between claim and reality. It is at the heart of suffering. Suffering – incomparable to physical torment, many times greater than it. Moral torture – the worst. Wounded pride – worse «Spanish boot».

Abuse

Now the English word «abuse» has become fashionable. It means «abuse», «aggressive violation of the sphere of fundamental rights and freedoms of the individual», «illegitimate invasion of the private zone». In other words, «violence», «rape». Abuse, in a broad sense, is any active and visual counteraction from the outside to human individual claims. Abuse can be physical and moral, psychological or even intellectual. This is a – visual, «spectacular» presentation to a person or group of people of their «suffering», object, material side. In principle, from the point of view of philosophy, Marxist materialism was an instinctualized totalitarian abuse, since there is nothing more humiliating for a human being than to be doctrinally and socially equated with a post-monkey developed from a bacterium shackled by a rigid network of social mechanism. Lenin's phrase that «consciousness is only a reflection of objective reality, given to us through sensations» is a typical intellectual abuse, because a person and his spirit (if, of course, we take it seriously) boils down precisely to the emergent spontaneity of free choice.

Liberal society is also built on the dominance of abuse. But here the picture is the opposite. Liberalism places at the center of its picture of the world an individual who –in the absence of objective truth – is free to treat the world and other beings as he pleases: as long as he pays taxes, consumes and produces (and if he does not want to –disappears). Hence the constant violence of capitalist society over the environment, over history, etc. But this is most clearly manifested in the psychology of Western man – in his everyday manifestations, he simply denies the existence of another and others, treating them as market objects. He doesn't listen to anyone and doesn't hear anyone. He asserts himself as the center of the universe, ignoring the most striking refutations of both the outside world and other people and cultures. This is – «the American Dream», mandatory «iconostasis» on the wall of every American – series of personal photos «history of myself». A capitalist society based on individualism actually involves the denial by one person of the existence of other persons. On a social level, this means racist denial of the right to exist to other, non-liberal-capitalist, non-Western types of societies and cultures. Demonization of traditional societies and regimes, etc. Liberal abuse hides itself behind «an American smile», is horrified by its excesses – Western hysteria regarding «child abuse», environmental nervousness, etc. not liberal-capitalist, not Western types of societies and cultures of the right to exist. Demonization of traditional societies and regimes, etc. Liberal abuse hides itself behind «an American smile», is horrified by its excesses – Western hysteria regarding «child abuse», environmental nervousness, etc.

But it's not just that Marxism and liberalism base their models on legalized moral, economic and social violence. It's not their fault. It's just that these doctrines and cultures thus respond to the objective challenge to the reality of violence, the imperative of suffering. Historical materialism completely bends before him, seeking only to rationalize existence under the slab of objective fate. Liberalism voluntarily denies it at the level of the individual, making the individual himself a source of selfish violence against others, without pharisaically recognizing it.

How else can you answer the abuse call? To the element of humiliation into which we step, being born in a human capacity?

On this side of mental illness

There is suffering. The conditions of human existence are suffering. Most people spill it and roll it out over as large a time space as possible. They dilute it, stretch it, distribute it according to situations, contexts, plans, dreams. In other words, everyone seeks compromise with suffering and humiliation. «I'm being humiliated and I'm going to humiliate someone». «I am being afflicted, and I will inflict the same on others». «They «lower me» – and I'll pretend to myself that I don't notice it, that it doesn't exist.» And so on. Man is extremely inventive in this matter. All human psychology is nothing more than a detailed, monumental, cunning strategy to elude the unbearability of suffering and humiliation. When this protective mechanism breaks down, mental illness inevitably comes, like a tax office. Manic-depressive psychosis, paranoia, fur coat schizophrenia, cyclophrenia, etc.

But the mentally ill, as Carl Gustav Jung perfectly showed, only express in grotesque form basic anthropological problems, archetypal situations and symbols. They expose what «the healthy» are hiding, expose what the rest are trying to present as non-existent. That is why in mental illness Suffering is so visual, so succinct, so striking. The very concept «of disease» is indicative here. A madman is tormented by real pain, and if it is in the soul and not in the body, then this only makes it deeper and inescapable. Here the abuse that underlies reality is perceived extremely intensely and acutely, that is, the way it should be understood.

A «healthy» person, with his most complex strategy to avoid Suffering, is on this side of madness and pain. It's just that his illness is still quite easy, the disease is hidden, hidden. But the moment will come and it will happen. In the form of a collapse of consciousness, in the form of a nightmare. Before death, a person always goes crazy. Even for a very short period of time. But then time stretches and lasts an

infinitely long time. All the pain of existence, from which it has safely eluded during life, falls suddenly and venomously clearly. No one can escape from madness.

Humiliation and initiation

How do traditional societies based on the sacred principle solve this problem? Firstly, they do not flee from this fact, but fully recognize it. Suffering, pain, torture, abuse – the norm of existence in the present world. Man – is dual. As a given – he is an object subject to suffering, a slave, a thing, a beast, an instrument, a pet, a doll. And this is – his starting point.

Whoever is content with a given must be satisfied with the role of a slave, and then his suffering will be no deeper than the suffering of a gelding harnessed to a plow.

Whoever is not content with a given and strives to assert his spiritual dignity must turn to a special area – to the area of initiation. Spiritual dignity is not a given, but a task. It can be fulfilled, or it can be manifested. There are no guarantees. Sphere of this risky path – initiation. Initiation involves crossing a fatal line that separates a world subject to suffering from a world where it no longer exists. This second world – the world of power. In it, a person is no longer an object and is forever freed from the nightmare prospect of abuse. This is – a world of dignity. But such dignity is not just an individual illusion, as in liberalism. On the contrary, it is a fact. And it is confirmed by the real status and quality of existence of a person who has undergone initiation. From now on, his ontological and social dignity becomes different. The initiate is located in the center of existence. Nothing can cause him suffering anymore. He is dispassionate, motionless, indifferent and cold. It burns with another fire – the fire of eternity. This is – the fire of freedom.

It is impossible to achieve this state if you simply voluntarily deny suffering, cultivate indifference and dispassion. It won't work that way. Any imitation will be immediately refuted by external aggression, new humiliation, the demonstrative «sinking» of a charlatan who imagines something about himself.

The path of initiation – the path of real and evidential transubstantiation of human nature. It is necessary not to avoid suffering, but, on the contrary, to face all its fullness, to experience it in the most saturated, concentrated and oppressed volume. This means a condition comparable in pain and anguish to a deep and severe mental disorder, with real madness.

First stage of initiation – holiday of pain. Searching for humiliation and painful situations, whipping up suffering and heaviness. All givenness in a person must be subjected to conscious abuse. In some ways, this is comparable to the radical experience of extreme masochism. You need to break «the ego». The center of human givenness, the axis of «suffering» being.

This is the nigredo of alchemy. The austerity of Christian monasticism. The path of initiatory foolishness or Sufi malamaty. Even Freemasonry has preserved elements of this initiatory teaching: the initiate is introduced into the box deliberately in a torn form, causing a feeling of shame, humiliation, and self-disgust. In archaic rituals, initiation involves causing bodily harm of varying degrees of severity – up to and including mutilation. In some traditions, especially high initiation requires the cutting off of a vital organ – penis, arm or leg. Characteristic scars, cuts are often applied, teeth are knocked out, etc.

There's no need to rush into this

So, suffering poses a choice for a person: either a compromise or an attempt to radically overcome. But radical overcoming does not mean escaping suffering. It, on the contrary, presupposes passage through suffering, through its most concentrated, condensed, monstrous zones. To go beyond the scope of abuse, you must voluntarily go to abuse. Without waiting for the external situation, we must begin systematic and terrible work on masochistic self-esteem. We must collect the poison of existence to the fullest.

This suggests «total masochism». Radical eradication «of the old ego», its fictitious smoldering complacency, its corrupting «whispers». Of course, going down into madness, there is a serious chance that there will be no return ascent. And there will definitely not be a return to normality. This is – a one way trip. This is – the risk of initiation. You can still lose «the old self» if you have consistent and purposeful, persistent «initiative-masochistic» actions. It's not just a fact that «a new self» will be acquired. This «new self» should not be rushed. Otherwise, instead of «incipit vita nova», the same «old» character will appear, just as subject to the humiliating repressions of the external and internal world as before, only now still scorched by jaundice schizophrenia, not completed. The longer you stay in nigredo mode, the more reliable it is.

«Higher self», true spiritual dignity will come on its own. If, of course, he comes. And if this happens, then the obviousness of the transformation will testify for itself.

In the meantime, give the whip to the teacher or commander. It will be more accurate this way.

Mathematics (2000)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"Russian Thing", Arctogea, 2001

MATHEMATICS

They entered when it was too late. Two, with yellow elongated faces, had an unpleasant whitish fur at the tips of their ears. Elbows are wide and the structure is.

The water supply did not agree with this, and gave its turbulent Mandelbrot song, choking on mathematical infinity. Once, I already heard the trumpets howl – stubbornly, loudly, drawing words and tears from the Big Dipper, remembering someone... Then the admiral was not himself, he sat with impassable people around phallic vessels with sweet contents filled with steel shavings, and sent me irritated impulses – he always came from somewhere before, groaning into the pipe "Aelleae, Saeshae, maei daeraegoei", and when a pager appeared – squeaked through him. And when the pager disappeared again, it stopped beeping.

Who is this, I thought? They were different – the sleeve of one's shirt came off, and it turned out that under it – it – there was no hand, only thin narrow claws, belts and arrows... It's clear now who...

But the thought slipped away again, replacing itself with some other feeling, some spot of strange color, without certainty either in size or intensity. And the idea – "like mathematics" passed through...

Mathematics is infinitely vague – it lives on party lists – it is clear as God's day, as the laws of geopolitics, as the cap of a rabbi, as the sock of a young lady or the scruff of a curly dog...

All types of descriptions have already been created; there is no object that is not located in a multitude, slenderly crawling to the front in a gray frost as heavy as a nose. I'm just trying to describe the dream I'm seeing now – calming myself down. How can you simultaneously dream and tap your fingers on the keys? How can you not see a dream?

The Spirit has measure. This is a measure of the amount of dream placed in wakefulness. It's very easy to calculate this number – multiply one quantum number by another – and all the math. Reality multiplied by sleep is not equal to sleep multiplied by reality. There is no communication, these two are sorting something out in the corner, and a gap has opened in the wall – through it – I clearly distinguish the edge, the uneven edge of the bricks – through it you can see another room with a plank floor, but I can't remember where I saw it, there is a feeling of the known, but an attempt to decipher it discursively leads to horror ... I'm falling somewhere, no, on the contrary, I'm taking off... I once argued with a French gay genonist (Dominique Davy, almost devie with an axan, i.e. deviant) over the Internet, arguing against his theses about the opposite of rise (spirituality) and fall (sinfulness, materiality), that there is a point where everything changes, and where the top and bottom are simply indistinguishable, and what then are the top and bottom... The gay-genonist had no real suspicion; initiation was for him a transposition of banal geometric models.

What are these two doing there anyway?

I cited as an example an expression that once touched me from Scholem's German book "in Merkaba versunken.". Sinking in a chariot is very, very specific, whoever did not drown should hammer a copper nail into his forehead...

Korean opposite with a black face. This is Comrade Chan, he came to torment me here too, not enough for him are his dark, graceful chairs with red-headed lions and valves, which he has immensely, and those two sisters who know how to howl at the moon and place slippers exactly next to the bed... He takes off his black glasses and under them there are two white spots on his black face. It means: autumn is coming, you have to get ready, this is always the first time when the dark wrinkled pillow under you comes apart, and transparent lizards splash out of it, there are small droplets of blood on their tails, and people at the rows of tables are all reading and reading these papers, every page turning responds with sucking pain somewhere in the brisket... Now I know why I ate meat, it was black and resembled a hospital, snowfall and a chicken released through the window as a child. I thought let him learn to fly – with us when they give birth, they do the same. I thought it would fly... Will fly, yes...

We were sneaking towards the red wall, the night was a huge sleeping bag from which our hand hung. It probably wasn't us anymore. In brushes, we both squeezed a rusty, crooked pipe. "Misha!" we whispered, then suddenly hit the glass, but did not calculate either the impact force or the correct window. Ringing. Screams. Kupriyanov did not have time to escape, the elder Kozlov pressed him to the ground and muddy poked him in the face, calling on the guards.

Then, sitting behind a cage in the department №100, Kupriyanov yelled at a disabled person with a knife (why wasn't the knife taken away!?) – "you – are a superman, you just don't know about it, you are a proud thread, an arrow of melancholy thrown on the other side, get up and go.". The disabled person on the stand was covered in tattoos – in normal condition, he would have eaten Kupriyanov – he pathetically knocked on the yawn cop: "put this away, put it away..." Where will you take him!?

It was then. There was as little meaning as there is now. The meaning of division into then and now slips away like everything else. Whatever we remember, we remember nothing.

I admit that someone has other dreams, but blue flesh, hollow like a Chinese flashlight – doesn't everyone have the same? And is there you who is not me and I who do not sleep?

Why is everyone pressing? They probably didn't treat it enough, they tried to fix it, but it didn't work out, probably something wasn't finished in everything, that's why it's ringing so much and so stuffy, it seems like it'll stop once... I am autumn, but why is it still so stuffy, almost suffocating, although it's cold and the wind is blowing through... I broke the wheels of a new cheap car and cried. I have never felt so sorry for anyone as these unfortunate wheels...

Logically, it would have been necessary differently...

I walked from Limonov and Medvedeva. The evening was not drunk or smart, but it was as if we all lost something, and we don't want to talk about it, as if someone stole something from our stomach, and we sit empty and pale, saying so that there is sound, and watch so that there is light. The right eyes – are not the ones that see, but the ones that shine. They become like this in acephalus – he carries his skull in front of him and the light from his eye sockets... Medvedeva is the wind, a damp wind with splashes of rain... It is meaningless like him, like an entrance or a children's holiday schedule, like a knitted hat left at the station...

Lanterns are the most beautiful thing in life – they are yellow, and when it snows, they delight the hips of dark hell, in which we are wrapped like an Uzbek robe stuck to a sore cheek... I walked from them – from Limonov and Medvedeva – and left traces on the sidewalk... There were still traces in front of me... The snow was wet, thick and wet, like the food and animal of the dawn... The lanterns fell on their

tracks, and everything somehow closed – there was nothing, nothing at all, nothing at all – so even now there is everything the same, and, gnawing on a sycamore leaf with a white satin tongue, you feel only winter and the thought that about mathematics...

Did they come to pick me up? Someday yes, which means yes already.

I want to write down all my dreams at once. To teach them, sliding along lines and patterns, stopping there, and imitating one's own involuntary movement, trying to calm the trembling, yes, precisely, trying to calm it down.

I probably said everything that I could, maybe it would be better not to say everything. Leave something for yourself and crawl, clinging... I was wrong. Thinking not about hell is incorrect, wrong and immodest. I looked over my shoulder at the crane boom that had been cut into the colorful black night, and I realized. Swim there, dig there, think there... No longer returning and no longer being yourself... My head stuck out of the wall and stuck back in. They want me to stop trusting myself, my feelings – I guessed. The consideration frightened me with its doomed surprise... I started reading the lesson, everyone was assembled in front of me, but I forgot the words and simply let in strange orange circles, balls, waving my arms and pointing my fingers in different directions – oddly enough, the students understood everything and, quickly sparkling with their false joints, everyone repeated after me in my mind.

On the platform they sold tasteless attractive bows and handed out change. But I didn't want to go anywhere anymore, to stay even less... I think we all just got the wrong door.

Experience – this is an ingot, this is a fragment of a log, this is a spanking obtained from behind the curtain, from which the lip hangs and the fingers are placed...

It's just that it is, that's what they asked me to be, that's how I was sick.

Belenky walked along the corridor. Puffy, loose patient, with very small, sharply honed, incredibly, unnaturally black bristles. There was a tiny leather oval around each black dot, but one could only see it by focusing intently on Belenky's face, as if on a globe, and looking out into the sea at an unpaired rubber slipper that had brought ashore. Watching Belenky walk along the corridor, I understood that I

couldn't get out of here. There was also a boxer, he began to understand everything poorly. I used to understand well, but then I became bad. He had a wife. He, washing under a powder shower, uttered the word "stick.". Volodya Akulinin was an artist. Another was a hooligan as a child and slid down the slippery roof of a high house, rolled to the bars and hung. She began to bend over. When they took it off, these had already managed to get inside. Every night he screamed, seeing the same thing. Slippery red roof – like ours, on the contrary, on Voikovskaya. I imagined her. And downstairs there was a garden, and I loved to watch the wind hit the branches, I watched for hours, hours and hours. But they would have given it, and I would have watched it for days. This is not to say that it brought results. It didn't bring. Only someone sucked on the heart. These?

The most distant holes, flowers, small snakes with wings, flashing like a painful obsession, not wanting to disappear. Have you noticed how obsessively no one wants to disappear?! Buckets of eternity pass by, scraps of skin on the head creak, necessary and unnecessary things are thrown away, but they have invaded and remain. Every step operates with abysses – where do they get so much courage, audacity, perseverance and extremes – that do not disappear? Look how fragile the suspicion is, and no one will protect it, and the light will not come, and the burgundy lava will only flow and flow, and new instruments will be placed on the table, and they will be carried away again, and a whining cicada will play in the dust, flapping its wings at the beloved on a small graceful liver... They will light a cigarette and their gaze will slide over a small round – like a leg or it seems – which is – the size of a glass – one TV announcer the size of a glass and weighs only 8 kilograms – so thin... Who knows, maybe on the leg...

It turns out to be some kind of meaningless conversation... It seems like nothing ... What to do if the soul turns out to be several sizes larger?

Published in the online magazine: Lenin: in 2000.

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Maximum humanism (2000)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"New Newspaper", 2000

"Russian Thing", Arctogea, 2001

MAXIMUM HUMANISM

Humanism and non-humanism

It is generally accepted that the traditionalist worldview in its philosophical origins is associated with the denial of humanism as the main ideological attitude of the New Age, as an emblem of the Enlightenment. The founding father of the most consistent and orthodox traditionalist school – Rene Guenon – himself repeatedly gave reason for such confidence, since he exposed the failure «of humanism» in terms of the basic principles of the sacred Tradition.

Such a rigid attitude towards consistent anti-humanism, – although justified from the point of view of the general logic of traditionalism, – from a purely terminological point of view, extremely narrows the scope of interpretation in a traditionalist key of many philosophical, cultural and social phenomena, gives rise to the appearance of that «systematicity», which, in fact, is completely alien to traditionalism. This circumstance was realized by other representatives of the traditionalist school and conservative-revolutionary philosophers – Mircea Eliade, Martin Heidegger, etc. For this reason, they preferred to avoid expressions like «anti-humanism», «denial of humanism» to characterize their positions (by and large coincided with the vector of thought of Guenon or Evola), and used the term «new humanism». This division into «new humanism» traditionalists and simply «humanism» supporters «of the modern world» was relevant before. Currently, given the colossal transformations that are taking place in the sphere of thought and which can be summarized as the total victory of the liberal ideological model over its historical and geopolitical alternatives, it is simply necessary to conduct a thorough study of the problem «of humanism».

The novelty of our situation lies in the fact that the triumph of the liberal system –contrary to the predictions of traditionalists (in particular, Evola) – occurred not as a result of its convergence with the socialist system (the second main branch of ideological development, rooted in the Enlightenment and

the French Revolution), but as a result of its victory over the Soviet system in the process of severe denial and overcoming this system. It is this fact that is the main intellectual event of the twentieth century, which happened before our eyes, turned all previous philosophical forecasts upside down, but strangely remained almost unnoticed, not meaningful, not thought out by representatives of the intellectual elite (with rare exceptions). At the same time, this event requires a large-scale revision of the entire structure of previous traditional worldviews, checking their adequacy, their predictive reliability, revision of the most basic concepts and terminological chains.

The question of «humanism» – is one of the central questions of modern thought, allowing us to trace the fundamental change of the modern era, as well as outline the contours of the position that consistent traditionalism must take in a radically new historical situation.

Anthropology of traditional society

The question of «humanism» refers us to the problem of the idea of human status in various religious models, philosophical theories, and social schemes.

Traditional societies did not know «humanism». This is obvious, since in none of them was man considered as a self-sufficient and complete category, as «the measure of all things», as the spiritual and material pole of the world. Man in Tradition has always been both something more and something less than man «humanism». It was seen as an amazing (and non-equilibrium) combination of a superhuman element («soul», «divine spark», «divine self») and a subhuman element (animal, material, social mechanism). Man was balancing on the brink of two inhuman abysses, sliding into which, at any moment, he could embark on a series of complex metamorphoses – wandering through the animal and angelic worlds. Often the «gods» of antiquity themselves were depicted with zoomorphic features since the unity of the sacred world left open all space from the uppermost regions of existence to the lowest – «what is above is below», in the words of Hermes Trismegistus. Man was «somewhere in the middle», like a god among animals and an animal among gods. In such an anthropological picture, only the proportions of the combination of different elements were actually human, and not their content itself. Everything «spiritual», rational in man was considered not as his own specific attribute, but as a consequence of his involvement in the objective world of the Divine. Everything bodily and instinctive – as a sign of belonging to the lower animal world. The content part of man was thus an expression (reflection) of the Divine, and the study of it in man was not a humanistic, but a theological question. The rest was a matter of zoology which in the world of Tradition interested augurs, who told fortunes from the insides of animals and sacrificed them, rather than scientists and philosophers.

This attitude towards a person naturally led to the idea of qualitative inequality between people. This inequality was much deeper and more serious than all varieties of modern racism (under Nazism) or social differentiation of people on material grounds (under capitalism). The hierarchy within the human type in traditional society extended between the two extreme poles – between man-beast (lower castes) and man-god (upper castes). And in between were a variety of mixed types.

This general scheme is fully applicable only to archaic societies. Within the framework of the Abrahamic tradition – of Judaism, Islam, as well as in Christian civilization, which generally represents a unique type of traditional society, – the picture was more nuanced. Judaism projects such species differentiation to the ethnic level, Islam seeks to relativize inequality through an appeal to the absolute transcendence of the Divine, and Christianity separates social and church hierarchies (which in certain historical periods leads to their opposition). But this is in theory. In practice, all traditional societies presuppose a qualitative inequality of people, deliberately predetermined by the relationship between «divine» and «animal» elements in man.

Strictly speaking, it is in Abrahamism that we meet the first timid and relative lightning strikes of future humanism, since the transcendental god of the Semites, taken radically outside the world, establishes such a gigantic distance between himself and the entire created reality that the species and qualitative differences between the elements of this reality cease to be decisive and significant. There is not yet a humanistic idea about the self-sufficiency of man as a species, but there is a qualitative equalization of all creation in the face of the Deity who does not enter into creation. It is no coincidence that historically humanism originated in the West, where the version of Christianity that was closest to the Semitic Abrahamic spirit spread.

But as long as there was a full-fledged traditional society, these tendencies towards humanism remained in potency. In practice, other anthropological attitudes dominated.

The birth of humanism

Humanism first openly declared itself during the Renaissance. This era was a time of denial of the previous medieval system. A kind of ideological nihilism, elevating what in the Middle Ages was suppressed, marginalized and ridiculing what, on the contrary, was considered inviolable and sacred.

It is characteristic of traditionalists to contrast the Middle Ages and the Renaissance as two antitheses, as a traditional society and an anti-traditional society, designed to prepare further stages of the desacralization of civilization, which found their final embodiment in the New Age and the Age of Enlightenment. It is in such a destructive, nihilistic context that the humanism of the Renaissance is seen. It is obvious that supporters «of the modern world», «progressives and «moderate conservatives» see the whole picture exactly the opposite, considering the Middle Ages – like any traditional society – «a dark, barbaric era», «a period of obscurantism, totalitarianism and obscurantism», and in the Renaissance they recognize the first stage «of liberation». Hence the specifically modern cult of the Renaissance, art, science, and philosophy of this period.

This approach is quite logical, but only if we limit our view exclusively to the West, and even then in its Catholic and post-Catholic version, that is, starting approximately from the 9th century from the Republic of Kazakhstan, when Western Christianity began to actively stand out from the general Orthodox context and in church and state senses. Then, indeed, we are dealing with dualism: the traditional society of the Middle Ages – the anti-traditional society of the Renaissance, later the Enlightenment up to today's Atlanticist technocratic post-industrial civilization. In this case, medieval Catholic anthropology should be taken as the norm of traditional understanding of man, and Renaissance humanism will appear as the desire to relativize the Divine and «luciferically» elevate the human factorput in place of the complex celestial hierarchy of heroes and titans of the Earthly City.

By remaining within the framework of this view of things, one can easily construct both positions – and traditionalist and modernist: radically diverging in the sign, they will describe the same reality. But you can look at things from a different angle.

Paradoxes of the European Middle Ages

The Middle Ages can only be identified with Tradition if we identify Christianity with Catholicism and Tradition with Christianity. Both of these theses greatly limit the completeness of the problem. Synchronized with Medieval Europe, there were traditional societies that were much more sacred and fulfilling. Moreover, for these societies, the European Middle Ages themselves were nothing more than a perversion, a desacralization, a caricature of the true Tradition. And consequently, scholastic anthropology and ecclesiology were realized more as a deviation from the sacred norm than as its pinnacle. Such societies were diverse – ranging from Hinduism, Far Eastern civilization, the Buddhist world, to the caliphate, the world of Islam. At the same time, the degree of sacralization and full-fledged traditional anthropology in these non-European societies was incomparably higher.

On the other hand, – and this circumstance is often completely overlooked, – next to Medieval Europe there was a huge sacred and absolutely traditional civilization, which was based precisely on the Christian tradition, but at the same time met all the criteria of a complete sacred society, in no way inferior to non-Christian models. This is – Byzantium, Orthodox Eicmene. And the insufficiency of the Catholic Middle Ages, its incompleteness, its caricature can most clearly be realized precisely in comparison with the Byzantine power of the same period, which remained fully traditional and sacred throughout the European Middle Ages, correlating with it as a norm with deviation, a whole – with a distorted fragment. In other words, the Western tradition itself can be understood in such a comparison as a kind of hidden nihilism, paving the way for the rest of the process of desacralization.

This is most clearly seen in the comparative analysis of Eastern theology, especially hesychasm, and Western scholasticism. In the anthropological sphere (which interests us most here), it is important to compare the anthropology of the Orthodox Saint Gregory Palamas with the anthropology of Thomas Aquinas. In the case of Palamas, we see a person moving inside the spiritual worlds along the most complex ladder of adoring metamorphoses, including even the lower, bodily layers. Man dissolves in the Divine uncreated light, adores himself, transforms himself, and overcomes all ontological and anthropological limits.

In Thomas Aquinas, man is strictly limited by the obviously established species boundaries. He is exalted only by intention, faith and actions, as well as moral dignity. Its nature is static and subject only to quantitative but not qualitative improvement. He can be saved (if he tries), but he cannot be «deified». It is limited by its species quality and is incapable of metamorphosis. Both during life and after death he remains only a person.

In fact, this is humanism, only in a scholastic form, weighted by developed dogmatics. And therefore, Orthodox anthropology correlates with Catholic anthropology in approximately the same way as Catholic anthropology relates to Renaissance anthropology. Of course, Palamas is not all Byzantium, and Aquinas is not all the West. But their teachings are highly indicative of characterizing the general main mood of the respective civilizations. What was truly traditional in Medieval Europe belonged rather to the sphere of popular beliefs or esoteric organizations, that is, the most sacred elements were at the same time the least Christian and the most marginal. From here, by the way, stretch the origins of European orders and secret societies, in which there was initially something anti-Catholic, both in Christian and anti-Christian forms.

Having arrived at this more complex picture, we are forced to clarify the idea of the quality of the Renaissance and take a fresh look at the phenomenon of humanism.

Renaissance, right view

The simplicity of the scheme «Middle Ages = tradition, Renaissance = denial of tradition» was broken. And here an interesting point opens up: we get the opportunity to look at the Renaissance from a special point of view, seeing in it not only revolutionary, but also conservative features, not only a step towards desacralization, but also a step towards resacralization. And this, in turn, changes our understanding of the essence of Renaissance humanism. The fact of rejection by the Renaissance of the Medieval Spirit is obvious and beyond doubt. But if we consider that this spirit itself cannot in any way be identified with the perfect type of traditional society, that it already carries elements of desacralization, the confinement of a person within the rigid and insurmountable framework of species predestination, then such rejection takes on an additional dimension. We can consider the Renaissance as a kind of attempt at a Conservative Revolution, aimed not at the final desacralization of the world, but, on the contrary, at overcoming the dry rationalistic model of lifeless medieval scholasticism.

In such a situation, many things fall into place. It is known* that the ideology of the Renaissance was rooted in hermetic secret societies, and the entire content of the cultural monuments of this era is nothing more than a diverse encrypted message, consisting of alchemical doctrines, Kabbalistic theories, magical recipes and mystical symbols. We can find this reading of the Renaissance on the right in detail from modern historians of religions (M. Eliade, P. Vuglio), by the traditionalist sealers (Fulcanelli, Cancellier). The Renaissance elite saw «the new world» as a return to a spiritualized universe, freed from the rationalistic alienated shackles of scholasticism. It was not the opposition of man to religion and deity that was the essence of the Renaissance, but the opposition of living and total sacredness – sacredness, reduced, nominal, conventional, fragmentary. And in this sense, the Renaissance can be interpreted as an attempt by Europe to get closer to the norms of sacred society, and not to move even further away from them.

It is this conservative-revolutionary aspect that is revealed in the characteristic Renaissance «Hellenism», which in such a perspective appears as a nostalgic motif in lost sacredness, in a single integral picture of existence, fragmented by scholasticism. «Hellenism» of the Renaissance is both an appeal to pre-Christian culture and to the non-Catholic culture of Byzantium, realized as a continuation of Greek civilization. It is no coincidence that the birthplace of the Renaissance was Italy, where Greek influence was especially strong. Europe's rediscovery of ancient Greek culture and philosophy, as well as mythology and stylistics, goes precisely through Byzantium, which brought many Renaissance teachers to Europe. Thus, the function of Greece in the transformations of the Renaissance was both spatial and temporal. Of course, the direct influence of Orthodoxy was insignificant and it was against him that the rulers of the Vatican consistently and purposefully fought. But indirectly, the spirit of Byzantium,

traditional society, and sacred anthropology is clearly discernible among most spiritual leaders of this era. Renaissance humanism turns out to be a reaction to the less articulated, obvious, but even more consistent «Catholic humanism» of the Middle Ages. In place of a human slave, minister or administrator, strictly limited by species and social «aquinat» boundaries, comes a man-magician, a man-titan, a man-universe, who is able to expand himself both horizontally – to the endless expanses of animal passion – and vertically, to the mountainous abysses of the angelic, hermetic gnosis, which allows you to command the spirits and elements. Such humanism comes from an anthropological picture, much more sacred and traditional rather than the theories of the scholastics, and therefore, it is, in a certain sense, more traditional and «archaic», more conservative than the models of Catholic theocracy. This movement towards resacralization is not one-dimensional, it is contradictory. It involves various and often antagonistic tendencies – Western European order Hermeticism, German and Spanish Kabbalists, extravagant magical brotherhoods, grotesque neo-pagans, agents of Byzantium, drawing European attention to the patristic heritage, crypto-Muslims and representatives of various Sufi tariqas, descendants of the Roman «black aristocracy», secretly continuing the tradition of loyalty to pre-Christian clan cults and disturbing rituals. Each specific version of sacredness offered its own version. The most logical thing in such a situation would be to turn to Eastern Christianity which would create confessional continuity and at the same time lead Europe to large-scale resacralization. But it was precisely this development of events that was most actively opposed by the papal environment, preferring to deal with extravagant cults that had nothing in common with the Christian tradition, rather than admit the deep error of the theological and ecclesiological path chosen at the dawn of the Middle Ages.

So, a careful analysis of the Renaissance revealed to us a new picture: humanism came not as a denial of traditional anthropology, but, on the contrary, as a desire to overcome scholastic reduction; not as a denial of Tradition, but as a denial of the denial of Tradition; not as just a revolution, but as a Conservative Revolution. Hence, Genoa and Evola's identification of revivalist humanism with anti-tradition is incorrect.

How, then, can the term «humanism» itself be used?

Two humanisms

The only logical way out of the current conceptual situation is to assert two «humanisms». Only by clarifying and developing this conceptual dualism will we be able to adequately use this term in a wide variety of situations.

The anthropological picture of Tradition, as we have shown, always presents man as «a potential god». If in the overall picture of the universe in this case, interest in God displaces interest in man as «only man», then for specific people this means the absolutization of the ethics of species self-overcoming. Man's task in Tradition – is to become more than a man. Moreover, to become not abstract, according to some technical characteristics, but tangible and concrete, in the course of a real, experienced experience of transformation. In other words, man, realizing the sacred dimension, stretches his boundaries to the limits of the universe itself. The essential identity of the macrocosm and the microcosm is confirmed in a unique spiritual experience, the orientation to which forms the basis for the structure of the entire civilization. Traditional society simultaneously reproduces the entire universe and a single person; it is both cosmocentric and anthropocentric, but anthropocentric in its maximum, absolutized form: the Universe is a huge person, a person is a small Universe. Society, social structure generalizes people to an archetype, unites them with each other and with the world, and in parallel hierarchizes functions. Thus, in a single body or in a star system, the functions of organs and the trajectory of planets are hierarchized. Thus, in a single body or in a star system, the functions of organs and the trajectory of planets are hierarchized. Thus, in a single body or in a star system, the functions of organs and the trajectory of planets are hierarchized.

In a sense, this direction of anthropology can be called «humanism», but «maximum humanism». «Maximum humanism» is distinguished by the fact that it does not limit a person to appearance, it treats him as a generalizing symbol, a magical trick in which the most diverse existential strata touch each other. Such maximum humanism never equates a person with himself. A person in it is perceived as a task, and not as a given, as a project, as a prospect for integration, as something that can accommodate everything else that is capable (and should, is called upon) to settle down.

This is how the Hindu tradition understands man, which states that «the human self, atman, is identical to absolute reality, that is, Brahman». The same is true for the Chinese tradition, which teaches that the task of every person is to become «a perfect person» («immortal»), and then «a transcendental person», absorbing all being and all non-being.

Another version of humanism is exactly the opposite of the above. It proceeds from the idea of man as a complete, autonomous species with clearly defined boundaries that dominate all representatives of this genus. Man in such optics is seen as a given, as predestination, occupying a strict niche among all other beings. This is not an animal or a spirit. This is something independent, irreducible, subject to neither fragmentation into several separate components nor integration into other organisms. This idea of a person should be called «minimal humanism».

So, we have come close to a new scheme. Traditionally, humanism and the anthropology of Tradition are contrasted with each other, where the main criterion is whether a person stands in the center of the picture of the world or on its periphery. Where its place is central, we are dealing with humanism. Where it is peripheral – with the structure of traditional society. Now the whole situation is changing. On the one hand, we have two types of humanism – maximum and minimum. If we are talking about humanism, then it is assumed that man is placed here at the center of the world. But from now on we know that this definition is not enough. What is much more important to us is not whether a person is placed in the center of the world or on its periphery, but what kind of person is placed (or not placed), which is generally understood in each specific case by «person».

Maximum humanism sees man as a potential deity. As this potentiality becomes relevant, the theocentric universe becomes anthropocentric. But only in the dynamics of this process, and not outside it. Man, in a vision «of maximum humanism», starts from the periphery and moves towards the center through a series of metamorphoses. In itself, a person is never interesting, never self-identical, since he embodies a centripetal (or centrifugal) process. A person in such humanism is a trajectory, not a point. In a sense, it always stands in the center – as an ideal and a positive limit. But in a sense, always on the periphery, since the ideal is extremely difficult to implement in practice. But in any case and in all circumstances, humanism remains maximum since even the recognition of the peripherality of a person's position in such a picture is realized as a drama, as a tragedy, as a test, as something «abnormal».

The concepts of maximum humanism are most fully developed in non-Abrahamic traditions, but with certain amendments and nuances they are also characteristic of Abrahamic doctrines, which always strive to overcome in spiritual and social practice some restrictive conclusions of pessimistic Semitic anthropology, dictated by the postulates of creationism.

Minimal humanism sees a person as a relevant person, doomed to always remain so. Man here is always essentially the same, unchanging, self-identical. The limit of its transformations is strictly delineated and embedded in the definition of the species. Nothing can change his inner nature – he will never become a beast or a god. He is doomed to be human. And only by man. Such a person of minimal humanism may be at the center of the picture of the world or on its periphery. If the abstraction of the transcendental Creator is located in the center, then man-creation is placed on the distant outskirts of existence, in a world created from nothing. This is an inescapable ontological exile, the dramatic experience of which constitutes the uniqueness of a consistent creationist view of the world. But if voluntarism «of faith in the Creator» dries up, a person may find himself in the center of the picture of the world, – somewhat against his will, like mechanically filling the resulting vacuum. In this case, the species boundaries are exposed on the entire ontological scale, as a fact of pure limitation, established not by the presence of an external barrier, but by the limitation of internal potencies. Instead of dividing the pictures of the

world into humanistic and non-humanistic (according to the criterion of centrality or peripherality of a person's place), we have received a more complex division, where two types of humanism are contrasted with each other, – maximum and minimum, – regardless of whether the centrality of a person's position in being is recognized (or not). as a fact of pure limitation, established not by the presence of an external barrier, but by the limitation of internal potencies. Instead of dividing the pictures of the world into humanistic and non-humanistic (according to the criterion of centrality or peripherality of a person's place), we have received a more complex division, where two types of humanism are contrasted with each other, – maximum and minimum, – regardless of whether the centrality of a person's position in being is recognized (or not). as a fact of pure limitation, established not by the presence of an external barrier, but by the limitation of internal potencies. Instead of dividing the pictures of the world into humanistic and non-humanistic (according to the criterion of centrality or peripherality of a person's place), we have received a more complex division, where two types of humanism are contrasted with each other, – maximum and minimum, – regardless of whether the centrality of a person's position in being is recognized (or not). is the centrality of man's position in being recognized (or not). is the centrality of man's position in being recognized (or not).

A brief history of maximum humanism

Having elucidated the basic characteristics of the two types of humanism, it is easy to trace the evolution of their development in history. Now we understand that whenever we come across a mention of humanism, an additional question must be raised: what kind of humanism, exactly, are we talking about in this case? And depending on the clarifying answer, build further reasoning.

The history of maximum humanism in the West has its own phases. Departing from the traditional anthropology of archaic societies, it reaches the cardinal era of the spread of Christianity and is embodied in the Byzantine Empire, whose civilizational dominance over Europe actually lasts until Charlemagne. The beginning of the radical autonomy of Catholic civilization occurred in the 9th century and reached its culmination in the 11th century, when church schism was finally legally formalized. This autonomization is accompanied by a consistent departure from the maximum humanism of Orthodoxy and a gradual drift towards the minimum humanism, which finds its final formulation in the works of the scholastics (see an interesting study of this topic in the student of Max Weber Werner Sombart*). Certain features of minimal humanism can already be distinguished between Socrates and the Greek sophists, – let us remember Anaxagoras with his «man is the measure of all things», – but only in medieval European Christianity does he crystallize into some consistent anthropological doctrine, associated, in particular, with the introduction «filioque» into the previously Orthodox «Symbol of Faith».

Of course, maximum humanistic tendencies continue to live in Catholic Europe, but they are concentrated on the periphery of Catholic officialdom – in secret societies and orders, in heretical sects, etc. Mystics, alchemists, Templars, Cathars and Ghibellines are the classic representatives of such maximum humanism.

But still, normal traditional civilizations that affirm the priority «of maximum humanism» are outside the European West – in the civilizations of the East and in Orthodox Byzantium.

During the Renaissance, there is an attempt to carry out a revolution in this area, but it remains partial, and Catholic dogma continues to be dominant in the West. The Vatican managed to subjugate new trends to its spirit, and many revolutionary processes took a completely different path.

Europe managed to overcome the outbreak of maximum humanism, and from a certain point on, the new cultural and civilizational background created by the titans of the Renaissance was turned into a springboard for strengthening the position of minimum humanism, but in a radically different form. The secularization and anti-medieval attitude of the Renaissance became a new starting point for the tendencies towards affirmation «of the autonomous individual», which found expression among encyclopedists, Enlightenment leaders and the founding fathers of modern ideology. Using the side effects of Renaissance revolutionism, the architects «of the modern world» selected only the negative, desacralizing (relative to the Medieval order) aspect of this period. The pessimistic version of scholastic minimal humanism began to gradually give way to an optimistic version of it. The basis for this was the manipulation of scattered fragments of the failed, unfinished (in the most humanistic sense) revolution of the Renaissance.

It is precisely this minimal humanism, especially in a secularized, refined form, that can be recognized as the main, dominant line of development of the modern West, which follows the path of constant cleansing of this philosophical, ideological position down to the most radical and absolutized conclusions. The cult of man as «only man», the exaltation of reason as «only reason» (and not as «the hallway of the super-rational and disembodied, superhuman Mind») – this is the last word of minimal humanism uttered in the era of the French Revolution, this unique event from which it counts its history «modernity».

But even here not everything was clear. Even in the French Revolution there are certain revivalist features, there is a desire to turn a destructive impulse not only against alienated absolutism, but also against the most rationalistic attitude of European civilization. Jacobins, socialists, mystics, neo-Templars

see in what is happening a return to pagan, pre-Vatican, sacred Europe. This was beautifully described by Gerard de Nerval. In parallel, Europe itself remains culturally differentiated. For example, in Germany, the craving for the restoration of maximum humanism never dries up. Masonic lodges and knightly orders of Central Europe dream of restoration, of an alchemical, Rosicrucian Conservative Revolution. From Wolfram Eschenbach, author «Parsifal», through the «mad» Baron Hund, a strange thread of the nonconformist tradition stretches to the romantics – Goethe, Novalis, the Schlegel brothers, Schelling, and finally to the great Hegel, who tried to systematize and generalize the tradition of European maximum humanism. Using the terminology of Karl Popper, we can say that throughout European history the fruits of the colossal labor of the club «enemies of an open society» from Plato to Hegel are clearly visible. And it is difficult to understand where we are dealing with conservatives and where with revolutionaries. It is to this tradition of maximum humanism that Marx himself or Bakunin can rightfully be counted. Their humanism – is only a socio-economic variation of radical Hegelianism, overturning the foundations «of banal reason», that is, the same minimal humanism. to the great Hegel, who tried to systematize and generalize the tradition of European maximum humanism. Using the terminology of Karl Popper, we can say that throughout European history the fruits of the colossal labor of the club «enemies of an open society» from Plato to Hegel are clearly visible. And it is difficult to understand where we are dealing with conservatives and where with revolutionaries. It is to this tradition of maximum humanism that Marx himself or Bakunin can rightfully be counted. Their humanism – is only a socio-economic variation of radical Hegelianism, overturning the foundations «of banal reason», that is, the same minimal humanism. that through the entire European history the fruits of the colossal labor of the club «enemies of an open society» from Plato to Hegel are clearly visible. And it is difficult to understand where we are dealing with conservatives and where with revolutionaries. It is to this tradition of maximum humanism that Marx himself or Bakunin can rightfully be counted. Their humanism – is only a socio-economic variation of radical Hegelianism, overturning the foundations «of banal reason», that is, the same minimal humanism. that through the entire European history the fruits of the colossal labor of the club «enemies of an open society» from Plato to Hegel are clearly visible. And it is difficult to understand where we are dealing with conservatives and where with revolutionaries. It is to this tradition of maximum humanism that Marx himself or Bakunin can rightfully be counted. Their humanism – is only a socio-economic variation of radical Hegelianism, overturning the foundations «of banal reason», that is, the same minimal humanism. the overturning basis «banal reason», that is, the same minimal humanism.

And already at the turn of the twentieth century we have Nietzsche with his maximum humanism of the Superman, the conservative revolutionaries Heidegger, Spengler, Junger, Evola.

A Brief History of Minimal Humanism

Minimal humanism is a methodology that is theoretically capable of reinterpreting a wide variety of cultural and religious forms in its own way. But there are still certain traditions of thought that best correspond to it. This is the specificity of Semitic religiosity, most clearly expressed in the Jewish religious complex. Both Christianity and Islam largely accepted this Abrahamism, but at the same time overcame it (although in both cases differently). Moreover, in Judaism itself there were lines of thought that sought to reinterpret the creationist model, which is an excellent metaphysical prerequisite for minimal humanism, in a different way. These are the original Gnostic tendencies in Judaism, in particular, the course of the Merkaba-Gnostics. Later, the same trend manifested itself in European Kabbalah later – in Eastern European Hasidism. Therefore, it is not true, strictly speaking, to identify minimal humanism with Abrahamism, since there are too many exceptions. But at the same time, there is a certain connection between these forms.

But here a curious paradox arises: the emphasis on minimal humanism when interpreting a specific religious tradition can lead to unexpected results. Thus, in particular, the Catholic tradition, for its dogmatic reasons, is certainly less minimal-humanistic and rationalistic than the extremely consistent and radical creationism of the Jewish orthodox. At the same time, within all versions of Christianity, it is Catholicism that most emphasizes creationism. However, at the same time that scholastic anthropology is flourishing in Europe, European Jewish circles are beginning to actively spread Kabbalistic doctrines, which, in turn, although in the Jewish context, they represent a clear example of the most humanistic worldview (remember the Kabbalistic idea «of Adam Kadmon», which corresponds to «the perfect man» of the Chinese tradition, «the atman» of Hinduism, etc.). When the humanists of the Renaissance (Reuchlin, Pico della Mirandola, etc.) turned to «Jewish Kabbalah», they saw in it precisely the overcoming of creationism, the excess of which was suffocating the heroic impulse in Catholicism itself (although it should be noted that the Christian tradition – even in the Vatican version – is dogmatically much closer to maximum humanism than to minimum). the excess of which was stifled by a heroic impulse in Catholicism itself (although it should be noted that the Christian tradition – even in the Vatican version – is dogmatically much closer to maximum humanism than to minimum). the excess of which was stifled by a heroic impulse in Catholicism itself (although it should be noted that the Christian tradition – even in the Vatican version – is dogmatically much closer to maximum humanism than to minimum).

The genealogy of minimal humanism, taking into account the above paradox, which should never be overlooked, can be traced from Abrahamic creationism through the Greek sophists and early rationalists to medieval scholasticism, and from it – to nominalism, the Reformation, F. Bacon, Galileo, Enlightenment and so on until the Modern Age. Aristotelian binary logic, gradually freed from all inertial remnants of sacredness (in particular, from the concept of teleology of action inherent in action itself), found itself in this tradition as the only content of reason. The most important step in the absolutization of this position was taken by Rene Descartes, and the first radically pessimistic conclusions from it were formulated by the tragic intellect of Immanuel Kant (by the way, who came from a family of French Huguenots who emigrated to Prussia).

From Kant this line switched to positivism as a whole, predetermining the entire system of modern Western civilization. In the most complete version in our age, the postulates of minimal humanism were formulated by the neopositivist, liberal school of the Swiss Karl Popper, the Frenchman Raymond Aron and the Austrian Friedrich von Hayek. In the United States, this trend has long become the basis of the dominant worldview, predetermining the main philosophical and cultural contours of the entire Atlanticist civilization as a whole.

The path of desacralization, which minimal humanism inevitably entails, was enormous, but its roots should be sought not in hypothetical nihilism, but in the specifics of certain metaphysical doctrines, which showed all the potential inherent in them only in the process of gradual worldliness.

The sober, demythologized, rationalistic, technocratic world, which today is presented by the West as the only standard «of progress» and «norm», but in fact is the result of the historical path of only one, the Western sector of humanity, is based precisely on the principles of minimal humanism, on a special corresponding anthropology.

The uniqueness of the moment

Some time ago, even the most insightful mind could hardly notice the dualism in the field of humanism being revealed here. It seemed that all forms of humanism were opposed to conservative, archaic, «fascist», reactionary models, the fight against which united the «progressive» camp. But gradually it became clear that the true line of schism runs through a completely different territory, and that the front runs between two poles – liberal and illiberal. In the history of worldviews, this was reflected in the confrontation between Soviet humanism and Western humanism, which ended in the defeat of the Marxist system as the last bearer of the most humanistic principle on a planetary scale.

During this key historical period, the foresight of radical liberals became especially relevant, earlier than everyone else who noticed and emphasized the incompatibility of the socialist and communist version of the Enlightenment with the main path of development of the West. On the other hand, liberals rehabilitated certain conservative ideological movements that did not try to challenge the priority of minimal humanism, which has long constituted the norm of political correctness in Western society.

This is an example of how the proposed typologization of two humanisms makes it possible to understand the seemingly strange patterns of political history of the twentieth century.

Freedom – is slavery, peace – is war, love – is hatred...

It is extremely difficult to objectively and impartially describe both positions, since in principle it is impossible to be on the other side of this problem, to consider it as something detached. At the heart of any philosophy, any cultural position, any worldview, there is necessarily a certain model of general anthropology, often completely unconscious and unreflectible, but necessarily present as a kind of foundation. Therefore, any description of each type of humanism is not free from the explicit or hidden apologetics of a position close to the author and criticism of the opposite position. Any philosophical or other text that addresses this problem is obviously polemical. For this reason, the responsible thinker cannot be trusted with the ethical rhetoric that automatically arises when describing both humanisms, and cannot succumb to attractive associative series. After all, the use of assessments (explicit or hidden) in this area is nothing more than direct propaganda or an aggressive advertising video.

This is the case when formulating the principles of minimum and maximum humanism among their theorists. For example, when traditionalists and conservative revolutionaries use the term «new humanism» to define maximum humanism, they not only indicate some additional quality that has never existed before (which, in fact, is exactly the opposite of the truth, since maximum humanism is much older than the minimum), but strive to make their position – clearly at odds with the main line of development of Western civilization – more attractive. If only minimal humanism is identified with humanism, then the humanism of Eliade or Heidegger will indeed be «new» or «different».

The most radical and conscious apologists of minimal humanism –, such as Karl Popper, act even more aggressively in advertising. They identify minimal humanism and its various projections with a whole fan of outwardly attractive concepts – «open society», «genuine democracy», «real freedom», «intelligent

system», «human rights», etc. At the same time, they characterize the position of their opponents with openly derogatory, demonizing characteristics – «totalitarianism», «red-brown», «dictatorship», «concentration camp», «new slavery»; A particularly popular insult that has broken all records in this sense is «fascism». In fact, based on the principles of minimal humanism «open society» is «open» very conditionally. It sees the individual as a closed system and what is actually open here is only the possibility of chaotic (or stochastic) material exchange between an indefinitely large group of «closed» systems. In a certain sense, such an «open society» will be an absolute prison, but the barriers and restrictions here will be inside, not outside, which will make the whole system even more rigid. Sartre quite rightly spoke about this about «a prison without walls». The maximum of horizontal (trade and market) openness and freedom in such a model will be balanced by a minimum of openness and freedom in the vertical, intangible aspect. The monstrous nature of such a Popper ideal was brilliantly revealed by Aldous Huxley in the liberal dystopia «Brave New World»*. In a certain sense, such an «open society» will be an absolute prison, but the barriers and restrictions here will be inside, not outside, which will make the whole system even more rigid. Sartre quite rightly spoke about this about «a prison without walls». The maximum of horizontal (trade and market) openness and freedom in such a model will be balanced by a minimum of openness and freedom in the vertical, intangible aspect. The monstrous nature of such a Popper ideal was brilliantly revealed by Aldous Huxley in the liberal dystopia «Brave New World»*. In a certain sense, such an «open society» will be an absolute prison, but the barriers and restrictions here will be inside, not outside, which will make the whole system even more rigid. Sartre quite rightly spoke about this about «a prison without walls». The maximum of horizontal (trade and market) openness and freedom in such a model will be balanced by a minimum of openness and freedom in the vertical, intangible aspect. The monstrous nature of such a Popper ideal was brilliantly revealed by Aldous Huxley in the liberal dystopia «Brave New World»*. The maximum of horizontal (trade and market) openness and freedom in such a model will be balanced by a minimum of openness and freedom in the vertical, intangible aspect. The monstrous nature of such a Popper ideal was brilliantly revealed by Aldous Huxley in the liberal dystopia «Brave New World»*. The maximum of horizontal (trade and market) openness and freedom in such a model will be balanced by a minimum of openness and freedom in the vertical, intangible aspect. The monstrous nature of such a Popper ideal was brilliantly revealed by Aldous Huxley in the liberal dystopia «Brave New World»*.

All other «advertising» synonyms «of open society» are just as relative (if not dubious). Criticizing the philosophy of maximum humanism for «irrationalism», Popper simultaneously glorifies the chaotic (that is, actually irrational) nature of «democracy» and «the market». And finally, the term «democracy» itself in the theories of the most radical liberals gradually mutates, and then disappears altogether, since the concept of «demos», «the people» as a kind of social, conciliar unit contradicts the basic postulates of minimal humanism. From here, only one step remains for liberals to identify «democracy» with «fascism». One should not be surprised – in political propaganda and advertising technologies there is no such absurdity that, if necessary, managers and manipulators who clearly know their interests would not use for their own purposes.

The opposite is also true: «the enemies of an open society», that is, in other words, «maximum humanists», deny only trade «openness», reject the subordination of all other realities «market egoism» and free exchange elevated to the absolute «. In other areas «openness», on the contrary, is recognized and praised. Moreover, maximum humanism comes from the basic premise that man is by definition «an open system», that he is never equal to himself, that he can realize his identity in all existing ontological directions. But the laws and models of such implementation are completely different than in the theories of liberals.

The same can be said about the reproaches of «irrationalism». Maximum humanism does not reject reason as such, it refuses to absolutize individual binary digital reason, that «old logic» that Hegel contrasted with his «new logic» or «big logic», «Grosse Logik». Kant's critical and tragic reason, fatally unable to grasp the «noumenal» side of reality, from a certain point of view, is no less irrational than the super-reasonable «intellectual intuition» of traditionalists or «dialectical reason» of the same Hegel, who, on the contrary, cope with the noumenal side of reality quite easily. When polemicists of minimal humanism have no arguments left, we hear (Popper's) familiar: «But Hegel – is a fascist, a thinker who served the police regime of totalitarian Prussia». A strong argument indeed. This can be answered by: «Open Society Throws Nuclear Bombs at the Heads of Civilians». But this way of conducting polemics – is a dead end.

The battle for the meaning of history after its end

Minimal humanism and maximum humanism represent two polar ideological attitudes. The superiority of one of them over the other can neither be confirmed by practice nor proven by special argumentation. In this they are akin to religions whose truth is based on faith. But at the same time, they are much broader than the religious complex, since they relate not to dogmatics, but to that deep level that, in a certain sense, precedes dogmatics, predetermines it or, in certain cases, changes it through interpretation beyond recognition.

Opposition to minimum and maximum humanism is not only a sign of our time. It's just that now certain patterns in the history of thought have become extremely clear. It is no coincidence that people are increasingly talking today about «the end of history». In a sense, something similar is actually happening. And therefore, many implicit patterns and intellectual trajectories are now coming to the surface, whereas previously it was technically impossible to look at them, – the next round «of an unfinished story» could overturn (and indeed overturned) any hasty generalization. At the moment, much of what was «secret» becomes «explicit». On the brink of a millennium, a millennium, we are entering a unique period of summing up the results of history. Time itself requires us to make a final

revision and make the latest generalizations. This is exactly what the intellectual community is called upon to do. The most insightful and sensitive thinkers to the call of the era do just that. The question of maximum and minimum humanism can be considered from a variety of angles.

On the one hand, it is a method that allows a new structure of genealogy, topology and qualitative chronology of human thought. It is not difficult to develop a capacious and visual classification on this basis.

On the other hand, this formulation of the problem helps to find out the true picture of certain advertising and propaganda strategies that are aggressively imposed on people by engineers of intellectual processes who use deliberately biased, simplified and incorrect argumentation, stretches and forgeries that humiliate a person's intellectual dignity. In other words, we are dealing with a new operational tool of criticism.

And finally, the most important thing. If one can agree that «the story is over», it does not follow from this that her awareness ended with it. On the contrary, all the dynamics, all life, all the tension of historical existence have moved today into the area of understanding what has happened. What's over? Why did it end? Is it over forever? What was it like that ended? What to do when it's over? And in this area of comprehension, reflection, we are as far from unanimity, consensus, one-dimensional and unhindered measured flow of the process as in those times when the main dynamics of existence were embodied in events, and not in the comprehension of events (as is happening today).

Enmity, «the father of things», according to Heraclitus, dialectically controlled the course of history. The thought of the content of history, the post-facto recognition of its pattern, is also not free from intense magic «the father of things».

Minimal humanism offers its version «of the end of history» (this is Fukuyama's model) and insists on its interpretation. In general, this is the position of the modern center, the position of the winners.

Maximum humanism has its own judgment on each point. But this is the position of the periphery. A meta-ideology of global post-historical opposition as planetary and mondial as the winning side.

Maximum humanism – meta-bible, meta-narrative of a modern partisan.

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Mediocracy versus reality (1998)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

"Russian Thing", Arctogea, 2001

MEDIA CRACY VERSUS REALITY

(Society Spectacle and Capital)

Sinister power, fourth power

The media call «the fourth estate». Another branch after the three classical forms of democratic government – executive, legislative, judicial powers. Even if this is a metaphor, then this is worth thinking about seriously, because the emergence of this «fourth estate», which was previously only one of many components in the definition «of democracy», necessarily makes the most important changes in all traditional ideas about society and its political structure. In the future, we will see that even the definition «fourth estate» in relation to the media does not fully qualify the scale of their influence, power, strength, and influence. But if we dwell on this «modest» definition, serious problems immediately arise.

Let us pay attention to an important point: when we talk about «three types of power», we mean that each component of this classical triumvirate is independent of the other two. Of course, there is a multifaceted balance between them, a system of relationships that regulates their interaction, but the separation into three independent institutions is a legal affirmation of their mutual independence and a kind of «equality». At least in the abstract theory «ideal democracy» we mean precisely the complete equivalence of these branches of government.

When the media are called «the fourth estate», this presupposes – already by virtue of the very use of words – their essential equivalence with other branches. In other words, information and methods of its dissemination are distinguished into a category comparable to the main institutions of a modern state and society.

«Information Society» and the recognition of adviser Francois Mitterrand

Observation of this phenomenon has led many Western philosophers and sociologists to talk about the beginning of an era «of the information society», which in some cases is also called «post-industrial». In the «information» society, a redistribution of functions occurs between the main basic institutions of power, and in such a way that the information sphere not only expands or modifies the spheres of other branches, but turns into a special independent phenomenon. This is how «mediacracy» is born, which literally means «power through the media».

Regis Debray, a famous French left-wing thinker, an ally of the legendary Che Guevara, who for some time was an official adviser to French President Francois Mitterrand, once admitted that «in the way of implementing the plans for socialist transformation conceived by Mitterrand (together with Debray himself) obstacles constantly arose not so much from Parliament, political opponents, and other traditional political and economic groups, but from the media, allegedly acting on their own behalf». The breakdown of the most important socio-political transformations in relation to a politician who held such a high position, who, moreover, had long been actively supported by the majority who wanted changes in the social course, occurred, according to Debra, due to the fault of a certain special social authority with a completely new structure and a new nature, about which either little or almost nothing is said in traditional textbooks of sociology and political science. This practical defeat in the implementation of ideological initiatives forced Debreu, as a philosopher, to rethink some of the postulates of classical Marxism on which he had previously relied. He realized that in the modern capitalist system some kind of qualitative mutation had occurred, which made the forms and methods of influence of Capital on socio-political life radically different – the center of gravity of this control gradually moved from the traditional apparatus of suppression – of the state, bourgeois parties, police, army, capitalist system of labor and distribution to another more subtle, elusive authority, associated not with direct material instruments, but with complex manipulations with systems of meanings, signs, images. or almost nothing is said in traditional sociology and political science textbooks. This practical defeat in the implementation of ideological initiatives forced Debreu, as a philosopher, to rethink some of the postulates of classical Marxism on which he had previously relied. He realized that in the modern

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Thus, Régis Debray confirmed through personal and extremely revealing experience the intuitions of a whole galaxy of new left-wing philosophers who have long felt serious changes in the very nature of capitalism as a social reality.

Society Spectacle: biased substitution of reality

The first and most prominent author to recognize the new strategy of modern capitalism was Guy Debord, founder of the far-left movement – «Situationism». It was «the Situationists» who became the driving force, organizers and leaders of the famous May 1968, when students and workers tried (unsuccessfully) to carry out the seizure of power in the most extravagant, aesthetic and creative way known in political history.

Guy Debord was the author of the cult book-concept «Society of Spectacles», «La société du spectacle». This work became a kind of «bible» of all modern leftists – from anarchists and Maoists to leftist Social Democrats. Guy Debord showed that since the time of Marx there has been a major change in the strategies that Capital used in its desire to enslave Labor and usurp «surplus value». If earlier he used crude methods, then gradually he became more and more aware of the importance of subtle strategies associated with human psychology, with the colossal significance of images and signs. Debord saw, following Marx, in modern capitalism the result of alienation, but this time it went so far that not just goods and labor were expropriated, but social reality itself - replaced by an information dummy to the screen double, completely subordinate to the total power of capital, which managed to overcome all the opposites – first of all, opposition from the politically conscious proletariat – and make its power uncontested.

Capital changed its name. Now he has fully incarnated into the totalitarian Empire of Spectacle. Debord was one of the first to try to give a deep philosophical analysis «of media coverage». From his point of view, the increasing role of the media in modern society is not just an accidental phenomenon, but an expression of the main trend of modern capitalism, the main power line of its development. The role of those social instruments that manage the sphere of images becomes privileged and strengthens as other institutions of power – are pushed into the background - up to the highest political power of the President and Parliament.

True, Guy Debord believed that in the USSR social transformations were far from a truly socialist course. He believed that this was also a variation of the «Spectacle Society», namely its «centralized» version, as opposed to the Western «sprayed Spectacle Society». However, Guy Debord foresaw that both of these forms would merge in the future, forming the «Integrated Spectacle Society», uniting the most negative and alienated aspects of both systems. At the same time, he insisted that «Society of Spectacles» in capitalism is the most effective and efficient, that it is «the scattered spectacle» that acts with maximum hypnotic power on the consciousness of people, lulling their desire for reality, justice, freedom and knowledge with a skillfully built phosphorescent attractive labyrinth of controlled fakes. And he turned out to be surprisingly right about this.

As we know, despite the enormous popularity among students and intellectuals of Guy Debord's ideas, the 1968 uprising suffered a crushing defeat. The Spectacle system managed this time to digest the ideology that exposed its essence. During the uprising of radicals, the more moderate ones made political careers for themselves, only strengthening the arsenal of the Spectacle. From now on, the symbols «of revolution», «of rebellion», and the general spirit «of leftism» became constantly exploited themes of the diverse Western image industry.

Guy Debord committed suicide in 1994.— —Almost no attention was paid to this fact in the media.

Real Dominance of Capital and «end of story»

«The Fourth Estate» was recognized by radical European thinkers as an expression of a new stage in capitalism. Moreover, it was in it that they saw the purest and complete embodiment of the alienating power of Capital. Of course, propaganda means in human history have been constantly used to manipulate public opinion, to solve certain political and social problems. Propaganda existed in one form or another at earlier stages of the development of civilization. But in these cases, the manipulation of information and public opinion were only practical aspects designed to provide a psychological background for resolving specific issues by various political forces. In other words, behind all these actions it was always possible to identify a specific authority or revolutionary authority which was the customer of this or that information or disinformation campaign. In such a traditional situation, there was no talk of an independent line of the media, of transforming the media system into an autonomous social entity, independent of other authorities.

This is the uniqueness «of the Spectacle Society». If the elements of the Spectacle have been used by the authorities since time immemorial (remember the demand of the Roman plebs «bread and circuses»), then the transformation of the entire socio-political and even socio-economic situation into one continuous Spectacle— is truly something new and unprecedented.

When media criticism becomes an independent reality, it begins a global simulation of all social, political and economic processes. In fact, the media and especially modern electronic media claim to be not just a moral arbiter of what is positive and what is negative, but also in a deeper dimension — The media today determines what is and what is not. Any political, social and even economic fact becomes a fact only at the moment when it is reflected in the media. A flat screen dictates three-dimensional reality, what is in it and what is not. The complex structure of media criticism establishes what to be and what not to be. And if a phenomenon or system of phenomena is recognized by media rats as unworthy of

covering them (or harmful to the specific interests of the secret barons of the media), then their silence is actually tantamount to a denial of the right to exist. Outside the information context in modern reality, things, events and phenomena simply do not exist.

If we follow the logic of Marxist and socialist views on the meaning of history, then this state of affairs automatically means the onset of a special social system, about which Marx has some alarming guesses. It defines such a position as «real capital domination». During the period of ordinary, classical capitalism, Capital exercises only «formal dominance». He is opposed by the working class, the Labor Party, which is increasingly aware of its revolutionary role. But Marx foresaw such a possibility, when this «formal domination» – with the failure or failure of socialist revolutions and transformations – develops into «real domination», and in this case Capital will no longer have an external enemy, it will completely digest Labor, giving rise to reality, absolutely controlled by his vampiric logic. In an era of such «real dominance of capital», the system will be able to manage demand, consumption, production, and exchange so freely that all obstacles will be abolished. The freedom of Capital will become absolute, and it will gain unlimited power over people, completely subordinating their lives and behavior to its own logic. Capital will become the only subject of social history, pushing all other historical factors to the periphery.

It is this catastrophic (in the eyes of the left) picture of the world that is described –albeit with the opposite sign – by the apologists of modern capitalism, who proclaimed «the end of history» (Francis Fukuyama), the onset of post-industrial civilization (Daniel Bell) or the information society. But supporters of capitalism, liberals, see the same phenomenon in pink tones. The advent «of the Order of Money» (Jacques Attali) seems to them to be the most reasonable and progressive socio-economic structure, in which the drama of ordinary crude real history, full of conflicts, contradictions, struggles, suffering, revolutions, has been overcome. Modern liberals see history as something negative. And many of them logically come to the conclusion that the origins of barbarism, uncivilization, aggression, class and ethnic conflicts, sexual inequality, social and economic cataclysms should be sought in the very nature of man, conflictual and disharmonious by definition. In the new capitalist society, at the stage of its post-industrial development, not only the end of history occurs, but also «the end of man». Mediocracy and the information field establish, form, artificially create a new type, a new species, devoid of all those qualities that constituted the essence of the previous stages of human history. This liberal post-man is so reminiscent of «the last people» from «Thus said Zarathustra» Nietzsche that one of the main ideologists «of the end of history», Francis Fukuyama, recently devoted an entire book to this topic – «The Last Man». In the new capitalist society, at the stage of its post-industrial development, not only the end of history occurs, but also «the end of man». Mediocracy and the information field establish, form, artificially create a new type, a new species, devoid of all those qualities that constituted the essence of the previous stages of human history. This liberal post-man is so reminiscent of «the last people» from «Thus said Zarathustra» Nietzsche that one of the main ideologists «of the end of history», Francis Fukuyama, recently devoted an entire book to this topic – «The Last Man». In the new

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So, we see that despite the polar differences in the assessment «of the Spectacle Society», the most opposing ideological camps agree with each other in describing its fundamental qualities. At the same time, some (socialists and traditionalists) are horrified, others (liberals), on the contrary, are delighted.

One forgotten illusionist

If we move away from the sphere of modern ideological doctrines that interpret the problem of the media in worldly, atheistic optics and turn to the sphere of religious ideas, then this topic will acquire an additional and very ominous dimension. Within the framework of Christian theology, there is one character who, in a broad sense, is responsible for the production of illusions and the concealment of truth, for organizing and maintaining for his own benefit the colossal, incessant Spectacle. Naturally, you guessed that we are talking about the devil. Of course, religious consciousness has long been pushed to the periphery of society, discredited and ridiculed by the critical ideologies of our time. But since today there is a process of a certain return to religious teachings, it is quite natural to consider the issue that interests us in this perspective.

Religious consciousness proceeds from the premise of the identity of truth and good. At one time, this identity was formulated by Plato. From this positive statement it is easy to deduce its implied negative part: lies and evil, in turn, turn out to be identical. Consequently, artificial control over information, knowledge, the creation of mirages and mass hypnotic effects, which, in fact, is the essence of modern media, is the realm of the spirit of evil, «murderers from the century». True knowledge lies in the depths, and each person seeks his own inner path to it through a series of ethical choices, through spiritual tension and personal inalienable religious experience. At the same time, unobtrusive and non-aggressive, restrained and calm, friendly supervision by the Church plays a huge role on the part of full-

fledged interpreters and guardians of Holy Scripture and Holy Tradition. True religious knowledge – is something opposite to the Spectacle, it is liberation from the suggestion imposed by the Society of the Spectacle, distancing itself from it, finding an internal center capable of resisting the aggression of the outside world. The religious doctrine of sin directly states that it has a beginning outside the human soul and acts first as «an adjunct», as an external suggestion, as an imposed thought, feeling, image, sign, experience. And only as «the bail» enters the human psyche does it assimilate and become the embryo of sinful actions and states. finding an inner center capable of resisting the aggression of the outside world. The religious doctrine of sin directly states that it has a beginning outside the human soul and acts first as «an adjunct», as an external suggestion, as an imposed thought, feeling, image, sign, experience. And only as «the bail» enters the human psyche does it assimilate and become the embryo of sinful actions and states. finding an inner center capable of resisting the aggression of the outside world. The religious doctrine of sin directly states that it has a beginning outside the human soul and acts first as «an adjunct», as an external suggestion, as an imposed thought, feeling, image, sign, experience. And only as «the bail» enters the human psyche does it assimilate and become the embryo of sinful actions and states.

Amazingly, the structure of modern media, the manner of organizing information flows, which are constantly interspersed with hypnotic images of commercials that exploit all those plots that are traditionally considered sinful by the religious worldview – lust, selfishness, love of money, thirst for acquisitiveness and more and more new acquisition of material goods, etc., – completely repeats on a mass scale the codification of devilish tricks described in detail in the ascetic literature of the holy fathers. One gets the impression that carefully recorded registers of the strategy and tactics of temptations unleashed on the ascetics by Satan were completely taken by the architects of modern media for use on a global scale. The media are turning into a common and mutually flowing wave of prepositions, relentlessly enveloping the consciousness of viewers.

So, what was absolute evil in Marxist criticism and other varieties of socialist doctrines, within the framework of the religious worldview, takes on an even more frank, frightening character. As the trend of a return to religion develops, which is characteristic of Christian, Islamic and other Eastern societies, this religious interpretation of modern media cannot but acquire increasing significance. Minor inclusions in this «flow of prepositions» of moralizing religious programs, shown, as a rule, at the least regular time, in no way change the overall picture and, on the contrary, create a deceptive idea of the tolerance of religious institutions towards the media empire, which only dulls the vigilance of viewers and makes them more susceptible to subtle mediocrational poison.

The Soviet State was destroyed by the media (media as «system»)

In our modern Russian history, the factor of media accreditation, the weight «of the fourth estate» manifested itself in its entirety during the period of perestroika and liberal reforms. If until this moment Soviet society «centralized Spectacle» (according to Deborah) carried out its social and information strategy as a united front, – ideological institutions, power structures and information and cultural support, consciously equated in Soviet society with ideological propaganda, acted as one for the sake of implementation of a common project, – then, as they moved away from the Soviet model, the media declared their special and largely exceptional position.

This process went in parallel with «democratization» and the transfer of liberal democratic Western models to Russian soil. Formally, the conversation was about «freedom of speech», about «independence of the media from the direct dictates of other authorities». But since this dictatorship came at the beginning of perestroika from a single and then quite solidary center, this «freedom» acquired the character of confrontation, confrontation, and challenging the Soviet idea.

At the same time, the actual political front of the early-perestroika anti-centralist opposition was ridiculous and artificial –the authorities managed to put an end to the serious dissident movement by the end of the 70s. In such a situation during perestroika, it was the media that became the main subject of social reforms, – the subject that subsequently provoked the political formation «of Western democrats» into an independent ideological and organizational force that came to power in 1991.

This is not just an accidental historical circumstance, it is the most important historical fact loaded with colossal significance. The main meaning of the reforms was precisely the transition from one type of Spectacle Society («centralized») to another («sprayed»), and therefore the main driving force of this entire process logically became those authorities that were responsible for the manufacture and implementation of the very core of the entire project. Not just formulated ideas changed, the whole language changed, a broad social mass psychological background, consisting not so much of clear statements («this is – good», «this is – evil», «this is necessary», «this is not necessary»), but from hints, associations, intonations, microgestures of television announcers, nuances when presenting information, etc. Instead of a single «centralized» illusion of Soviet society, a «scattered illusion» of liberal society was emerging. And since «a scattered performance» is the highest expression of Capital, the peak of its power, the general orientation of such changes in the field of media criticism led only and exclusively to the establishment of bourgeois, capitalist models and stereotypes.

Guy Debord examined the reasons for the greater efficiency and effectiveness of methodologies «scattered spectacle» compared to «centralized spectacle». If some idea, provoked reaction, opinion, confidence is inspired too obsessively, the human psyche – even unconsciously – strives to free itself

from this, to find a certain psychological space that is not subject to direct control from the outside. Moreover, such a protest can be accompanied by social mimicry, and it is known that one of the ways to make a statement or word meaningless (that is, free from meaning) – is to say it many times in a row. Complete blind submission and unconditional obedience is a form of hidden rebellion, an ironic sabotage against the one who commands and gives orders. Well, our people have fully mastered this ironic strategyour national humor is built on it.

«The spectacle is scattered», capitalist, based on a completely different approach to the manipulation of consciousness. In it, the desired goal – and it is certainly present, and with the same certainty and rigidity as in «totalitarian» propaganda itself – is not declared directly, it is approached gradually, often in a roundabout way, skillfully using the laws of formal logic and psychoanalytic programs of unconscious associations.

You can draw attention to a fact in a variety of ways. «Centralized Spectacle» simply puts it at the center of the information flow and persistently instills how it should be interpreted. «The Sprayed Spectacle» acts more subtly. You can lead to some fact indirectly: by mentioning what preceded it and what followed it. The viewer himself guesses what should be in the intermediate link, and from the fact that he himself «guessed», he has a provoked feeling of smug pride from a successfully performed mental operation. From now on, this fact will be perceived by him as the result of an inalienable personal experience, and the critical feeling will be completely lulled to sleep.

Moral evaluation can also be nuanced. Instead of a direct arrangement of plus and minus signs, there may be a subtle intonation scale, work with implication, contexts, stereotypes. If there is some kind of stamp in the public consciousness, then to destroy it, to introduce the exact opposite formula, it should not be simply and directly proclaimed. It is enough to express – even intonationally – a certain distance, relativize, soften the accent.

«A sprayed spectacle», unlike «a centralized spectacle», also presupposes the absence of a visible center. This is how the dualism of such concepts as «mode» and «system» arises. «Centralized spectacle» is a continuation of the regime, it ensures the interests of the regime, i.e. specific power established in a given state and society. «The system» is something more subtle and difficult to grasp. This is a set of some centers of influence, united by a common civilizational project, but carrying out their activities using complex combinations. «System» is much broader than «mode». It can persist even when regimes change, it can act in opposition to the regime, it can bet simultaneously on two or more opposing forces, and conduct its logic through synchronous influence on visible and invisible levers of influence.

The concept «system» was developed in detail «by the new left». The basis of such a concept was the observation of the evolution of bourgeois society, which so honed the instruments of domination that it went very far in the skill of manipulation and the development of mechanisms «soft violence» from the crude and rather transparent strategies of classical industrial capitalism, where the regime itself was bourgeois, and where therefore the prospect of political revolutions in a socialist or national way remained open. Since the early 60s, the bourgeois world began to actively master new technologies «sprayed Spectacle», and achieved perfection in this area by the 80s.

The collapse of the socialist system and the fall of the USSR was the most serious victory of this strategy. The controlled hallucinations of the Western world turned out to be so effective that they destroyed the stronghold of naive and clumsy Soviet propaganda. The capitalist «system» penetrated into the USSR much earlier than direct regime change occurred. And the main pole of such a substitution was completely natural, but the sphere of media criticism became.

During the period of perestroika in the USSR, the tactic of using the latest achievements «a scattered spectacle» was used. Just as Russian Social Democrats once took the ready-made conclusions of Marx, who was analyzing a capitalist society much more developed than the agrarian semi-feudal Russia, and harshly changed these conclusions to an opposing environment, achieving a colossal industrial effect, the new liberal reformers also forced the situation (albeit, in the opposite direction), and included the USSR in «the system», in the zone of influence «of a scattered spectacle» long before that how political, social, and economic prerequisites developed for this. This is exactly what those who insist that the most important and unshakable achievement «of democracy» in Russia in recent years has been the emergence of «independent» media.«Independence» should be understood as «independence from the regime», but, naturally, there is no mention of complete, total and servile dependence on «the system », the axis of which is Capital, its non-individualized, purely quantitative mass.

The responsibility of the media for all stages of reforms – no matter how anyone evaluates them – is absolute and indisputable. It is this sector, by the very logic of modern society, that is the focus «of the system». In a sense, the media itself becomes «a system », concentrating around itself the main elements of bourgeois society – money and power.

Since the nature of modern capitalism, in turn, is connected with Spectacle, and the main thing here is not production, or even trade, but advertising, marketing, «presentation» of goods and services, their «landmark rating» (all this is completely independent of their real quality), then the bulk of finance also gravitates towards information authorities, especially electronic media. This is – a feature of the specific

economy of the information, post-industrial society. Unlike classical capitalism, the main thing here is not the circulation of goods, money and services, but the circulation of signs, dummies, «simulacra » (in the words of Jean Baudrillard). And such a significant circulation, naturally, is directly related to the media.

On the other hand, the hypnotic power of the media is so enormous that many sociologists today talk about the phenomenon «panditocracy ». «Pandits» were the name given to Hindu interpreters of sacred texts. In modern society, the role of pandits is performed by TV presenters and TV commentary torahs, who directly or indirectly perform the role «guru» for the masses. It is with this most important «teacher», almost priestly function that «the cult of TV presenters» is connected. Fragmentally educated, gray, banal, with a limited outlook and petty-bourgeois prejudices, TV presenters embody «conventional wisdom», a kind of stereotype of philistine consciousness. Those they proclaim with a serious air of vulgarity are taken for granted by the audience, as a product of their own thinking – especially that the averageness and limitations of the presenter fully corresponds to the most widespread standards. But such insignificant «pandits», due to the fact that they are on the other side of the screen, and not on this side, receive a colossal power of suggestion, extending both to the broad masses and to the political class, and even to the economic elite, that is, to those structures on whose decisions the fate of society depends. Unchosen by anyone, unremarkable, in no particular way competent, television announcers become in society «a scattered spectacle» bearers of colossal power, and their random opinion is immediately perceived as an absolute truth, as a categorical imperative. extending both to the broad masses, and to the political class, and even to the economic elite, that is, to those structures on whose decisions the fate of society depends. Unchosen by anyone, unremarkable, in no particular way competent, television announcers become in society «a scattered spectacle» bearers of colossal power, and their random opinion is immediately perceived as an absolute truth, as a categorical imperative. extending both to the broad masses, and to the political class, and even to the economic elite, that is, to those structures on whose decisions the fate of society depends. Unchosen by anyone, unremarkable, in no particular way competent, television announcers become in society «a scattered spectacle» bearers of colossal power, and their random opinion is immediately perceived as an absolute truth, as a categorical imperative. as a categorical imperative. as a categorical imperative.

The media as «the system» in this case turns out to be more primary, more effective, more powerful than the regime as such. Advertising capital and the apparatus of «pandits» television announcers in this case act as a specific tool of media criticism, an irresistible tool «of the system».

Civilizational choice

Understanding the new role of the media in modern society, arising from the deep and qualitative transformation of this society, is necessary in order to correctly and adequately assess this complex and extremely ambiguous phenomenon. Having realized the identity «of the system» and the media in a broad sense, one should not be surprised if media workers formally subordinate to administrative institutions of power follow a completely different information and image strategy than the one that the government itself seeks. In other words, «the regime» as a legitimate power structure, in a certain sense, should not be «above» the media, as one of the elements of society, but «under» the media, since they represent a reality that lies closer to the true essence of the modern world, gradually and everywhere turning into a single and homogeneous Society of Spectacles. Performers and masters in such a situation change places, a kind of «social saturnalia» occurs, and already government institutions, political leaders and parties become hired actors or simple extras in the play, whose direction is carried out by their formal subordinates.

It costs nothing for a media professional to convey to the masses the information released from above, completely changing signs and assessments, and at the same time without changing a word in it in the formal side of the matter – contexts, facial expressions, video sequences, angles, colors and musical accompaniment will easily give the effect that a media critic needs, not an official. Thus, under modern technological conditions, a new type of censorship arises. But this is no longer censorship of the media by the authorities, but, on the contrary, censorship of the authorities by the media.

The independence and freedom of the media from everyone and everything entails, on the contrary, the dependence of everyone and everything on the media. By the way, awareness of precisely this fact forces some radical political forces and organizations that clearly do not fit into «the system» and oppose «the regime» to turn to terror in order to convey their ideological, religious and ideological principles to the attention of the general public.

From the picture outlined, one gets the impression that the power of the media is total and cannot be limited. Of course, in practice, so far that absolute freedom and complete independence «of the system» from «the regime» has not yet been achieved, and therefore (at least in our country) certain levers have still been preserved with the help of which it is possible to somehow limit this extremely dangerous trend. But it is necessary to clearly understand that any partial correction of the state of affairs will each time be short-lived and fragile as long as the general civilizational trend towards the universalization of the Society of Spectacles continues. The problem of the media is neither technical nor narrowly social. This is the deepest problem associated with the choices that human civilization makes today.

If we uncritically and passively accept the rules of existence of a post-industrial society, agree with a new round of the logic of Capital, accept the Spectacle Society as our inevitable and uncontested future, then we will have no choice but to strive to fit into this context and turn into «TV prisoners», into obedient puppets of a global performance based on an uncontrollable sinister hoax (. And then presidents and parliamentarians will be chosen not by the people, not by the people, not by the citizens, but by a narrow circle of media-cratic oligarchs who receive almost unlimited power. And in this case, the Government, the President, and other government institutions will have to admit their dependence on those who, at their own discretion and subject to logic «real dominance of capital» (or an even more dubious figure from the religious teachings we have half-forgotten) he will be free to make up reality, history, existence like a simple video clip.

Otherwise, we need to seriously think about what is behind the Spectacle Society? Do the peoples of the earth really need modernization and progress in this direction? Are they so uncontested? And if we refuse to blindly follow this logic, then it will come to the large-scale development of an alternative civilizational strategy, a different path of development, which is not only possible, but, in our deep conviction, urgently necessary.

And in this case, by rejecting the logic of the Spectacle for the sake of the logic of Reality, rejecting the imperatives of Capital, for the sake of the victory of Justice and Labor, rejecting «the system of» mass hypnosis for the sake of a worthy and unprovoked personal choice, we will be able to put in place the media, which will automatically cease to be «the fourth estate», taking a more modest and more appropriate place for them.

Messianism of Kabbalah (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №3, M., 2000

MESSIANISM OF KABBALAH

The specifics of the Jewish understanding of the nation

It is well known that the Jewish tradition is based on a completely unprecedented principle, which has no analogues in other traditions, – on the principle of complete and unambiguous identity of the Jewish nation and the Jewish religion. It is difficult to say exactly how long this identification of ethnic and religious components dates back. At the very least, it is obvious that this was not always the case and that Israel once assumed the possibility of proselytism, i.e. acceptance of foreigners into the religious community. There are many examples of this in the Old Testament. And yet, starting from a certain point in history, probably several centuries before the coming of the Lord Jesus Christ in the flesh, Judaism clearly and unambiguously linked the religious and ethnic components, establishing, as an immutable law, that circumstance that only a Jew by blood can be a full-fledged member of the Jewish religion.

This unique circumstance was largely responsible for the hostility that surrounding religions and nations felt towards the Jews. This is quite natural; the national claim to the exclusivity of possessing the highest metaphysical Truth irritated other ethnic groups and adherents of other cults. The Jews themselves based their national-religious difference on the sacred texts of the Torah, which directly spoke of the "chosen people" and the conclusion of a "covenant" between them and God. Israel's chosenness has been talked about almost from the very first chapters of the Book of Genesis, but it is quite possible that it was about some spiritual concept associated with a special caste, a special group of higher beings, and not about a strictly defined ethnic group. The term "Jew" itself etymologically means "comeer", "alien", but similar names in a variety of traditions often characterized mythological ancestors who came from distant regions, implying their sacred, unearthly origins. It is interesting to recall Guenon's remark regarding the Western origin of the Jewish tradition. Guenon said that this was reflected in the New Year celebrations on the days of the autumn equinox, which corresponds to the West. In addition, according to some traditionalist studies, the root "wer", "rem" refers to the regions of the north and

west. So the word "Jew" can carry this double meaning of "coming from the West." Guenon also pointed out other connections between Judaism and the ancient Atlantic tradition. Be that as it may, the word "Jew" apparently originally meant a certain group a bearer of special religious sacred knowledge who came to the Middle East from other regions, presumably from the West. It was precisely because of their special sacred knowledge that this group of "aliens" was called the "chosen people," i.e. a team endowed with a special mission and a special doctrine.

But gradually this term began to denote an ethnocultural community known to historians as "Jewishness" or "Jewishness." How this shift in meaning occurred still remains a mystery, which, despite the flurry of hypotheses put forward, stubbornly eludes researchers. The moment at which the identification of "Jews" as an initiatory group of successors of the Atlantic tradition with a specific historical ethnic group took place was a turning point in the sacred history of not only the Jews themselves, but also many other peoples of the earth, since the role of Jews in world history is certainly unique, regardless of whether we view it in a positive or negative light. All traditions know about a special caste of "initiates" who own the keys of sacred knowledge and are in special knowledge with the world of the Divine close relationships that are impossible for ordinary members of society. They were often accompanied by epithets and mythological attributes characteristic of describing a "chosen people." But never and nowhere was there a transfer of the qualities of the initiatic caste to the people as a whole, since this contradicted the very metaphysical logic of the traditionalist view of the world. According to this logic, a person who comes into close contact with the world of the Divine not only goes beyond ethnic differences, but also overcomes the boundary that defines man as a species. The initiates are on the other side of the human side, so it is, strictly speaking, impossible to even consider them ethnically conditioned. But it is even less acceptable to transfer initiatory characteristics to any one ethnic group, which, by definition, includes the entire scale of caste types – from the highest, priestly, to the lowest, material and slave. And yet, it was not nobility and caste that determined and continue to determine for Jews the possibility of religious entry into the fold of Judaism, but precisely blood kinship, unity by blood, regardless of any other differences.

Many traditions historically associated with Judaism have noted this particularity as a sign of a deep metaphysical perversion of Judaism: these are the harsh words of the Christian Gospel against the Jews and the accusatory passages in the Koran. Historically, the ethnocentrism of the Jewish religion forced Jews to distance themselves from the peoples among whom they lived, which again and again made the problem of "national chosenness" urgent, sometimes giving rise to excesses of "Judophobia" on the one hand, and fits of hatred towards the "Goyim" on the other.

In the case of Jewish esotericism, Kabbalah retains the same ethnoparticularism, the same idea of "ethnic chosenness" and superiority over all other nations and peoples of the earth as in exoteric

religion. Only in Kabbalah does this "chosenness" acquire a metaphysical character, the study of which, in our opinion, has not yet been seriously undertaken by anyone.

Anthropological dualism in Kabbalah

"Zohar" – is a set of metaphysical and esoteric foundations of the Jewish worldview. It deals with the central themes of Judaism from the deepest perspective. Therefore, it is his assessments, characteristics and statements that most deeply reveal the specifics of the Jewish understanding of the world, one's place in it, the laws of divine nature, the role of other peoples, etc. For a long time, the Zohar remained a secret book, closed to the uninitiated and transmitted through the mekabbalim chain, i.e. Kabbalists. There are many versions regarding the date of compilation of the Zohar. Legends date it back to ancient times, and modern critics of the texts (including the Jews themselves, such as the most prominent modern scholar Gershom Scholem) claim that it was written in the Middle Ages, presumably by Rabbi Moses of Leon. From a traditionalist point of view, "Zohar" – a set of ancient esoteric knowledge that was transmitted orally for many generations and was recorded in the form of a text only in the 13th century. Not all Jews recognize the authority of the Zohar, but, nevertheless, familiarity with this work leaves no doubt that it is here that a genuine metaphysical explanation of the deep roots of Jewish thought can be found. The Talmud (with the exception of the section called "aggadah") captures the exoteric foundations of Judaism. In the Zohar, the Torah and the Talmud itself receive an internal interpretation. Each tradition, by definition, has its own esoteric side, written or oral, and since there is no other esotericism other than the Zohar Kabbalah in Judaism, there is no reason to doubt spiritual centrality. "Zohara" as the quintessence of Jewish esotericism. Therefore, the position of the Zohar must be considered as the most significant in the context of the Jewish tradition as a whole.

Significantly, "Zohar" begins with a commentary on the "Song of Songs" (2:2): "Like Rose in the midst of thorny shrubs, such is my beloved among young maidens." 1. Rabbi Ezechias opens "Zohar": "What is Rose? This is the Community of Israel."

So we immediately enter a specifically Jewish context. – From now on, everything said will apply exclusively to the Jewish people, likened to a rose among shrubs, by which we implicitly mean all the remaining peoples, called in the Zohar by the term "nations", "gentles" or in Hebrew "goyim". But such

an attitude does not yet carry a purely esoteric interpretation. She points to a fact that is obvious to any Jew who has received a religious upbringing. The Zohar gives a further explanation of this peculiarity of the Jews, the "community of Israel".

In "Beresheet I", the first part of "Zohar", following "Introduction", we encounter the following passage: "...every internal form is called a "person.". We know that every form belonging to the unfolding [of the heavenly lamps] is called "man," as expressed in the verse: "You eat people" (Ezekiel 34:31). It is you who are called "people", and not other peoples, ministers of stars and constellations.". It must be emphasized that the Jewish tradition calls "servants of the stars and constellations," "akums," "avadot zara," not only pagans, but all other peoples whose traditions, be they Christianity, Islam, Taoism, Buddhism or Hinduism, are clearly and without nuances identified with "idolatry", with "honoring the stars and planets." "Zohar" clarifies that "every spirit is called "man.". But then an amendment is made – only the spirit belonging to the "holy side" is called "man". And it turns out that there are spirits of "anti-holiness".

"In agreement with the same principle, but in the regions of the" other side², where there is anti-holiness, the spirit that spreads among the "akums" (i.e. "goi"), based on "anti-holiness," is not "man"; that's why they don't deserve this name." ("Zohar, Bereshit I"). So, we are dealing with a detailed, developed and thoughtful mystical anthropology, which clearly affirms not just the difference between the "chosen people" and other peoples, not just their highest quality or spiritual merits, but radical dualism "man", i.e. "Jew", "member of the Community of Israel" and "inhuman", i.e. any "non-Jewish", "Goy". Moreover, this difference is rooted in the sphere of origin of the "spirits" – the "spirits" of the Jews belong to the light pleroma, stem from the Shekinah, the "divine presence", and the spirits of the "goi" come from the sphere of the "other side", "sitre aher". Non-Jews are understood both spiritually and bodily unclean, likened to animals whose meat is prohibited from being eaten in accordance with Jewish laws.

In "Beresheet III" this theme occurs once more. "Rabbi Akiba said: "The living individual" – this is Israel, because they [the Jews] are the sons of the Holy One, blessed be He, and from Him come their souls. But where then do the souls of other peoples, the "akums," come from? Rabbi Eleazar replied, "They come from the" left side "and all these nations are unclean and make all those who approach them unclean". It should be noted that in Kabbalah the term "left side" is almost equivalent to "the other side", i.e. on the "left side" there are negative, negative and infernal aspects of creation. The "Left Side" is populated by demonic entities and monsters.

Somewhat below, Rabbi Eleazar continues: "Living individuals" – are the sons of Israel who constitute a living, holy and supreme individuality. "Beasts, insects and wild animals" – these are all other peoples, idolaters who are not "living individuals."

Elsewhere in "Zohara" – "Vayatse" –, the theme of the demonic origin of all non-Jews is supplemented with new details. They refer not only to the "left side", but also to the "bottom world". "Rabbi Aba said:" Blessed is the proportion of Israelites who are placed above all other peoples, since the level of Israelites belongs to the upper world, and the level of all other peoples – to the lower world. The Israelites belong to the side of holiness, other nations – to the side of uncleanness. The Israelis are on the right, everyone else is on the left."

So, the concept of the national mission of the Jews in the Zohar is interpreted not just as a special task, the highest dignity or an excellent ethical quality. It is based on a dualistic attitude towards the entire human sphere, strictly divided into two halves - "people" and "inhumans". Such anthropological dualism is found in some initiatory doctrines, where the existence of "children of light" and "children of darkness" is asserted, leading an irreconcilable struggle through the centuries. These are some Gnostic, Manichaean and Ismaili theories, but always in such cases we are talking about a "community of the spiritually chosen", which is in no way connected with blood, or with ethnicity, or with origin, or with clan, or even with caste! The transfer of such dualism to the entire religious-national community of Jews is a completely unprecedented phenomenon and indicates the deep metaphysical otherness of Judaism as a whole, its "anormality", its initially inherent conflict not only with the exotericism of other traditions (which would be quite natural), but also with universal esotericism, even as radical as the initiatory doctrines of metaphysical dualists.

Having clarified the most important point of Jewish esoteric anthropology, let us delve into the study of the "other side" in order to better understand how Kabbalists imagine mystical relations with other peoples and in what terms they evaluate the "goi".

The Great Mixing

Having definitely found out that Jewish esotericism considers all other peoples as products of the "left", demonic side of reality, it is interesting to study the very demonology of Kabbalah, since its data should logically clarify the attitude of Jews towards the "Goyim" on a mythological level. This will give us the opportunity to better understand the peculiarity of the Jewish view of sacred history in the light of the confrontation between the "chosen people" and all other peoples. The initial metaphysical literal demonization of the "goi", equating them with the bearers of the forces of the "left side" actually makes interethnic relations between Jews and the rest of the world a "theological", "mystical problem". Israel, according to Kabbalah, is the only bearer of the complete spiritualist tradition. It is identified with the seat of all divine energies emanating from God and descending into the lower worlds. In these lower worlds there is a "divine presence" or simply a "presence" ("shekinah" or "tenth sephirah", "malkut"). It is identified with the Jewish nation. The forces of the "left side", embodied in everyone the rest of the peoples are fighting against this "presence," which means that these peoples themselves are not just "inferior" "underdeveloped" beings, but radical ones enemies, the fight against which is the sacred "cause" of Israel. So, the demonology of "Zohar" reflects the esoteric logic of purely national relations of Jews with other peoples.

At the head of the demonic world of Kabbalah is the demon Samael. He is often identified with the serpent who seduced Eve in paradise³. His female half is the demoness Lilith, Adam's first wife, who is ethereal and vampiric. She leads legions of night demons tormenting people in their dreams. In addition, the primary demons include the couple Aza and Azael, who belonged to the category of angels called "bne Elohim", i.e. "sons of God", but refused to worship Adam and fell. It is about them that the Torah says that "they were seduced by the daughters of men."⁴. This first demonological group belongs to the principled aspects of reality that precede human history. These are, in a sense, clumps of "pure evil", the embodiment or continuation of which are the historical enemies of Israel, and therefore the "Goyish peoples". Samael, Lilith, Aza and Azael constitute a kind of infernal synclite that guides the actions of all the forces of the "left side".

Next come semi-historical characters who are on the border between the world of spirits and the world of corporeal people. Chief among them is Cain. It is curious that the Zohar insists on the disembodied nature of both Cain and Abel, who were generated by Adam not from Eve, but from Lilith. ("Rabbi Judah said:... And if you claim that I believe that Abel also came from "the other side," know that neither Cain nor Abel possessed the form of Adam." "Beresheet III").

In addition, Kabbalists claim that many different demonic entities descended from Adam's marriage to Lilith. Be that as it may, it is Cain who represents the paradigm of all later images of "national" evil. So, in particular, Naama, an ominous demoness, was born from the "side" of Cain. The following passage can be cited regarding Naam (Hebrew for "beauty"):

"Rabbi Hiyya said", What does the verse mean, "Tubal-Cain's sister was Naama"⁵(Genesis 4:22). What do we learn from the fact that her name was Naama? We learn that in fact spirits and demons have been fornicating with her. Rabbi Isaac added, "The sons of God, Aza and Azael, committed fornication with her". Rabbi Simeon said, Naama was the mother of demons because she came out of the side of Cain. She joined Lilith to poison food with diphtheria'. Rabbi Aba addressed Rabbi Simeon: "The teacher said that Naama joined Lilith to enjoy with men.". Simeon replied: "That is also certain. She comes and enjoys with men, sometimes even giving birth to spirits from them. Even to this day she continues to enjoy with the sons of men'. Rabbi Aba objected: "Demons die just like people, why did Naama survive into our era?" Rabbi Simeon answered him, What you say, verily, but know that Lilith and Naamah, like Play, the daughter of Mahalath, who comes from the same breed, will exist until the Holy One, blessed be He, destroys the world of unclean spirits, which is expressed in the verse: "I will wipe out the spirit of uncleanness from the earth."

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Naturally, Cain has not only Lilith's mother in his mystical genealogy, but he is also connected with the snake itself. – This is confirmed by the passage, which says that Cain, having killed Abel, did not know how to let his soul out of him, but then bit him like a snake, and the soul came out. Here is the entire excerpt from the "Preface" to the "Zohar", which describes the demonic world of the land of Cain, the Arch.

"In fact Arka – is the name of one of the lower lands inhabited by the grandchildren of Cain. When Cain was driven from the surface of the earth, he went down there to continue his lineage There he lost all his senses, he remembered nothing else. This land is dual and has two zones, one dark and the other light; two archons rule there, one rules over light, the other over darkness. They fought each other incessantly, but with the arrival of Cain they united and made peace. Everyone realized then that they belonged to the descendants of Cain. They have since become a single being, two heads, like the two forces of life. This did not happen as long as the light ruled, defeating the archon who had suppressed it earlier and who controlled the darkness. That's why they fused darkness with light to become one being. These two archons are called Afrira and Castimon. Their appearance resembles holy angels with six wings. One has the figure of a bull, the other – an eagle, and by uniting they become a man. When they are in darkness, they turn into a two-headed snake and crawl like reptiles. They dive into the abyss and sail across the great sea. When they reach Aza and Azael's den, they attack them and wake them from their sleep. Then Aza and Azael rush to the "dark mountains", thinking that the Saint, blessed be He, is calling them to Judgment. Then the archons swim across the great sea and after the flight, when night falls, they arrive to Naama, the mother of demons, who once seduced the first believers. When it seems to them that they have overtaken her, she makes a leap of 6,000 cubits and appears before people in

different guises, forcing them to commit fornication with her. Then flying again, two archons fly around the universe and finally arrive at the point of departure."

This is the description of the lands of Cain in which his descendants live. Traditionally, the land of Cain, Nod (Hebrew for "wandering"), was considered to be located in the East. In rabbinic geography, the peoples inhabiting the East were considered "Kainites".

After Cain, all other negative characters in the Torah were part of the pantheon of demonic beings, historically continuing the identification of the "left side" with non-Jewish tribes. In the time of Noah – this is Ham. In the time of Abraham – Ismail⁷. But Esau becomes a particularly terrible figure⁸, Jacob's elder brother and son of Patriarch Isaac. Since it is Jacob who receives the name "Israel" after his night battle with an angel (according to Kabbalah "with the demon Samael"), Esau becomes for the Jews a figure who embodies the most negative tendencies of the "goi", since Esau has the right of natural primogeniture, taken away by deception Jacob. The people of Esau, according to sacred history, are Edom and Edom. According to Kabbalah, Esau has claims to rule the world instead of Jacob-Israel, therefore it is the "Idumeans", the descendants of Esau, who are considered by the Jews to be the most terrible, theological opponents. Of course, "Edom" is not just a symbol of a specific historical people who lived in the Middle East not far from the Israelis, but embodies it all "goyish" nations trying to challenge the central position of the Jews in spiritual and material power over the world. The "Vaishlach" in the "Zohar" states, in part

""On this day Esau went his way to Seir," and "Jacob went to Sukkot." . Everyone moved away in their own direction. Esau towards Seir⁹ – But what is Seir? This is a foreign woman, an unknown god."

Elsewhere in the same section of the "Zohara", a verse is quoted as

"the saved will ascend to Mount Zion to judge Mount Esau, then the kingdom will be with YHVH." .

Finally, the most important identification concerns a special group of symbolic peoples called the "Great Mix" ("Erev Rav"). The "Great Mix" – is a concentration of Jewish esoteric demonology in which the purely magical understanding of the evil and world of the "left side" and the idea of hostile nations endowed with an anti-mission compared to the "chosen people" come together. The "Tikune ha-Zohar" gives this description of the "Great Mixing"

"The Great Mix consists of five nations: Nephilim (or fallen), Giborim (or heroes), Anakim (or giants), Rephaim (or shadows) and, finally, Amelikim. Because of these peoples, the small he10 fell out of her seat11. Baleam and Balak came from the branch of Amalek: remove the letters "lak" from Balak and "eam" from Belem and the letters of the word "Babel" remain12, where "all the languages of the peoples of the earth were mixed.". The people of Amalek, scattered across the earth during the era of the Tower of Babel, were the remnants of those about whom at the moment of the flood it was said: "I will wipe off the face of the earth everything that is there.". And the descendants of Amalek during the fourth dispersion period13 –these are those mighty princes who rule over Israel by force of arms. They are also referred to in the verse: "The earth is full of violence through their fault".

Of the Nephilim it is said: "The sons of God saw that the daughters of men are beautiful.". They constitute the second group of the Great Mixing, they come from the "fallen" ("nephilim") from the upper world. When the Saint, blessed be he, wanted to create man, saying: "Let us create man in our likeness," He wanted to make him the leader of the beings of the upper world, so that he would command and so that everyone would be controlled by his hand, following the example of Joseph, about whom it is said: "He ruled officials on earth.".

But the beings of the upper world decided to resist and cried out:

"What is a person so that you remember him," this is a person who will rise up against you in the future! The Saint, if He were blessed, answered them: "If you yourself had been in the lower world like him, you would have committed even more crimes than him! And soon "the sons of God saw that the daughters of men were beautiful," they wanted them and the Holy One, blessed be He, made them fall into the lower world in chains14. The sons of God were called Aza and Azael, but the souls of the Great Mix, which come from them are called Nephilim, who doomed themselves to fall, committing fornication with "beautiful" women. So the Holy One, blessed be He, crossed them out of the world to come, so that they would have no share in it. He gave them payment in the lower world, which is expressed in the words: "He immediately rewards those who hate him to destroy them."15

Giborim (or heroes) represent the third group that makes up the Great Mix; it is written about them "These are heroes, glorious people."16 (Genesis 6:4). They come from the same lineage as the people of the Tower of Babel who said, "Come, let us build a city and make a name for ourselves!"17(Genesis 11:4). They build synagogues and schools and put there "Torah" scrolls with a crown on their heads: but all this is not in the name of YHVH, but to make a name for ourselves: "Let us make a name for ourselves!". But since they come from the "other side," they despise the children of Israel like the dust

of the earth and rob them. This way their work will be broken. It is written about them: "The waters kept coming and coming on the earth."¹⁸ The Rephaim (or shadows) constitute the fourth group of the Great Mix: when they see the children of Israel in trouble, they move away from them, and even if they are able to save them, they evade. They avoid the "Torah" and those who study it and go to do good to idolaters. Of them it is said, "Shadows will not rise"¹⁹ (Isaiah 26:14). In the era of Israel's redemption, "You will destroy every memory of them" (Ibid.).

The Anakim (or giants) constitute the fifth group of the Great Mix. They hate those about whom it is said, "The Torah – is an adornment for their neck.". It is written about them: "The Rephaims are also considered as Anakims."²⁰ (Deuteronomy 2:11), they are indeed worth each other. The five groups of the Great Mixture cause the world to return to the state of Tohu-Bohu²¹. And "returning to Tohu-Boh means the destruction of the Temple. "The earth was Tohu-Bohu" (Genesis 1:2) because the Temple was the axis of the world. But when the light comes, which is the Holy One, blessed be He, they will be wiped off the face of the earth and destroyed. However, the ultimate Liberation does not depend on their "erasure from the face of the earth", but on the destruction of Amalek, because it was in relation to Amalekim that the oath was pronounced.".

Elsewhere in Tikune HaZohar, in relation to the peoples of the Great Mix, it is also emphasized that "Lilith – mother of the Great Mix", which means that the five categories of peoples in one way or another go back to Lilith, the queen of the "left side". Or else "people of the Great Mixture – children of the primordial serpent who seduced Eve; the Great Mixture is made from the poison that the serpent poured into Eve and from which she conceived Cain.".

The Five Nations of the Great Mix are a paradigmatic description everyone existing peoples, the total number of which, according to Kabbalah, is 70. $70 = 5 \times 14$, i.e. The Great Mix in concrete (but also symbolic) reality, stemming from the original five (Nephilim, Giborim, Anakim, Rephaim and Amalekim) multiply by 14 and collectively constitute the fullness of "Goyish" humanity, to which, as we saw above, from the point of view Jews, the very definition of "man" does not apply. "Non-Jews" – are bearers of "evil spirits", descendants of Cain, Ham, Ishmael, Esau, Balaam and other negative characters of the Torah. All of them – Lilith's children. All of them – "barrier" (in Hebrew, "Satan") on the path of the "chosen people" who affirm according to Jewish esotericists, the great truth of the one God, the Tetragrammaton, YHVH.

So, the demonology of "Zohar" is constantly associated with ethnic and national issues, embodied in symbolic formulas, but at the same time having a direct connection with a specific historical reality. This relevance is indicated, for example, by the mention in the context of Amalekim of the "fourth

dispersion", which, as is known, began after the capture of Jerusalem by Titus Flavius. Here the Amalekim people are directly identified with the "princes oppressing Israel in the fourth dispersion," which means, from an esoteric point of view, all peoples who do not recognize the supremacy of the Jewish tradition and are guided by other religious and social norms in matters of power and spirit, to one degree or another fall under the esoteric curse of the Kabbalists. How terrible the phrase "Zohara" takes on in this perspective - "ultimate liberation depends on the destruction of Amilek."!

The mystery of the letter "wow"

We have come close to the eschatological problem of the Jewish tradition, the ominous nature of which can easily be predicted from all the above texts of the Kabbalah. As a rule, Jewish eschatology is presented as a patient and persistent expectation of Mashiach, who will establish the kingdom of the "great Shabbat" and reward the "chosen people" for loyalty and long-suffering, for the suffering endured and adherence to monotheism with a calm and problem-free "golden age", an age of "goodness and peace" ". This "humanized" version of Jewish messianism is either too one-sided or completely incorrect. At least in terms of the esoteric understanding of the end times, Judaism in its Kabbalistic dimension is infinitely far removed from the "pastoral utopian idyll." known to the uninitiated. "Zohar" understands the mysticism of the fate of the "chosen people" as the vicissitudes of a tough and continuous battle waged at all levels – internal and external – between supporters of the "right side", the "container of presence" (i.e. Jews, Israel) and the forces of the "left side", "impure spirits" embodied in the "goyim", peoples of the Great Mix. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". The "Tikkun HaZohar" states unequivocally in this regard: understands the mysticism of the fate of the "chosen people" as the vicissitudes of a tough and continuous battle waged at all levels – internal and external – between supporters of the "right side", the "container of presence" (i.e. Jews, Israel) and the forces of the "left side", "impure spirits" embodied in the "goyim", peoples of the Great Mixed. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". The "Tikkun HaZohar" states unequivocally in this regard: understands the mysticism of the fate of the "chosen people" as the vicissitudes of a tough and continuous battle waged at all levels – internal and external – between supporters of the "right side", the "container of presence" (i.e. Jews, Israel) and the forces of the "left side", "impure spirits" embodied in the "goyim", peoples of the Great Mixed. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis"

towards the representatives of the "left side". The "Tikkun HaZohar" states unequivocally in this regard: as the vicissitudes of a tough and continuous battle waged at all levels – internal and external – between supporters of the "right side", the "seat of presence" (i.e. Jews, Israel) and the forces of the "left side", "unclean spirits" embodied in the "goi", peoples of the Great Mixed. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". "Tikkun HaZohar" states unequivocally in this regard: as the vicissitudes of a tough and continuous battle waged at all levels – internal and external – between supporters of the "right side", the "seat of presence" (i.e. Jews, Israel) and the forces of the "left side", "unclean spirits" embodied in the "goi", peoples of the Great Mixed. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". "Tikkun HaZohar" states unequivocally in this regard: the container of presence" (i.e., the Jews, Israel) and the forces of the "left side", the "unclean spirits" embodied in the "goyim", the peoples of the Great Mix. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". The "Tikkun HaZohar" states unequivocally in this regard: the container of presence" (i.e., the Jews, Israel) and the forces of the "left side", the "unclean spirits" embodied in the "goyim", the peoples of the Great Mix. The suffering endured by Israel in the "fourth dispersion" is seen as a test in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelis" towards the representatives of the "left side". The "Tikkun HaZohar" states unequivocally in this regard: in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelites" towards the representatives of the "left side.". "Tikkun HaZohar" states unequivocally in this regard: in which the Jewish God uses the powers of the "left side" as a tool, but also as a "provocation" designed to arouse the "noble wrath of the Israelites" towards the representatives of the "left side.". "Tikkun HaZohar" states unequivocally in this regard:

"Until the people of the Great Mix are wiped off the face of the earth, the rain of the" Torah "will not fall and the children of Israel like grasses and trees will not begin to grow. This is the secret of the verse: "All the plants of the field until she is on the earth."22 (Genesis 2:5)".

In this passage between the destruction of the peoples of the Great Mix, i.e. in general, all the peoples of the earth, and the eschatological "rain of the "Torah", i.e. revelation for the "God's chosen people" of the secrets of the upper "presence", the "upper shekinah", establishes not just a chronological but causal communication. Destruction of "people on the left side." entails the onset of the Messianic era and the coronation of Israel into the kingdom followed. The same logic applies to the religious imperative of "erasing from the face of the earth" Esau, Idumea, Amalek, etc. Everywhere in these plots

there is a clear correspondence between the "killing of an esoteric enemy" and the advance of the kingdom of Mashiach. Thus, the position of Jewish eschatology lies not in the passive expectation of a "messenger from above," but in the active and strong-willed preparation of the "end times," – in the preparation described in the most cruel and militant tones, in terms of the mystical and eschatological ritual genocide.

In Tikkun HaZohar there is a place that clarifies the meaning of such "eschatological genocide", based, according to Kabbalah, not on the "bloodthirstiness" or "vengefulness" of the Jews as a religious-national community, but on deep esoteric grounds associated with the mystery of the Tetragrammaton, YHWH. Let us examine in detail the structure of the four-letter name, as Kabbalah understands it, in the perspective of the Jewish understanding of the end times.

The four-letter name YHWH (יהוה) is the axis of Jewish esotericism. Each of the four letters corresponds to four aspects of divinity. To better imagine this theory, it is better to arrange all four letters vertically, one under the other.

The first letter, yod, (י) means the Principle itself, the point from which all the spiritual energy of God the Creator comes. Iodine is likened to fire lit in the middle of the original darkness of non-manifestation. Iodine also correlates with the masculine principle in God, with the idea of God as Husband and Father. This is – the source of sacred emanations.

The second letter – he (ה) – represents the feminine aspect of the Deity, also called the "Shekinah from Above". This he is identified with Wisdom and Heavenly Grace. It is called Mother or Wife by Kabbalists.

The third letter – vau (ו) – is similar to the elongated yod. It is an axis or bridge that connects the "worlds of the top" and the "worlds of the bottom". It is also a masculine letter, sometimes called Son. Vau (ו) performs the function of a mystical connection, mediation between heaven and earth, and provides a connection between the "lower" and the "upper".

And finally, the fourth letter – is also he (ה), like the second letter – means "Shekinu From Below," the divine presence located in the lower regions of creation. This second he (ה) or "small he" (ה) is identified by Kabbalists with the Community of Israel, i.e. with the Jewish ethnic group itself and its national religion.

The "Lower Shekinah" was once in the Jerusalem Temple, but after its destruction it went along with the "chosen people" and the "fourth exile", where it has remained ever since²³.

But there was a catastrophe in the structure of the divine name. And through the fault of the same ones the peoples of the Great Mix and their demonic patrons. Zohar elaborates:

"As soon as the Great Mix (Erev Rav), composed of the Nephilim, the Giborim, the Amalekim, the Rephaim and the Anakim, were placed between the two he²⁴, Holy One, blessed be He, can no longer unite them himself. This is the deep meaning of the verse: "The stream has exhausted itself and dried up."²⁵ (Isaiah 19:5). The flow has "exhausted" itself at the level of the first he (ה)²⁶ and "wasted" at the level of the second he (ה)²⁷. And all this in order to prevent the Great Mix from feeding on vau (ו), which is the Tree of Life. This is why vau (ו) no longer stands between two he (ה) when the Great Mix puts itself between them. <...> In short, since the Great Mixing is mixed with Israel, there is no longer any possibility of either rapprochement or reunification of the letters of the name YHVH (יהוה). But when the Great Mixing is wiped off the face of the earth, "On this day YHVH will be one and his name will be one."²⁸ (Zechariah 14:9) <...>Until the Great Mix is destroyed in the world, there will be no unification'.

Somewhat further, the Zohar clarifies that "the cause of the scattering was the groups included in the Great Mix."

In these texts we are dealing with the most recent mystery of Jewish esotericism and especially Jewish eschatology, which reveals the entire logic of the metaphysical understanding of the Jews of their mission in the world, as well as the mission of all other peoples in relation to the Jews. This is no more, no less, than a dispute over the Tree of Life, symbolized by the letter vau (ו). Israel, identifying itself with the "Lower Presence", i.e. with the second he (ה) of the Tetragrammaton, has a direct share in the

mystery of the divine name, representing the earthly embodiment of spiritual energies coming from the Creator. But world harmony is disrupted by the forces of the "left side", the peoples of the Great Mix, with whom the Jews identify all other peoples. The "goi" and the demons acting through them disrupt the "natural circulation" of energies between the top and bottom by placing themselves in regions located in an intermediate space. This means that the "goi" establish religions and cults different from Jewish monotheism and deny Jews both spiritual and material dominance over peoples. Vau (ו), the Tree of Life, is in hiding, and the Jews are forced into exile, away from the promised land, the remains of the Temple. The lower, second he (ה) is now separated from the upper, first he (ה) Tetragrammaton. If the origin of the metaphysical drama of the Jews is the "usurpation" by the peoples of the Great Mix of the place that vau (ו) should occupy, then it is quite obvious that salvation lies in Vau (ו), the Tree of Life, is in hiding, and the Jews are forced into exile, away from the promised land, the remains of the Temple. The lower, second he (ה) is now separated from the upper, first he (ה) Tetragrammaton. If the origin of the metaphysical drama of the Jews is the "usurpation" by the peoples of the Great Mix of the place that vau (ו) should occupy, then it is quite obvious that salvation lies in Vau (ו), the Tree of Life, is in hiding, and the Jews are forced into exile, away from the promised land, the remains of the Temple. The lower, second he (ה) is now separated from the upper, first he (ה) Tetragrammaton. If the origin of the metaphysical drama of the Jews is the "usurpation" by the peoples of the Great Mix of the place that vau (ו) should occupy, then it is quite obvious that salvation lies in destruction interference, obstacles, "people on the left side.". In this way and only in this way can one restore the original harmony of the Name and make it one.

Thus, Jewish eschatology, taken at the deepest level, not only allows for the ritual genocide, but insists on it, justifying its necessity by a whole chain of consistent and in some sense logical identifications. The gentiles, the "akum", the "idolaters", the "admirers of the stars and planets", the five nations of the Great Mixed – did not merely sin against Israel by disobedience or non-recognition of its mission. In the future, they "Zohara" committed and continue to commit a terrible metaphysical crime. They "occupied" the axis mundi, the secret bridge that connected the deity's lower projection to the upper regions. They insulted not only the "chosen people", but also their God, since their actions dismembered the unity of the divine name. It is quite natural that, based on such a vision, an orthodox Jew cannot experience anything other than endless, fierce towards all other peoples "sacred" hatred, which, at the same time, is also elevated to "sacred dignity." – After all, the destruction of the peoples of the Great Mix is the key to the coming of Mashiach, the beginning of the great Shabbat.

"Messiah" with a strange number

The Kabbalistic teaching of the Zohar examines the problem of the relationship between "Jews" and "non-Jews" from a purely eschatological perspective. Thus, interethnic relations acquire the highest metaphysical and soteriological load, the equal of which no tradition or religion knows. This is precisely the nerve of Judaism as a special and unparalleled spiritual doctrine.

The confrontation between the "right side" ("rakhamim") and the "left side" ("din"), if we consider the Kabbalistic system in a vertical section, or the confrontation of the mountain world "Merkaba" (with spheres included in its internal dimensions) with the world of the "reverse side", with the space of "shells", "membranes" ("kelipot") constitutes, according to Kabbalah, the dynamic content of the drama of existence – the drama of natural and historical, cultural and natural science. When transferred to human history, the "right side" is identified with the Jews, with Israel, and the "left side" or the world "kelipot" with the non-Jews, "Goyim". Thus, metaphysical and universal problems find their final form in the ethnic history of the peoples of the earthconscious as a panorama of the most important theological, mystical and esoteric process.

The logic of this entire Kabbalistic process has three main stages.

1. The initial affirmation and improvement of the "right side" in its projection onto matter and history.
2. The introduction into existence of the forces of the "left side" (or "reverse side", which is essentially the ultimate expression, the exteriorization of the "column of severity", "din"), violation of the original proportions, damage to existence, catastrophe, tragedy. This is a test for those aspects of reality that belong initially and essentially to the "right side".
3. Overcoming the trials and final affirmation of the triumph of the "right side", shaded or delayed by the vicissitudes of historical drama.

In principle, this picture has analogies in many traditions and religions, and it is especially characteristic of Iranian spirituality²⁹. But practically nowhere is there a direct identification of the forces of the "right side" with one historical people, consciously opposed to all other peoples, collectively acting in the role of a metaphysical enemy. The history of existence is identified among Jews with the national history of Israel, and therefore eschatological issues are clothed in distinct ethnic forms.

The Kabbalistic "esotericism of history" is based on this, which is the clearest and most radical paradigm present in Judaism as such.

The general scenario of the three metaphysical stages is revealed more than once, but with rhythmic repetition in the sacred history of Israel. This story constantly oscillates between two poles – the positive pole of Israel's affirmation in the "Promised Land" and the negative pole of "scattering", "diaspora". These successive fluctuations fit into a more general picture of a single historical or metahistorical process that covers the entire existence of the Universe. At the same time, the main subject of this "hiero-history" invariably remains the "chosen people", the "Jews".

The entire "hiero-history" is divided into two halves – primordial times – from Adam to Noah and the "Old Testament period" itself – from Noah to the arrival of Mashiach at the end of time.

From Adam to Noah, the first stage unfolds. In it, the poles of the change in dominance of the "right side" and "left side" are the following categories -

1. Paradise, the positive pole. "Right side", sephira "hesed",
2. Expulsion from paradise. "Left side", sephira "gebura".

This is the paradigm of the entire sacred history.

Next – Noah – "right side", his contemporaries – "left side".

After the end of the Flood, history itself begins.

Noah, who concluded the first covenant with YHVH, the seal of which was "rainbow," according to legend, settled on a land not promised. This period immediately following the end of the Flood is the starting point of "Jewish history."

What follows is the crisis and the construction of the Tower of Babel. Punishment for this initiative leads the Jews to the "first dispersion.". This is – the predominance of the "left side".

Next, Abraham and the patriarchs appear, who return to the "promised land.". This is – again "right side", sephira "chesed". The era of patriarchs. During this period, in the fate of Abraham, Isaac and Jacob, the forces of the "left side" are finally identified in the Jewish tradition with the "goi" surrounding peoples, who from now on appear as a personification of historical evil. These peoples are collectively called "idolaters.". Among them, – Egyptians, Arabs (descendants of Ismail) and Edomites (descendants of Esau) are endowed with a special paradigmatic function.

This is followed by a period of "Egyptian captivity". This is – "second scattering". Again, the dominance of the forces of the "left side" and the subordinate position of foreigners in the country. Again sephira "gebura".

Moses appears, who puts an end to the Egyptian captivity and again leads the people to the "promised land.". The second scattering ends.

The era of Judges and Kings. The dominance of sephirah "hesed", which is accompanied by Israel's national independence. This period culminates in the construction of the "first temple", the "Temple of Solomon". From now on, the concept of "temple", as well as Jerusalem, will become synonymous for Jews with the "right side", "chesed" and national domination.

After a certain time, the period of "gebura" – "third scattering", "Babylonian captivity" comes again. Once again Israel falls into the slavery of the "goi", and the temple is destroyed.

Ezra leads the Jews out of Babylonian captivity, and Zerubbabel rebuilds the "second temple.". This is – the symbol of "chesed", "right side". The "third scattering" is over.

This lasts until 70, when Titus Flavius, a Roman commander, storms the rebel Jerusalem, devastates it and destroys the "second temple.". From this moment on, the "fourth dispersion" begins, which is considered the last in the Kabbalistic tradition of Jewish "hiero-history". This is the dominance of the "left side", the absence of a national state, the distance from the temple and Jerusalem. The peoples among whom the Jews of the "fourth dispersion" live are considered as embodiments of the powers of the "other side," that is, as "collective demons.".

This era of the "fourth dispersion" must end with the advent of the "Messianic era", the advent of Mashiach, the return of the Jews to the land of Israel, the establishment of an independent nation-state and the conquest of all the peoples of the earth by the Jews, over whom the Jews of the eschatological messianic era will bring justice and who will be mercilessly executed. This messianic era can be called – the era of the "third temple". The historical drama will then be exhausted, the lost harmony – restored, the gap in the spiritual balance that led to the very unfolding of the historical process will be eliminated. This is called in Kabbalah the doctrine of "tikkun", "restoration".

Turning now to the chronological aspect of this messianic theory. In Kabbalah there is a so-called theory of "shammitot", that is, "cycles". This theory relates historical cycles to aspects of the sephirothic tree. Each cycle lasts 1000 years, this is considered the "day of YHVH", since "the day of G-d is equal to a thousand human years.".

According to the Jewish chronology, we currently live at the end of the 6th millennium. 1900 from R.H. is equal to the 5660th year of the Jewish calendar, and the year 2000, respectively, is 5760.

Kabbalists believe that the "great Shabbat" will come in full at the turn of the 6th and 7th millennium. 7th millennium and will be a "thousand-year kingdom", "hiliasm", "the world to come", "the kingdom of the next century".

The 5th and 6th millennia precede the "great Shabbat". They take place under the sign of the "fourth dispersion", during which the Jews will have to endure cleansing suffering, identified with oppression by the "Goyish peoples". But it is believed that the messianic era begins in the 60th year of the 6th millennium³⁰ – i.e. since 1300 of the Christian era. And it is amazing that it was during this period that the Zohar first began to spread in Spain in the diaspora in a written and fixed form.

Here is a passage from Zohar, which sets out the chronology of this "hiero-history" of Jewish messianism.

Rabbi Iossi said, It is written like this: "I, YHVH, will hasten it in due time"³¹ (Isaiah 60:22). What does "in due time" (be etah) mean? Let's read these words as be et he, which means "at the time when he rises from the dust, then "I will hasten it." Rabbi Iossi added: So "the community of Israel will remain in the dust for only one day and nothing more."³² Rabbi Judah replied: That's what they told me. But go and see the secret that I understood: when the community of Israel was expelled from its place, the letters of the holy Name – so to speak – separated: he (h) separated from vau (v), and because of their separation it is written "I remained mute, in silence."³³ (Psalm 38:3), for when vau (v) is separated from he (h), there is no voice and the word is silent. For this reason it lies in the dust during this day he (h)³⁴. What is this? This is the fifth millennium, although the expulsion began before the onset of the fifth millennium³⁵, secret he³⁶. When the 6th millennium comes, which is the secret of vau³⁷, vau (v) will then raise he (h)³⁸. At times six to ten, vau (v) rises to yod (y)³⁹, then goes down to he (h). Vau (v) becomes perfect in ten, six times, – which gives sixty to rise from the dust⁴⁰, and every 60th year of this sixth millennium he (h) intensifies and slips into the highest degrees to unite forces⁴¹. In the six hundredth year of the sixth millennium, the doors of wisdom from above and the sources of wisdom from below will open, and the world will prepare to enter the seventh millennium, just as a person prepares to enter Shabbat on the sixth day of the week before sunset. Also here, according to verse – "In the six hundredth year of Noah's life <...> all the sources of the great Abyss were revealed."⁴²

In this passage, the sacredness of the number 6 for the Kabbalistic tradition clearly appears. Moreover, it is repeated twice – 6th millennium and 6th century 6th millennium. But this is still somewhat different from the "human number 666", which the Christian Apocalypse speaks of in such a terrible sense. And yet, elsewhere in the Zohar, things become even more disturbing. In order not to be unfounded, we will continue quoting.

"Rabbi Simeon intervened by quoting the verse" I will remember my covenant with Jacob⁴³ (Leviticus 26:42). However, the word Jacob is written here via vau. Why? Because it has two aspects. The first – is the degree of wisdom, the secret of the degree of wisdom, i.e. the place where Jacob resides. However, this verse is spoken regarding the expulsion of Israel. When the children of Israel are in the midst of exile, the time when they will wait to visit is the secret of the letter vau, i.e. 6th millennium. The "visit" will take place according to the secret vau: six times and half times. Sixty years will pass after the shutter of this 6th millennium⁴⁴, and the Deity of heaven will pay his visit to the daughter of Jacob. By this time, when she receives a "remembrance," 6 and a half years will have passed⁴⁵. And another 6 years will pass from this moment, which is 72 and a half years⁴⁶.

In 72 years, the messiah king will manifest himself in the land of Galilee, and when the star of the East swallows the seven stars of the North, and the flame of black fire hangs in the firmament for sixty days, wars will break out throughout the world, at the point of the North and two kings will fall in these battles⁴⁷. All nations will unite against the daughter of Jacob to throw her out of the world. Of this age it is written, "This is a time of sorrow for Jacob, from it will come liberation"⁴⁸ (Jeremiah 30:7). Then the souls of the Body will be exhausted, they will have to be renewed, you were given to know about this in the verse "All the people who belong to Jacob and those who came with him to Egypt <...> all the people? 70"⁴⁹ (Genesis 46:27). In the seventy-third year, all the kings of the world will be united in the great city of Rome, and the Holy One, blessed be he, will pour fire on them, and hail, and blocks of glass, and they will be destroyed⁵⁰. Everyone except the kings who did not have time to arrive will return and start wars again. Then the messiah king will declare himself on the whole planet, many nations and many troops will gather around him, coming from all over the world, and the children of Israel will gather together wherever they are until the number of years reaches one hundred⁵¹, then *vau* (ו) will join *he* (ה), and "They will gather all your brothers from all nations for the offering of YHVH."⁵² (Isaiah 66:20). Children of Ismail⁵³ doomed in this era to join the rest of the nations of the world and go to Jerusalem, according to the words: "I will gather all nations to Jerusalem, to fight, etc."⁵⁴ (Zechariah 14:2). And so: "The kings of the earth rebelled, the princes all turned together against YHVH and against his messiah."⁵⁵ (Psalm 2:2). However? "Whoever is in heaven is having fun, YHVH is laughing at them."⁵⁶ (ibid. 2:4). Finally, the little *vau*(ו) will be prompted to unite with *he*(ה) and renew the ancient souls to renew the world, as it is said: "YHHH will rejoice in his labors."⁵⁷ (Psalm 104:31). And "For ever the glory of YHVH."⁵⁸(ibid. 104:31), by connecting properly, "YHVH will rejoice in his labors", will cause them to descend into the world, and will make them become new beings to connect all the worlds together. Happy are those who will live in peace at the end of the 6th millennium and whoever is honored to enter Shabbat, because this day is special with the Saint, be he the only one blessed, on this day He will co-occur as he should and conceive new souls so that they will stand next to those who will remain there, since the verse says: "Those who will remain in Zion and those who will be left in Jerusalem will be called saints, all those who will be included as inhabitants of Jerusalem."⁵⁹. (Isaiah 4:3)

So, a visit to the "daughter of Jacob", i.e. Israel, will happen in the 666th year of the 6th millennium, in 5666 according to the Jewish calendar. ("Sixty years will pass after the shutter of this 6th millennium, and the Deity of heaven will pay his visit to the daughter of Jacob. By this time, when she is honored with a "remembrance", 6 and a half years will have passed'. In other words, there is no doubt that the apocalyptic mysterious number "666", indicated as the terrible "number of the beast", "antichrist" in the context of "Zohar" is associated with "Mashiach" himself. And perhaps it is precisely this consideration that explains the surge of messianic sentiment among the Jews of the 17th century, which on the eve of 1666 (!) the years were all ready to recognize Sabbatai Zevi, the Thessaloniki kabbalist and mystic who declared himself the one Israel was waiting for, as the messiah. It is possible that Sabbatai Zevi himself and his contemporaries saw in the number "666" a clear Kabbalistic indication of the messianic secret of Israel.

This last cyclological consideration, together with a description of the ethnic aspect of Jewish metaphysics in general, should dispel the last doubts about the true nature of the Jewish mission and its eschatological function.

Battle with Esau

The centrality of the symbolic number 666 in the context of Judaic eschatology, and in a positive sense, brings us to a more specific form of national-religious dualism, which constitutes the essence of the Judaic mysticism of history. If in the most general sense "Zohar" contrasts the "right side", i.e. Jews, the forces of the "reverse side", "kelippot", i.e. non-Jews, then the confrontation between Jews and Christendom is even more clearly emphasized, which, according to Kabbalistic views (as well as from legal and geopolitical points of view) is considered as a direct continuation of the power of Rome, the princes of the North, and the Indo-European peoples.

This is not just an arbitrary circumstance. The fact is that the "fourth scattering" itself is relevant and the last one (and therefore endowed with the most important eschatological meaning) the dispersion is called the "scattering of Edom", since it began with the capture of Jerusalem by the Roman – Titus Flavius, Rome and more broadly, the Indo-European North was considered the heir of Edom, Esau. And most of the Jews found themselves scattered throughout the territories of the Roman Empire and among the peoples, the vast majority of whom converted to Christianity. This historical circumstance, comprehended in the Kabbalistic context of Jewish hierohistory, directly led to the identification of the Christian tradition and the Christian world with the most important metaphysical opponent of the "chosen people", with the final historical embodiment of the forces of Samael. Of course, the eschatological nationalism of Judaism is not limited solely to anti-Christianity, since it plays an important role in the Zohar there is also a confrontation with Ismail and his descendants, as well as with other hierohistorical communities (mythical or real). But, nevertheless, the conflict with Edom (the Roman-Christian world) is central. This is explained by the fact that it is Jacob who comes into conflict with his older brother Esau, the founder of Edom, for the right of primogeniture, and Jacob – the patriarch who will receive the sacred name "Israel" for the first time. Thus, the most important enemy of Israel (Jacob, the community of Jews) is Esau, while the demonic offspring of Cain, Ismail, the son of Hagar, fade into the background. that it is Jacob who comes into conflict with his older brother Esau, the founder of Edom, for the right of primogeniture, and Jacob – the patriarch who will receive the sacred name "Israel" for the first time. Thus, the most important enemy of Israel (Jacob, the community of Jews) is

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The plot of Jacob's battle with the "angel" is interpreted by the "Zohar" as a battle with Samael, who in turn is identified with Esau's "guardian angel", his "soul". This battle is the archetype of the "fourth scattering". All its details have a cyclical, metaphysical and eschatological meaning for Kabbalists. To quote from the Zohar:

"Rabbi Judah said: This is what is written regarding Jacob:" And Jacob was left alone, while man fought with him until dawn⁶⁰(Genesis 32:25). At this very moment, forces were distributed among all the armies of heaven⁶¹ among these princes who rule over kingdoms; then it was decided who would rule over whom. Power and authority were given to the prince of Edom⁶², that he may rule over the nations. What does the text mean: Jacob is left alone'? Benjamin was not yet born and had no protector in heaven. "The man who fought against him" – this is Samael, prince of Edom. He wanted Jacob to be subordinate to him, but for his great services Jacob was not given to him. At that moment, Rabbi Judah continued, all the heavenly hosts gathered to ask for Jacob against Samael. Rabbi Yodai added, "See what the text says:" He realized that he could not win, as Jacob's credit was too great and Samael's arguments failed to subdue him to Edom; and then "he struck him in the hollow of his thigh", which means the children who come from his loins. Then Jacob became weak and could no longer resist, which is expressed in the words: "Jacob's thigh was dislocated while he was fighting with him."testifying against him. So Samael was allowed to place the children of Jacob under the rule of Edom for as long as they violated the laws of the Torah."

All the details of this episode are the most important symbolic instructions on the basis of which Kabbalah builds eschatological doctrines. What matters is the fact that the battle takes place at night. This night is associated with the "night of scattering", the "night of the fourth scattering".

"So Jacob fought him all night. Or and look: since his adversary rules only at night, Esau's power extends only to the time of dispersion, which is the night'. That is why he overcame Jacob at night and fought with him, but when morning came, he could no longer continue, and then Jacob began to prevail, since his kingdom – is the day. On this occasion it is written: "Oracle of the Duma⁶³ They shout to me from Seir: guard, how long will the night last? Guard, what time is it in the morning?'⁶⁴ (Isaiah 21:11) because night – is the time of Esau, who is Seir. He weakens when morning comes. "He says, 'let me go, because

the dawn has risen."'.65 (Genesis 32:26). "He replied, I will not let you go until you have blessed me."'.66 (ibid.)"Until you bless me"? Should it be "until you bless" me in the future tense, rather than "until you bless me" in the past tense? If you recognize the blessings that my father gave me and do not dispute them (then I will let you go). After all, it is written: "He said: From now on they will call you not Jacob, but Israel, etc." Why Israel? He answered him: Against our will we must serve you, because you are protected by power from above through a degree from above, and therefore your name will be Israel. "Because you fought Elohim.". What does it mean with "Elohim"? You might think he was talking about himself, but he said, "You fought" to join and copulate with Elohim, so it is not written "against Elohim."

The night of Seir lasts as long as the fourth scattering itself. Throughout during this period, Israel is forced to submit to the dominance of the forces of the "left side", Esau, Edom, and "Mount Seir". The word "Seir" means "goat" in Hebrew. And the "Zohar" often emphasizes the connection between the hairiness of Esau, Isaac's firstborn, and the "goat skin" that Jacob wrapped himself in so that the blind Isaac would mistake him for a brother and give him birthright and blessing. The goat – was considered by the Jews (along with the donkey) to be an animal belonging to the "left side", the "demonic world". Consequently, it is quite legitimate to extend the symbolic series and identify in the Kabbalistic perspective Rome, more broadly, all Indo-European peoples, with Esau, Edom, Seir, the goat, the donkey.

The end of the night, the end of dispersion, the end of Edom's domination over the "chosen people" is associated with messianic symbolism, one of the images of which is "dawn". Thus, the symbol of "dawn", common to the traditional context, is identified in Kabbalah with a rather alarming prospect, in which the rise of Israel and its liberation from the domination of Edom is associated directly with the suppression of all other peoples (primarily Christians, "Romans", northerners) and in the limit with their destruction.

This moment is clearly manifested in the ritual of the Jewish holiday Yom Kippur, during which two goats (symbol of Esau, Edom, etc.) are sacrificed – one YHVH, the other to Samael. In principle, these sacrifices are the archetypal paradigm of "Messianic time", when the "goi" and especially the "peoples of Edom" will be similarly sacrificed. "For this reason, on each new moon, a goat sacrifice is made to send it to its area and to keep it behind the moon. Also on the day of Kippur, a goat is sacrificed, this is out of cunning to subjugate him and so that he cannot harm, according to the words: "The goat will carry away all its sins to the desert lands and leave the goat there in the desert."'.67. Leviticus 16:22). The teachers say that the goat – is Esau, who is hairy." (Toldot).

The fact that "Christians" are specifically counted as such a "redemptive sacrifice" in messianic times is emphasized by several symbolic passages in the Zohar. Firstly, the prohibition from "Deuteronomy" to "harness a bull and a donkey in one team" is interpreted as an eschatological sign, since "a bull is "strictness" ("din") in the upper regions, and "a donkey."68" – "stringency" ("din") in the lower regions." The "Zohar" says, "When they (the bull and the donkey) are together, they slander the world". It is known that above the cradle of the Savior in Christian legend it is the "bull and donkey" that are depicted. Consequently, the compilers of the Zohar mean Christians. This is confirmed by another passage that anticipates this. "What is Seir? – This is a strange wife, an unknown god.". But it was precisely as the "unknown God" that the holy Apostle Paul preached to the pagan Greeks of Jesus Christ in the Areopagus.

It is interesting how Kabbalists realize the metaphysical logic of scattering in the context of their hierohistory. If the most external explanation given in the esoteric Midrashim (for example, "Midrash ha-neelam") is that dispersion is the punishment for sins, and that it will end as soon as the Israelites repent ("teshuba") and return to the roads "Torah", "Zohar" sees everything in a slightly different perspective. The period of the dominance of Esau, Edom over Jacob ("fourth scattering") is in a sense the "cunning of Jacob", the prototype of which the Zohar sees in the plot of Jacob's meeting with his brother.

"Let my lord go ahead of his servant and I go slowly, along with the caravan that is ahead of me."69 (Genesis 33:14). Rabbi Eleazar said: This is exactly what we said before. Jacob did not want to call at this moment

Metaphysical factor in paganism (1990)

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A. Dugin

"Sweet Angel" №1, M., 1990 | Paths of the Absolute, M. 1990 | Absolute Motherland, M., 2000

Explanations about the inclusion of the text in the new edition of the book "Paths of the Absolute", M., 2000 in the collection "Absolute Motherland"

We decided to include the following two texts as an appendix to "The Paths of the Absolute" for the reason that they are devoted to the same metaphysical topic as the rest book. They were written in 1989 for the magazine "Sweet Angel". This is an instruction at the time of writing, it has not just chronological, but also doctrinal significance since as we approached "the Metaphysics of the Good News", we refined many metaphysical ones formulas, trying to give them a more complete look. In "The Metaphysics of the Good News" similar problems and plots are analyzed in a more verified manner. In the same ones articles should only be seen metaphysical intuitions of paradoxical staging problems, groping "for the paths of the absolute" through complex ones and not always fully traced right up to the origins of the network of meanings. To date, it's unlikely that we would have become at all use words such as "gnosis", "gnosticism", "heresy", "demiurge", "paganism", "gods", etc., and especially in a positive context, would hardly continue to rely on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression. they would hardly have continued to lean on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression. they would hardly have continued to lean on Guenon's idea of the unity of the esoteric tradition, regardless of the specific one sacred form. But it seems to us extremely interesting to indicate stages of development of metaphysical constructions from orthodox traditionalism – in the style of Guenon (and taking into account Evola) – until the final approval of the Trinitarian orthodox metaphysics, in which all the most valuable vectors of insight have been found its full and perfect expression.

Since the result in a certain sense cancels the stages of the path, these texts are quite it could be omitted, especially since they can hardly be accepted themselves by an author without serious criticism. But if we followed the path of processing them, it would work out if only there was a simple repetition of the theses set out in "The Metaphysics of the Good News", that's all the rest would have been discarded. It seems to us, however, that these texts – despite to some incorrectness of statements – carry an additional dimension helping, on the one hand, to trace the trajectory of the design of Trinitarian metaphysics on the other hand, move along one of the other possible roads outlined here, abandoned by the author for confessional and other reasons. In this second meaning they can be extremely useful to those whose spiritual choice is different from Orthodoxy. But together with that, in our opinion, the approach to the metaphysics of Orthodoxy is discernible and anticipated here even in the most approximate and inaccurate formulations. Therefore, everyone, who will follow this metaphysical logic, if the outcome is favorable, is sure will come to Orthodoxy.

Metaphysical factor in paganism (79)

Those traditions that are commonly called "pagan" are not so characterized real polytheism, as much as immanentism, permeating all their aspects. For representatives of monotheistic religions, theological sinfulness "paganism" it is obvious: in their opinion, it consists of ignoring (conscious or inertial) single transcendental and apophatic (i.e. given in negative terms) a principle whose recognition and unconditional veneration constitutes sine qua non monotheism. Among the three monotheistic religions, Judaism and Islam conduct this the line is very consistent, and only Christianity takes significant steps the other side, asserting the immanent as the central figure of his cult and his dogma hypostasis of the Divine, God the Son, although at the same time the claims of Christians to "the pagans" they inherit the same Abrahamic argumentation as other branches of monotheism.

And yet, in our opinion, to reduce all the differences between monotheism and non-monotheism it would be incorrect to recognize the superiority of the transcendental principle, since in the bosom of monotheistic traditions themselves there are invariably movements that along with the unconditional recognition of the justice of transcendentalism, it is the immanent ones realities are endowed with a special metaphysical value, in fact, solidarizing in this with the "pagan" position. We mean primarily esoteric ones aspects of Abrahamic traditions (Sufism and extreme Shiism in Islam, Kabbalah in Judaism, hesychasm in Christianity), where the emphasis invariably falls on the immanence of the Divine Presences. Thus, without even ignoring the transcendence of the transcendental, the one can metaphysically emphasize the immanent. What are the deep foundations for this?

The answer to this most important question would not only rehabilitate “paganism”, but also would illuminate the most mysterious and closed sides of non-“pagan” traditions. Heydar Dzhemal in one of his public speeches accurately identified this problem noting that between the concept of Abrahamic faith as a super-ethical will an act addressed “from here – there”, and “by the pagan” concept of Empire as expression the immanent divine force coming “from – to” exists deep a confrontation that predetermined the dialectic of the sacred history of the last millennia. Monotheistic inspiration undermines the immanentist foundations of the Empire, “pagan” the power of immanent sacredness, in turn, deprives monotheism of its uniqueness and uncompromisingness. If the metaphysical truth of transcendentalism is obvious (see. “Metaphysical problem and religions”), in which “the pagans” find justification your own doctrines? What is the secret of the immanent Empire?

Without pretending to have a complete (and even more so an exhaustive) exposition of this most complex problems, let us express just a few considerations which will help to clarify a little the essence of the matter. The sphere of the immanent is always de facto the sphere of the plural – whether it is a question of the actual plurality of the manifested or only of primalism being-non-being, inherent in the highest region of ontology, where pure being collides with transcendental and enclosing non-existence. This entire sphere is subject to the law “metaphysical entropy”, according to which any logically subsequent metaphysical modality obviously lower in quality than the previous one, i.e. inferior to it in level “metaphysical energy”. With this statement begins monotheism, which affirms the principle of the transcendent a unity that opposes the entire volume of immanent plurality. At this principle is organically connected here with non-existence, since transcendentalism it is correlated in the opposite way with the sphere of the immanent, and therefore in the higher a plane with pure being, summing up and synthesizing everything immanent in itself. This apophatic negative unity of nothingness is the most logical a metaphysical response to a fact “entropy”, and remaining within the framework of such a picture metaphysics, to assert something else as the highest reality – is simply absurd after all, this would be tantamount to denying the finiteness of existence, denying death, which in fact, it is present as a quality that dominates all metaphysical ones levels, except for nothingness itself, which coincides with the deepest essence death itself. But still, the most vulnerable point of transcendentalism is precisely the fundamental picture of metaphysics itself, and its main basic postulate fact “entropy”.

Many traditions are of the “pagan” type and, in particular, the most metaphysically developed of these, – Hinduism, being well aware of the impeccable logic of monotheism metaphysicians still carefully avoid using the term in relation to themselves “monotheism”. But by abandoning the upper pole of monotheism, they refuse and from its lower immanent component, from the understanding of being as a set as spheres of entropy. In this case, both poles are denied with equal persistence. At the doctrinal level, this is most easily seen in the relationship of both doctrines to the emergence of being. Monotheism in all its variants is inevitably associated with “creationism”, i.e. with the concept of creation as alienation. “Paganism” same, in turn, he invariably insists on “manifestationism”, i.e. on the concept manifestations, self-discovery of the principle in existence. The essence of the difference

between these two positions consists in determining the relationship between existence and its source hidden in non-existence. Creationism asserts that being (and in more particular cases – the cosmos or even the visible universe) arose as a result of the separation of a special “part” of nothingness, a part doomed, starting from the first moment of creation, turn to your source as something else than herself. In creationism, the fundamental is thus postulated and the irreducible “naturally” radical otherness of creation and its transcendent creator. that being (and in more particular cases – the cosmos or even the visible universe) arose as a result of the separation of a special “part” of nothingness, a part doomed, starting from the first moment of creation, turn to your source as something else than herself. In creationism, the fundamental is thus postulated and the irreducible “naturally” radical otherness of creation and its transcendent creator. that being (and in more particular cases – the cosmos or even the visible universe) arose as a result of the separation of a special “part” of nothingness, a part doomed, starting from the first moment of creation, turn to your source as something else than herself. In creationism, the fundamental is thus postulated and the irreducible “naturally” radical otherness of creation and its transcendent creator.

Manifestationism, on the contrary, denies this radical otherness, asserting consubstantiality the manifested and its unmanifested source. Being here is not understood as a part metaphysically preceding nothingness, but as its otherness, its way “of existence” (naturally, the word “existence” is used here as not very appropriate metaphor). Thus, if in the first case the very unknowable essence of the Creator becomes the absolute answer and absolute completion of metaphysics, then in the second in case, the superiority of the origin of manifestation over itself is relativized, becomes relative, and the problem of being as a fact is not removed by anything, remaining constantly an open question (compare the thesis of Parmenides “Genesis cannot but exist”). In this one “pagan” perspective there is no horizon of death since death is in this the case does not solve anything, only postponing or transferring the same to a new level the most question. It is precisely because of this internal logic that “pagan” traditions they emphasize the aspect of the transmigration of creatures due to fatal inevitability problems of existence, not removed by a return to the source.

Such a non-monotheistic approach does not at all place the manifested over the unmanifested it only radicalizes and brings to the last limits the question of the purpose of manifestation about his mission, about the message contained in it. The finitude of being is not given here of decisive importance, since the non-absoluteness fixed by this limb is not gives a satisfactory answer regarding the cause and meaning of its occurrence. Being itself in this perspective ceases to be a kingdom of decreasing, entropy, and it becomes an expression of some special, metaphysically not obvious truth. Exactly therefore, the principle of unity completely loses all its significance here, from the redemptive the transcendental horizon turns into a kind of self-evident statement into a kind of statement of obviousness, true, but far from sufficient. On the other parties, the plurality itself acquires a purely qualitative character: it is no longer a diluted and “entropic” unity, but a fabric of the Gnostic messages where every detail, every symbol is important and irreplaceable. This is how they arise persons “gods”-“angels”, “messengers”,

spokesmen for special news, and the sender and the addressee of which remains metaphysical unknowns within the framework of being so is non-existence. And as the crown of "pagan" metaphysics, the concept of "atman" arises a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. she is it is no longer a diluted and "entroping" unity, but a fabric of the Gnostic messages where every detail, every symbol is important and irreplaceable. This is how they arise persons "gods"- "angels", "messengers", spokesmen for special news, and the sender and the addressee of which remains metaphysical unknowns within the framework of being so is non-existence. And as the crown of "pagan" metaphysics, the concept of "atman" arises a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. This is how they arise persons "gods"- "angels", "messengers", spokesmen for special news, and the sender and the addressee of which remains metaphysical unknowns within the framework of being so is non-existence. And as the crown of "pagan" metaphysics, the concept of "atman" arises a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. This is how they arise persons "gods"- "angels", "messengers", spokesmen for special news, and the sender and the addressee of which remains metaphysical unknowns within the framework of being so is non-existence. And as the crown of "pagan" metaphysics, the concept of "atman" arises a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. This is how they arise persons "gods"- "angels", "messengers", spokesmen for special news, and the sender and the addressee of which remains metaphysical unknowns within the framework of being so is non-existence. And as the crown of "pagan" metaphysics, the concept of "atman" arises a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence. a subject, living, immanent "god", of good quality, not exhaustive the definition of being, nor the definition of non-being, complicit in both, but neither with one of them is not identified. Subject – is a special non-monotheistic figure a tradition that is the center of the imperial worldview and in which it concentrates its whole essence.

Actually, the subject is a summary, synthesizing term “of paganism” without which the “pagan” perspective simply loses its “reason to be”. Such the subject coincides, in essence, with two other emphatically immanent modalities Traditions defined by the terms “spirit” and “light”. And it is no coincidence that where traditional doctrines emphasize the terms “light”, “spirit”, “self”, we are dealing with just that with what monotheism often defines as “pagan heresy”, “heresy of paganism”. This can sometimes be seen already in the self-names of Gnostic groups “brothers of the Free Spirit” “children of Light”, etc., and in addition, the Sanskrit term “atman” itself means at the same time “the spirit”, and “I”, “myself”. (It is very interesting to note the fact that in addition to curses against “pagans and Gnostics” by representatives of Abrahamic, creationist monotheism, even the Zoroastrians found “light gnosis” Mani “heretical”).

However, “the light of the subject” is not analogous or even synonymous with “the light of being”. This is – a completely different light, light of a completely different quality. This is – “problem light”, which is born from the fact of coexistence of being and non-being; at the same time, it does not matter is such coexistence valid (i.e. when being de facto there is) or potential (i.e. when there is de facto “already” or “not yet”). Hinduism he clarifies that along with atman (subject in being) there is also paramatman (subject) in nothingness). Therefore, Gnostic “pagan” immanentism – is completely immanentism of a special kind, not reducible to any of the modalities distinguished by monotheism. But does such immanentism remain truly immanent? Indeed, in contrast strictly monotheistic optics, it is just not satisfied with transcendental optics member of the monotheistic dyad (creator) as metaphysically the last and highest; but it does not at all follow from this that creation is final for him and a comprehensive answer. Immanentism “of the light problem” is explained by need to record only the fact of existence, to prevent it from disappearing into the inexorable logic of monotheism “ethics”. Being serves here as nothing more than “proof of” non-absoluteness non-existence, and both of them (being and non-existence) are no longer divorced (as is the case with monotheism) but they fuse together, becoming the same pole of the problem facing to a completely different one, without whom and outside of whom this great problem did not exist if only. And if so, then immanentism actually becomes an expression of the highest and the most convincing metaphysically transcendentalism, in which, however, it is not the monotheistic Creator who acts as the transcendental (metaphysically) identical to non-existence), but something beyond the limits of itself, the something so distant and great that it equalizes the cause in metaphysical rights and the consequence, making both only the lower pole of the problem facing absolute and unattainable top. which equalizes the cause in metaphysical rights and the consequence, making both only the lower pole of the problem facing absolute and unattainable top. which equalizes the cause in metaphysical rights and the consequence, making both only the lower pole of the problem facing absolute and unattainable top.

In such a perspective, the entire “pagan” (more precisely, immanentist) complex acquires a very special meaning. The manifestation and its structure, accented and detailed disassembled “by paganism”, they cease to be a not very important consequence of the first act Creator, valuable only relatively and with

reservations. They become the text of the problem equally significant for creation and for the Creator himself. It follows logically from here the purpose of manifestation is simply the fact of its presence (or the possibility of such the presence of (a) testifying means qualitatively inferior to that of principle nothingness about something is incomparably and infinitely superior. Exactly in this sense, the "pagan" universe is theomorphic, or even more precisely, "angelomorphic". Its elements are revelations about "the light world" on the other side of nothingness, on the other side Creator. And if we look closely at the quality of this angelomorphic "pagan" universe, we will see that there is no opposition between the Gnostic "anti-demiurgic" there is no pathos and immanentist accents "of paganism". "Antidemiurgism" gnostics is explained by the refusal to understand the Creator's self as the only one the answer to the question about the purpose of creation; such "anti-demiurgism" is polemical and aims at first of all, it is in monotheistic metaphysics, in fundamental logic this metaphysics. From this angle, Gnostics are extreme transcendentalists. But the negativity of the demiurge (or rather, its complete unsatisfactory quality the universal response (is) nothing diminishes in the mission the manifestation that itself in itself, there is already a Gnostic attack against its creator, its author. A sign, encrypted in space and revered in "paganism", immanent and visualizable quite only in the immanent. But such immanentism "of the pagans" is actually equal according to conclusions, according to its logic and according to its source impulse, Gnostic transcendentalism. After all, there is no serious indication of the insufficiency of nothingness within the framework of its pure there can be no self-identity. Such an indication can only be gleaned from the deep one decipherments of his antithesis (being), which exposes, on the one hand his dissatisfaction (as the Creator of something imperfect), and on the other hand, some transcendental potencies are discovered that remain problematic and hidden while maintaining the metaphysical status quo, but they can also awaken as the light dimension of the universe, as the resurrecting immortal spirit, as the eternal "I" the Savior. immanent and visualizable quite only in the immanent. But such immanentism "of the pagans" is actually equal according to conclusions, according to its logic and according to its source impulse, Gnostic transcendentalism. After all, there is no serious indication of the insufficiency of nothingness within the framework of its pure there can be no self-identity. Such an indication can only be gleaned from the deep one decipherments of his antithesis (being), which exposes, on the one hand his dissatisfaction (as the Creator of something imperfect), and on the other hand, some transcendental potencies are discovered that remain problematic and hidden while maintaining the metaphysical status quo, but they can also awaken as the light dimension of the universe, as the resurrecting immortal spirit, as the eternal "I" the Savior. But such immanentism "of the pagans" is actually equal according to conclusions, according to its logic and according to its source impulse, Gnostic transcendentalism. After all, there is no serious indication of the insufficiency of nothingness within the framework of its pure there can be no self-identity. Such an

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The gods "of paganism" are the subject parameters of manifestation; they are not so much self-sufficient and self-sufficient principles (like the God of monotheism), how many angels are in the etymological I mean, "messengers", "spirits". In accordance with this logic, John the Theologian in his most esoteric Gospel he pronounces something completely alien to the orthodox creationist monotheism phrase: "God is spirit". Within the framework of pure monotheism such a belittling of the principle, the origin of all things (both spiritual and material)) to one of its modalities, to the spirit, sounds almost like blasphemy, whereas, from a "pagan" perspective, it is difficult to say anything truer

and more fair. And it is no coincidence that it was John the Theologian who began to be considered the patron saint of European Christian exotericism.

The Holy Spirit in the Christian perspective is the Comforter, the Paraclete, the main one and the main substitute in the existence of other hypostases that are absent at the moment. For example, before the arrival of the Son-Christ, he “speaks through prophets”, i.e. “speaks through prophets”, after the Ascension of Christ he “comforts and instructs” the newly orphaned church. Only thanks to him are the sacraments of the Church realized. Holy Spirit in Christianity – this is the most immanent hypostasis of the Divine, but precisely on the identity of this hypostasis the essence of the Divine is indicated by the formula of John the Theologian.

And finally, the last metaphysical aspect “of paganism” that should be emphasized. Any “paganism” is necessarily eschatological. Some will apparently be surprised by this statement, since it outwardly contradicts the above, is “pagan” the approach to metaphysics should not, in general, particularly emphasize the problem of the end of the world, the end of existence, since the absorption of manifestation by the principle is not only nothing he does not speak “to metaphysical paganism”, but, on the contrary, only in an “unfortunate” way delays solving a great problem without adding anything significant to it. And yet there is one fundamental consideration that makes eschatologism necessary and an extremely important component of the immanentist tradition as a whole (as it actually is) takes place in most historical traditions of the “pagan” type and especially in Aryan “paganism”). The eschatologism of immanentist doctrines is radically different from a monotheistic positive assessment of the end of existence as the end of illusion and in force this is like the beginning of absolute intact completeness in the bosom of the non-existence principle.

“Paganism” visualizes at the end of times not a return to what was lost in manifestation unity, but a return to primitiveness. (And it is no coincidence that Zoroastrian cyclology calls the final stage of sacred history “vicharishn”, i.e. literally “division”). Only at the moment of contact of being with non-being does it open up to the metaphysical “the pagan” all the depth of his own teaching with all the paradoxical implications. This boundary, which is realized within the limit line of manifestation, is the starting point the point of questioning is the subject, who only here can present both metaphysical ones realities (and exhaustive existence, and impending non-existence) as what he is fundamentally unsatisfied, and from here he turns to his own source that can only be on the other side of both being and non-being.

And on a pragmatic level, the eschatologism of metaphysically full-fledged “paganism” it is its integral feature, since true immanentism of authentic tradition cannot and should not be a teaching about the absoluteness and enduringness “of this world” which would make it anti-traditional and anti-nomist

materialism. Being for the subject “pagan” immanentism is by no means the last sought-after shore or “paradise”. It – is rather a symbol of the fact that non-existence itself is not this “paradise”.

Therefore, the “pagan” tradition does not have any illusions regarding the finiteness of existence has. On the contrary, this finiteness, non-absoluteness, taken and recognized as such, and eschatology is attractive to this tradition in existence, which means eschatology is natural the image becomes the center of the pagan worldview, protecting pagan metaphysics from fetishism and inertial worship of being.

Truly “pagan” Empire, as well as truly “pagan” subject with necessity eschatological. The power that comes “from there” on which every true Empire is based this is not a banal statement of the self-identity of being with himself. Contrary to the obvious, it is the “pagan” component in metaphysics that is charged with paradoxical and truly transcendental “energy”, taking you much further than the impeccable and unique, but that’s all the same is the limited power of faith. And this is especially clearly revealed in critical ones moments of unfolding of being, in radically eschatological moments, when “pagan” metaphysics alone can fully demonstrate its most profound the foundations.

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Metaphysical factor in "paganism" (2000)

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Table of Contents "Sweet Angel" №1

A.G. Dugin

"Dear Angel" №1, M., 2000

METAPHYSICAL FACTOR IN "PAGANISM"

Those traditions that are commonly called "pagan" are characterized not so much by actual polytheism as by immanentism, which permeates all their aspects. For representatives of monotheistic religions, the theological sinfulness of "paganism" is obvious: in their opinion, it consists of ignoring (volitional or inertial) the One Transcendental and Apophatic (i.e. given in negative terms) Principle, the recognition and unconditional veneration of which constitutes sine qua non monotheism. Among the three monotheistic religions, Judaism and Islam pursue this line very consistently, and only Christianity takes some steps to the side, establishing as the central figure of its cult and its dogma the immanent hypostasis of the Divine, the Son, although at the same time the claims of Christians to the "pagans" inherit the same Abrahamic argumentation, as other branches of monotheism.

And yet, in our opinion, to reduce all the differences between monotheism and non-monotheism to the recognition of the superiority of the Transcendent The principle would be wrong, since in the bosom of ourselves monotheistic traditions invariably have movements which, along with unconditional recognition of justice transcendentalism, it is immanent realities that endow a special metaphysical value, actually solidarizing in this is with a "pagan" position. We mean first of all esoteric aspects of Abrahamic traditions (Sufism and extreme shiism in Islam, Merkaba-gnosis and Kabbalah in Judaism, Hermeticism and Gnosticism in Christianity), where the emphasis invariably falls on immanence of the Divine Presence. Thus, even without ignoring the transcendence of the Transcendent, one can metaphysically prefer the purely Immanent. Which are deep grounds for this?

The answer to this most important question would not only rehabilitate "paganism", but would also illuminate the most mysterious and closed sides of non-"pagan" traditions. Heydar Dzhemal in one of his own the speech accurately identified this problem, noting that between the concept of the Abrahamic Faith as super-ethical an act of will addressed "from here – to there" and "pagan" the concept of Empire as an expression of the immanent divine The force coming "from there – to here" exists in depth a confrontation that predetermined the dialectic of sacred history the last millennia. Monotheistic inspiration undermines the Immanentist Foundations of the Empire, the "Pagan" Power immanent

sacredness, in turn, deprives him of monotheism uniqueness and uncompromisingness. If metaphysical the truth of transcendentalism is clear see. "Metaphysical problem and religions"), where the "pagans" find justification your own doctrines? What is an immanent secret Empires?

Without pretending to be complete (and even more so to be exhaustive) let us express just a few expositions of this most complex problem considerations that will help clarify the essence of the matter a little. The sphere of the Immanent is everywhere de facto a sphere plural – whether we are talking about real the multiplicity of the Manifested or only about primalism Being-Nothingness, inherent in the highest region of ontology, where Pure Being encounters the transcendent and embraces it By non-existence. This entire sphere is subject to the law of "metaphysical." entropies', according to which any logically following the metaphysical modality is obviously lower in quality previous, i.e. inferior to it in the "metaphysical" level energy". Monotheism begins with this statement affirming the principle of transcendental Unity, which opposes the entire volume of immanent multiplicity. At this, such a principle is organically connected here with Non-Existence, so how transcendentalism is correlated inversely with the sphere of the Immanent, and therefore in the highest plane with Pure Being summing up and synthesizing everything Immanent in itself. This is the apophatic negative Unity of Nothingness is the most a logical metaphysical answer to the fact of "entropy", and, remaining within the framework of such a picture of metaphysics, assert in the quality of the highest reality is something else – simply absurd, because this would be tantamount to denying the finiteness of Being, denying death, which is actually present as a quality that dominates all metaphysical levels except for Nothingness itself, which coincides with the deepest the essence of death itself. But still the most vulnerable point transcendentalism is precisely the fundamental one itself the picture of metaphysics, and its basic basic postulate, fact "entropy".

Many traditions of the "pagan" type and, in particular, the most metaphysically developed of them – Hinduism, giving beautifully I am aware of the impeccable logic of the monotheistic metaphysicians still carefully avoid use in relation to oneself, the term "monotheism". But refusing the upper pole of monotheism, they also abandon its lower pole the immanent component, from the understanding of Being as a set as spheres of entropy. In this case, both poles are negated with the same persistence. On a doctrinal level, it is easier see everything in the example of the relationship of both doctrines to the emergence of Being. Monotheism in all its variants inevitably associated with "creationism", i.e. with concept Creations as Alienations. "Paganism", in turn, invariably insists on "manifestationism", i.e. on concept Manifestations, Self-Discovery of the Principle in Genesis. Entity the difference between these two positions is the determination of the relationship Being and its Source hidden in Nothingness. Creationism states, that Being (and in more frequent cases – cosmos or even visible The universe) arose as a result of the separation of a special "part" Nothingness, the part doomed, starting from the first moment of Creation, address your Source as something "Other" than it by myself. In creationism it is postulated in this way fundamental and irreducible in a "natural" way the otherness of Creation and its transcendental Creator. Manifestationism, on the contrary, denies this otherness, asserting the

consubstantiality of the Manifested and its Unmanifested The source. Being here is not understood as part of a metaphysical of the preceding Non-existence, but like his otherness, his way "existence" (naturally, the word "existence" is here used as a not-so-appropriate metaphor). Thus, the if in the first case the very unknowable essence of the Creator becomes the Absolute Answer and the Absolute Completion metaphysics, then in the second case the superiority of the Source Manifestations over himself relativize, become relative, and the problem of Being as a fact is not removed by anything remaining a constantly open question (compare Parmenides' thesis) "Being cannot but be"). In this "pagan" perspective, no there is a Death horizon, since death in this case it solves nothing only by postponing or transferring to a new one the level is the same question. It is precisely because of this internal logics "pagan" traditions emphasize the aspect of transmigration beings, due to the fatal inevitability of the problem of Being not removable by returning to the Source.

This non-monotheistic approach does not at all pose a Manifested over the Unmanifested, he only radicalizes and brings it to the last the question is about the Purpose of Manifestation, about his mission, about the message, in not contained. The finitude of Being is not given here of decisive importance, since non-absoluteness, with this limb fixable, does not give a satisfactory answer regarding Reasons and Meaning of its occurrence. Being itself in this perspective ceases to be a kingdom of decreasing entropy, and it becomes an expression of some special, metaphysically not obvious, Truth. That is why the principle of Unity is complete it loses all its meaning here, from the redemptive the transcendental horizon is rotating into a certain itself an obvious statement, in a kind of statement of obviousness true, but far from sufficient. On the other hand, the by myself plurality acquires a purely qualitative character: it represents the Unity that is no longer diluted and "entropic" and the fabric of the Gnostic message, where each is important and irreplaceable detail, every character. This is how people arise "gods" - "angels", "messengers", exponents of a special message, etc the sender and addressee of which remain metaphysical unknown within the framework of both Being and Non-Existence. And like a venvc the concept of "Atman", Subject, arises from "pagan" metaphysics a living, immanent god, of good quality and not exhaustive neither by the definition of Being, nor by the definition of Non-Being, participating in both, but not identified with either of them. Subject -- this is a special figure in the non-monotheistic tradition which it is the center of the imperial worldview and in which its whole essence is concentrated.

Actually, the Subject is the total, synthesizing the term "paganism", without which there is a "pagan" perspective it simply loses its "reason to be.". Such a subject coincides, in entities, with two others emphatically immanent modalities of Tradition, defined by the terms Spirit and Light. AND THE it is no coincidence that where traditional doctrines place emphasis on in the terms "light", "spirit", "I", we are dealing with precisely this monotheism often defines it as "pagan heresy", "heresy" paganism." This is sometimes visible in Gnostic self-names the Brothers of the Holy Spirit, Children of the Light, etc. groups, and except for moreover, the Sanskrit term "atman" itself means both "spirit" and "I", "myself". (It's very interesting to note the fact, what in addition to curses against "pagans and Gnostics" from the outside

representatives of Abrahamic, creationist monotheism, even the Eoroastrians found Mani's "light gnosis" "heretical").

However, "Subject Light" is not analogous or even synonymous "Lights of Being". This is – a completely different light, absolutely light of a different quality. This is – "light of the Problem", which is born from the fact of the coexistence of Being and Non-Existence; it doesn't matter is such coexistence valid (i.e. when Being de facto is) or potential (i.e. when Being de facto already or not yet). Hinduism specifies that along with Atman (Subject in Genesis) there is also Param-atman (Subject in Of nothingness). Therefore, Gnostic "pagan" immanentism – is immanentism of a very special kind, not reducible to any of them modalities distinguished by monotheism. But does it remain like this is immanentism really immanent? After all, in it is the opposite of strictly monotheistic optics is not satisfied by a transcendental monotheistic term dyads (by the Creator) as metaphysically last and highest; but from it does not at all follow that Creation appears to him the final and comprehensive answer. Immanentism 'Light Problems' is explained by the need to record only a fact Being, to prevent it from disappearing into inexorable logic monotheistic "ethics". Being serves here as nothing more than "proof" of the non-absoluteness of Non-existence, and both of them (Being and Nothingness) are no longer divorced (as is the case with monotheism), but they fuse together, becoming "the same" pole Problems addressed to a completely DIFFERENT, without which and outside which this Great Problem would not exist at all. A if so, then immanentism actually becomes an expression the highest and most convincing metaphysically transcendentalism, in which, however, as The transcendent is not the monotheistic Creator (Non-existence), but Something transcendental also in relation to Himself, Something so distant and great that it equalizes in metaphysical rights Cause and Effect, doing both only the lower pole of the Problem, facing the Absolute and Unattainable Top. but Something beyond the limits in relation to Himself Something so distant and great that it equalizes in metaphysical rights Cause and Effect, doing both only the lower pole of the Problem, facing the Absolute and Unattainable Top. but Something beyond the limits in relation to Himself Something so distant and great that it equalizes in metaphysical rights Cause and Effect, doing both only the lower pole of the Problem, facing the Absolute and Unattainable Top.

In this perspective, the entire "pagan" complex acquires a very special meaning. Manifestation and its structure, accentuated and analyzed in detail by "paganism", they cease to be not a very important consequence of the First Act of the Creator, valuable only relatively and with reservations. They become text Problems are equally significant for Creation and for itself Creator. From this the Purpose of Manifestation logically follows, alone only by the fact of its presence (or the possibility of such presence) testifying by means qualitatively lower than this is incomparable and infinite with Principled Non-Existence about Something Non-existence is superior. It is in this sense that it is "pagan" The universe is theomorphic, or even more precisely, "angelomorphic.". Its elements the essence of the revelation about the "Light World" on the other side of Nothingness, on the other side of the Creator. And if we take a close look at quality in this angelomorphic "pagan" universe, we will see that no opposition between the Gnostic "anti-demiurgic" there is no "paganism" with pathos and immanentist accents and

it cannot exist. "Anti-demiurgism" is explained by refusal from understanding the Creator's self as the only answer to the question about the purpose of Creation; such "anti-demiurgism" is polemical and aims at first of all, precisely in monotheistic metaphysics, at the fundamental logic of this metaphysics. At this angle gnostic vision is extreme transcendentalism. But the negativity of the Demiurge (or rather, its complete unsatisfactory as a universal Answer) nothing diminishes the mission of Manifestation, which in itself there is already a Gnostic attack against its Creator yours The author. A sign encrypted in Space and revered in "paganism" is immanent and visualize completely only in immanent. But such immanentism of the "pagans" is actually equal according to conclusions, according to its logic and according to its source impulse gnostic transcendentalism. After all, it's not serious indications of the insufficiency of Nothingness within its pure there can be no self-identity. Such an instruction can be gleaned from only from a deep decoding of his Antipode (Genesis), in which on the one hand, his dissatisfaction is exposed (as the Creator of something imperfect), and on the other hand, some transcendental potencies are revealed that remain problematic and hidden while maintaining the metaphysical status quo, but can also awaken as a light dimension The Universe, as the resurrecting immortal Spirit, as the eternal". The gods of "paganism" are the subject parameters of Manifestation, they are not so many self-sufficient and self-pressuring principles (like God Monotheism), how many Angels in the etymological sense, "messengers", "spirits". In accordance with this logic, John Theologian in his most obviously Gnostic Gospel pronounces a completely alien orthodox monotheism formula – "God is spirit.". Within the framework of pure monotheism such a belittling of the Principle, the Source of All That Is (as spiritual and "material" !) to one of his modalities, to the point of spirit, sounds almost like blasphemy, whereas, from a "pagan" perspective, it is difficult to say anything more true and more just. And not by chance, it was John The theologian became the patron of European exotericism in medieval times the era of truly Christian civilization. Holy Spirit in the Christian perspective is the Comforter, the Paraclete, the main and main "Substitute" in the Genesis of others currently absent hypostases. For example, do when the Son-Christ comes, he "verifies the prophets," i.e. "speaks through prophets," "after" the Ascension of Christ, he "comforts and instructs" the newly orphaned world. Only thanks to him the Sacraments of the Church are fulfilled. The Holy Spirit in Christianity -- this is the most immanent hypostasis of the Divine, but precisely on the identity of this hypostasis with the essence of the Divine indicates formula of John the Evangelist. Only in such a metaphysical the approach should seek an understanding of the pagan attitude towards Divine. Speaking in theological terminology, one could say that "paganism" in general – is a tradition Holy Spirit par excellence.

And finally, the last metaphysical aspect of "paganism", which should be emphasized. All "paganism" necessity is eschatological. Some will apparently be surprised this statement, since it outwardly contradicts the above, because the "pagan" approach to metaphysics is not I must, in general, especially emphasize the problem of the End Light, the End of Being, since the absorption of Manifestation by the Principle not only does it say nothing to "metaphysical paganism," but on the contrary, it only "unfortunate" postpones the decision of the Great Problems without adding anything significant to it. AND THE however, there is one fundamental consideration which does eschatologism is a necessary and extremely important component immanentist tradition as a whole (as it really is takes place in most

historical traditions of the "pagan" like, and especially in Aryan "paganism"). Eschatologism immanentist doctrines are radically different from monotheistic ones a positive assessment of the End of Being as the end of Illusion and, in force this is like the Beginning of absolute completeness in the bosom of the Nothingness-Principle. "Paganism" visualizes in the End Times not a return to lost in Manifestation Unity, but a return to First Duality. (And it is no coincidence that Zoroastrian cycology calls the final stage of sacred history "vicarishn", i.e. literally "separation"). Only at the moment of contact of Being with Nothingness opens up to the metaphysical "pagan" all the depth of his own teaching with all the paradoxical by implication. This boundary, which is realized within the limit line Manifestation is the starting point for questioning the Subject which can only be presented here both metaphysical realities (and exhaustive Being, and about to come Non-existence) as that which fundamentally satisfies it, and from here he turns to his own Source, which can only be on the other side of both Being and Of nothingness. And it is no coincidence that John the Theologian is the author who recorded the Apocalypse, i.e. a symbol of the most Christian eschatologies.

And on a pragmatic level, eschatologism is metaphysical full-fledged "paganism" is its integral feature, yes just as true immanentism of authentic tradition cannot and cannot must be a teaching about the absoluteness and enduringness of the world this', which would make it anti-traditional and anti-nomist materialism. Being for the Subject of "pagan" immanentism it is by no means the desired shore or "paradise". It – rather a symbol of the fact that Non-existence itself is not this "paradise". Therefore, the "pagan" tradition has no illusions regarding there is no finitude of Being. On the contrary, this limb, non-absoluteness, taken and recognised as such, and attractive to this tradition in Genesis, which means eschatology naturally becomes the center of pagan worldviews, protecting pagan metaphysics from fetishism and animal worship of Genesis.

A truly "pagan" Empire, as well as a truly "pagan" one The subject is necessarily eschatological. The force coming "from there", on which any true Empire is based, this is not banal affirmation of the self-identity of Being with himself. Despite obviously, it is the "pagan" component in metaphysics that is charged paradoxical and truly transcendental "energy" that leads much further than impeccable and unique, but still limited power of Faith. And this is especially clearly revealed in critical moments of the unfolding of Being, in purely moments eschatological, when "pagan" metaphysics can only demonstrate your deepest foundations to the end.

Metaphysical roots of political ideologies (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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Conservative Revolution, M., 1994 | "Sweet Angel" №1, M., 1990 | "Conspiracy theories", M., 2005

METAPHYSICAL ROOTS OF POLITICAL IDEOLOGIES

Confusion of political science definitions

In modern political science and sociology, as well as in disciplines that steel are inseparable from them: history religion, ethnology, anthropology (for statistics and economism have been greatly supplanted recently), at present time reigns in complete chaos regarding the most fundamental political definitions directions —such as fascism, communism, socialism, democracy, etc etc In addition to the fact that the communists, fascists and democrats themselves, as a rule, they define their own ideological ones in a very vague and contradictory manner positions (which is largely explained by purely propaganda tasks), at one time a special, increased popularity of New methodologies The left was completely confused by all the proportions, since the word “fascism” became synonymous with “everything bad”, and “communism” (read “freedom of desire”) - “all the best”. On the other hand, among moderate Democrats and also, moderate liberals have become familiar with another identity put forward, as a rule, by Sovietologists: “communism — this is fascism”.

When do factors such as Religion and Authoritarian come into play board, national specificity, environmental disasters — logical structures completely crumble to dust, and sometimes reasonableness in definitions replaced by passions, emotions, individual and national sympathies etc

All this is characteristic, and even more so, of our political science whose condition is getting worse (in addition to the significant chaos of political science foreign, which is what domestic sociologists mainly focus on) also the long-term need to intellectually “sleep” or simply hide your point of view on policy issues, which, after all led to the dominance of “indirect statements” —statements with an eye on totalitarian dogmas, from which one cannot deviate in form one step.

Therefore, we have not only political science as a discipline that studies spectra and the relationship between ideologies, but also politics itself, i.e. the sphere itself it turned out to be direct (not analytical) ideological statements consisting of irrational and contradictory theses, grotesquely absurd

discussions and systems of hints that formed a special Soviet “argot”, decipherable only through knowledge of special sophisticated codes that are understandable only “to the top” and “to Western Sovietologists”. And that no less is the need for clear definitions of the principles and relationships of the various types of ideologies remain urgent and all the more relevant because the possibility uncensored ideological statements may soon become available in Russia the norm.

In this situation, we offer our own version of fundamental political science schemes that, in our opinion, will help cut the Gordian knot political science contradictions and identify the main irreducible friends to a friend ideological complexes — ideological “limits”, whose variants and numerous combinations create a multi-color spectrum of modern planetary politics. We in no way claim to be absolute our concept, it remains just a scheme, and therefore it is necessary everything is taken to a rather rough approximation. At the same time, we are convinced that that there is no way to get it through deepening the details and nuances a synthetic, holistic picture, and vice versa, apply a fundamental one concrete is always easy to implement and purely technical the task. Moreover, the in our opinion, it is precisely the fear of schematization and the commitment to the analytical method led political science to that wretched state — state “of luxurious poverty” in which she today he is staying. In our research we involve a wide variety spheres of human thought, starting, naturally, with religious and metaphysical ones concepts, since this particular level is directly or indirectly affirmative or it negatively predetermines the specifics of certain political platforms. from religious and metaphysical concepts, since this particular level is directly or indirectly affirmative or it negatively predetermines the specifics of certain political platforms. from religious and metaphysical concepts, since this particular level is directly or indirectly affirmative or it negatively predetermines the specifics of certain political platforms.

Metaphysical dogmas behind the scenes

We are convinced that the origins of politics and political self-determination humans primarily stem from some metaphysical ones dogma and only then borrow from a specific social reality slogans and clichés through which and through which these dogmas find their direct expression. And in most cases these dogmas themselves remain entirely behind the scenes, and not only ordinary carriers ideology, but sometimes its exponents or “creators” themselves do not have it not the slightest idea about them. These metaphysical dogmas can be implanted in a person or through the semantic implication of traditional symbols and signs (cultural or social factor), or through innate ones psycho-mental attitudes (psycho-genetic factor), or through man's existential reaction to Being (existential factor). In any case, a metaphysical dogma that predetermines ideology experienced by a person as something internal, unconditional, like some kind of being the imperative and, perhaps, therefore the very attempt to identify this dogma in the pure we see it so often disgusts and causes a repulsive reaction. This can be noticed and on a more superficial level, when the bearer of a specific political doctrines very often find it difficult to determine the essence of their principle (and not specific in relation to this issue) position, identifying her with something for granted. (For example, there are communists who are unaware that communist ideology belongs to the number of “left” ideologies, which corresponds to its

objective position and they sincerely consider it neither right nor left, but central, or otherwise “the only” true one).

But no matter how ordinary bearers of political views protest or sophisticated analytical political scientists, namely generalizations concerning ideological principles and metaphysical dogmas of ideology, they allow you to somehow navigate the intricacies of modern ones political processes, and books such as “Fanatics of the Apocalypse” by N. Kona “Socialism as a phenomenon of world history” I. Shafarevich, works of A. Bezanson (written as attempts at global generalizations), with all the skepticism in their address sooner or later becomes guiding guidelines for most specialists in this field build on their basis more detailed and nuanced models. In this sense, almost irrational ideologies of the New Philosophers (A.B. Levy, Glucksman, etc.), since they at least generalize something often taken as a starting point points for research by more “sober” and “rational” sociologists and political scientists. Moreover, it is in global generalizations that representatives diametrically opposed worldviews often come to affirm the same objective picture of the ideological space despite the fact that moral and value accents are placed, naturally at the opposite poles of this space, while without these generalizations, the very use of individual terms by one or the other political groups vary so much that it seems that it’s as if people of different ideologies belong to different universes, it’s simple having no common measure among themselves. It is agreement regarding the objective pictures of the ideological space between political antagonists, agreement, born from global generalizations and schematizations, caused to life is a running stamp about “the coincidence of right and left extremism”. This one the stamp, being complete nonsense, if we understand it straightforwardly in fact, it is a statement “of consent distorted in form in an objective generalization”, the most profound ideologists of different orientations who understand with maximum clarity the metaphysical dogma lying based on its own position, unlike an ordinary carrier ideas that operate more due to ideological inertia and do not separate in this case, the cause is from the effect, or in other words, the idea is from it the bearer, that is, from himself. (That means F.M.Dostoevsky, describing one of the characters in his novel “Demons”, Kirillova — “idea ate it”). Therefore, we can talk about “extremism” here only in etymological terms the sense of the word, that is, as about “ultimate” (extreme — limit) penetration into the essence of one’s own and someone else’s position, and instead of “coincidence” or “merger” opposites in reality are about “understanding” (or lack thereof, then it is no longer “extremism”) adherents of opposing ideologies the deep origins and metaphysical dogmas emerging from the sc take propaganda pragmatically put forward slogans, theses, ideas, specific teachings political forces. In real ideological life, as in reality in general, the opposites do not coincide otherwise, the spiritual struggle metaphysical positions and reality itself would be an illusory performance devoid of any finite meaning.

Paradigms in traditional societies

In search of terms that would be adequate enough to characterize those basic ideological trends that we use in ours schema, it is best to turn to the history of traditional societies there are those societies where metaphysical dogmas were expressed directly and directly in metaphysical language. This is where it is easiest to find “limit cases ” of those principles which, in a super-temporal way, always

remain the driving factors of the ideological history of mankind and which do not become outdated and they do not disappear, but only change their appearance in the course of history, like a human one a body that does not change depending on fashion, but is nevertheless different in their proportions among representatives of different races.

Polar paradise ideology

1. We highlight ideology as the first type of ideology POLAR PARADISE, which historically manifested itself as a Gnostic tradition like esotericism, an internal secret doctrine within the framework of religious teachings and at the political level — like the sacred imperialism of the Ghibellines c. Medieval Europe and, ultimately, like German National Socialism in the twentieth century. The essence of this position boils down to the statement of the Divine Subject nature, standing in the center (at the Pole, in the middle), completely subordinate to him (and therefore heavenly!) sacralized cosmos, mirror cosmos, in which nothing is reflected except this Subject himself, the salt of the Earth and Heaven. This Divine Subject has no outside of himself (or above himself) neither around itself nor below itself (no higher metaphysical principle, the which he would need to reckon with spiritually and that's why he is absolutely free and inseparable from God. God is inside him. (This position corresponds to the Old Testament confirmed by Christ in the Gospel maxima: "Az rekoh: "Bozi eats"" — "I said: you — Gods"). Outside of his God no. So, in space, in nature, on earth there is only its reflection and therefore nature is here synonymous with Paradise, — not an obstacle for his Will, but the continuation of his Will, the reification of his Will, its "big body". — not an obstacle for his Will, but the continuation of his Will, the reification of his Will, its "big body". — not an obstacle for his Will, but the continuation of his Will, the reification of his Will, its "big body".

These are the essential principles of the paradise-polar worldview. Where it arises, immediately the themes of the Divine Subject come to the fore — Hero, Divine Incarnation, Sacred Emperor, Angelic The Leader, the Prophet, on the one hand, and the Sacred Cosmos, the shadow, etc the continuation of the subject, subject and unopposed to him, on the other parties. A synonym for such a sacred cosmos may be "Other World", "a better world", "The Kingdom of God on Earth", "The Holy Empire", "The New Heavens and New Earth", "New Paradise", "Millennial Reich", etc. Whatever there were historical forms of this type of ideology, all of them developing from this essential paradigm: "Pole-Subject and Cosmos-Paradise". At the same time the emphasis always falls on the absence of an intermediate instance between this immanent pole and Absolute The transcendental principle, which opens from within the Pole-Subject — as this Subject itself, as its internal measurement.

The polar-paradise worldview, as a rule, is oriented strictly monarchically that is, in real history it strives to elevate the figure as much as possible Ruler, necessarily the Only and Angelized (polar side). At the same time, it gravitates towards the "horizontal" spread of power this Ruler through imperial expansion, through inclusion in the subordinate to him a sphere, to the sphere of reflection of his personality, the maximum volume of the cosmos space, thereby transformed into Paradise (Holy Empire) or, otherwise,

in the area of the restored sacred-paradise dimension. But it should be emphasized here that such monarchism and “imperialism” are by no means does not always coincide with historical monarchies and empires, since the basis of this polar paradise worldview is necessarily associated with totality, and the lack of subjectivity in the monarch and the heavenly dimension in space, even with their nominal presence, it leads to a Gnostic perspective a revolution that strives for the restoration of the Pole and restoration Paradise in all their metaphysical volume, which does not allow relativity convention or “collective agreement”.

Polar-paradise ideology, being a fundamental trend, never not limited to the political sphere, but projected into the area of pure speculation, in the sphere of religious teachings and “sacred sciences”. In particular, in the Hermetic tradition of the medieval West the central symbol was the “alchemical King” — “Red Sulfur”, and there is a whole school of dedicatory practice in the Hindu tradition and spiritual realization called “raja yoga” — “royal yoga”. In addition, it is the term King”, “Monarch”, “King” that is most commonly used in most esoteric schools — like y christian mystics (“Heavenly King”), and Muslims (especially among the Shiites), Lamaists, Jewish Gnostics (Kabbalists), etc. Actually saying, these two sides of polar paradise ideology — politics and religion — never fully divided as in antiquity (priests) participated in the process of monarchical rule in the most ancient states East), and in modern times: in Germany in the 10-20s esotericists from hermetic secret organizations with racial characteristics — heirs of the Templars and Ghibellines (carriers of the polar paradise ideology in the Middle Ages) actively participated in the formation of National Socialism. The same can be said regarding Shiite gnosis, centered in the person of the Hidden Imam — analogue of the Divine Subject, who inseparable in the modern situation from the political events unfolding in the Middle East and especially in Iran. so it is in modern times: in Germany in the 10-20s esotericists from hermetic secret organizations with racial characteristics — heirs of the Templars and Ghibellines (carriers of the polar paradise ideology in the Middle Ages) actively participated in the formation of National Socialism. The same can be said regarding Shiite gnosis, centered in the person of the Hidden Imam — analogue of the Divine Subject, who inseparable in the modern situation from the political events unfolding in the Middle East and especially in Iran. so it is in modern times: in Germany in the 10-20s esotericists from hermetic secret organizations with racial characteristics — heirs of the Templars and Ghibellines (carriers of the polar paradise ideology in the Middle Ages) actively participated in the formation of National Socialism. The same can be said regarding Shiite gnosis, centered in the person of the Hidden Imam — analogue of the Divine Subject, who inseparable in the modern situation from the political events unfolding in the Middle East and especially in Iran. The same can be said regarding Shiite gnosis, centered in the person of the Hidden Imam — analogue of the Divine Subject, who inseparable in the modern situation from the political events unfolding in the Middle East and especially in Iran. The same can be said regarding Shiite gnosis, centered in the person of the Hidden Imam — analogue of the Divine Subject, who inseparable in the modern situation from the political events unfolding in the Middle East and especially in Iran.

Examples include the European Rosicrucians — the fundamental symbol of which — Rose and Cross — meant the four rivers of the Earth Paradise (Cross) and the soul of the Initiate himself, located at the pole, in the center Raya, at the intersection of four rivers (Rose). Himself — the head of the Rosicrucian organization bore the title “Emperor”, which he does — the entire correspondence system is truly complete. The influence of the Rosicrucians on political processes in Europe are extremely significant — as in the case of the genuine Rosicrucians before 1648, who actively participated in the process of the Reformation and other important political post-medieval phenomena, as in the case of pseudo-Rosicrucian organizations such as “Societas Rosicruciana in Anglia”, “Golden Dawn in the Outer”, HB of L., AMORC, etc., which from the end of the 19th —beginning of the 20th century involved in all the most important political and geo-political events of the West politicians.

Ideology "creator-creation"

2. The second type of ideology — is ideology “CREATOR-CREATION”, which can also be called purely conservative. She matches — the exoteric, external, side of religious teachings, although by inertia — this ideology can manifest itself and dominate in the irreligious society. The purest form of this ideology is the church catholic-style organizations or a type of Islamic Ummah (primarily, sunni). As a rule, it is to them that concepts are most accurately applied “theocracies” or “clericalism”. You can also define this type as a worldview “of Paradise Lost”. Unlike the polar paradise principle, this type of worldview places the subject not at the center of the World (at the pole) and on its periphery; the world itself is identified here not with paradise, but with Creation separating the subject from the Creator. Naturally, that this peripheral subject, subject after the Fall, after exile from Paradise, is no longer realized as a divine Master who is completely the cosmos is subjugated (as an extension of its will). He becomes an Exile separated from the Creator by Creation, which from now on turned into ambiguous category, since, on the one hand, this Creation covers the Creator (negative aspect), and on the other hand, bears the seal of the Creator — this means that it indirectly reveals its (positive aspect). From this — the postulate begins the development of religious thought that can go the most in various ways — from pure apophatics (denial of possibility — knowledge of the Creator through Creation) to pure cataphatics (affirmation) possibilities of knowledge of the Creator in Creation — up to their identification with “pantheists”). Be that as it may, ideology Creator-Creation or creationism (from Latin “creare” — “create”) in all its forms and variations are always the opposite of the Gnostic approach “polar-paradise” ideology, which is the theme of Creation or the discrepancy of the Creator and Creatures are generally alien. Actually, between these two types of worldviews — and the main line of ideological struggle in history passes.

Let's take a closer look at this. The divine subject stands at the center of the world, and the world is subject and subordinate to him. In the event that this is the state of affairs — it is violated, the polar paradise ideology does not change its principles, but simply, stating the fact that these conditions deviate from the norm, he strives towards restoring the norm. Divine subject in polar heavenly consciousness — cannot be expelled from Paradise at all, since staying in Paradise is for him, an integral category of self-determination. So, Subject-Master — never turns into an exile subject. He just in

Hiding, but Hiding with Paradise (Hidden Imam of Shia, sleeping Emperor at the Ghibellines, etc) Those creatures who do not know no more Divine Subject, no more Paradise from the position of polar paradise worldviews are simply devoid of essential reality, fictitious, and therefore as such, they have no right to found a new metaphysics — Creator-Creation, since the subject-exile does not exist at all, or, by others in words, the exile is not a subject. Hence, as the ultimate form —anti-clericalism of gnosis and the concept of Evil Creator, Evil Demiurge. The concept of the Evil Demiurge is based on the fact that if the fact for one reason or another, there can be no more division into Creator and Creation do not recognize, this does not make either the Creator or the Creation spiritually positive this means that this Creator himself is none other than the Evil Usurper (“Authad” gnostics or “Smail” Albigensians, and Creation — is nothing more than an evil, temporary illusion, a veil over Paradise. Should also be addressed attention that the bearers of a heavenly-polar worldview are opposed precisely to the non-polar subject and the non-paradise cosmos (from the totality which gives rise to the idea of God-in-out, of God-Object, of the Distant Creator), and by no means to the very idea of the Spirit or God.

On the other hand, exoteric clerical ideology “Creator - Creation” considers the bearers of the doctrine “of Paradise and the Pole” as subverters themselves the foundations of Religion and Faith, since they reject both fundamental ones for this ideology of the figure: the subject-exile and behind Creation The Creator,— and besides, logically place themselves (as those involved) directly or indirectly to the Divine Subject) on the same level as himself The Creator, and sometimes even higher than him. Such logical conclusions of the clerical consciousnesses allow us to identify the bearers of the “polar paradise” worldview with the Luciferians, Satanists, with the enemies of God and Man, yes, however and these concepts themselves are intended to characterize it in a typical way “polar paradise” pride.

The Gnostic denial of the subject-exile in principle does not exclude however, recognition of the presence of this figure, but without postulating its subjectivity. This logically leads Gnostics to anthropological dualism and the affirmation of irreducible inequality. All people are for carriers The Polar Subject is divided into two categories: Man-Gods, Divine Subjects, Super-humans (elite, spiritual aristocracy, higher people, “Sonnenmenschen”, “Sons of Light”, etc.) and on non-subjective ones human-animals (plebs, inferior humans, subhumans, “Tiermenschen”, “Sons of Darkness”). Hence caste, racial or intellectual differentiation in all purely esoteric teachings. Naturally, “the exiled subject” ideologies Creator-Creation belongs to the lowest category by the Gnostics people. This approach further confirms all the suspicions of exoterics in relation to the Gnostics.

However, it should be noted that the Christian tradition itself is original there was an ideology in relation to Jewish clericalism The Creator-Creation is most obvious and clearly expressed, precisely the polar paradise who established “the New Man” the apostles, born from the recognition of a fact incarnations of the Word of Christ Immanuel (that is, “God is with us”). Later for several centuries, Christian gnosis insisted on the polar paradise dominante, came into conflict with the emerging one, no longer Jewish,

but purely christian orthodoxy, that is, with a clerical version of Christianity in which, instead of “a newfound paradise”, everything came to the fore the theme of Creator-Creation is more prominent. The Gnostic complex is gradual it was forced out and moved into the sphere of esoteric, closed organizations and sometimes heterodox sects. The Albigensians and Cathars were the last mass carriers “of polar Christianity” in the Middle Ages. This is the most polar-paradise complex, although this time significantly distorted, manifested later in Anabaptism and the Reformation.

A few more essential aspects of Creator-Creation ideology: for her conciliarity, faith and conservative stability are characteristic. Conciliarity — “catholicity” (from Greek “catholicos” — “all put together”) — is the result of the non-divinity of the subject-exile who, having lost its central position in the world, it is no longer self-sufficient and therefore needs social integration, that is, entering into dialogue with other exiled subjects. Conciliarity becomes necessary for the bearer of ideology, Creator-Creation, since only through involving an extremely large number of private exiles from Paradise in the process of finding a way back, the clerical consciousness sees an opportunity change the status of a non-divine subject. Conciliarity can and should assume hierarchy but this hierarchy is built from below — at its top should be the most “conciliar” personalities. In contrast from this, the hierarchy of polar heavenly consciousness is built from above, starting from the Divine Subject, which is not conciliar at all, composite, but, on the contrary, it is absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. Can be traced these differences are based on the example of the Sunni and Shiite solution to the issue about political power: Sunnis (exoteric branch of Islam) stand for elective power under the dominance of assessment by the majority of religious ones qualities of this person, Shiites defend the right of hereditary power which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. starting from the Divine Subject, which is not conciliar at all, composite, but, on the contrary, it is absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. Can be traced these differences are based on the example of the Sunni and Shiite solution to the issue about political power: Sunnis (exoteric branch of Islam) stand for elective power under the dominance of assessment by the majority of religious ones qualities of this person, Shiites defend the right of hereditary power which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. starting from the Divine Subject, which is not conciliar at all, composite, but, on the contrary, it is absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. Can be traced these differences are based on the example of the Sunni and Shiite solution to the issue about political power: Sunnis (exoteric branch of Islam) stand for elective power under the dominance of assessment by the majority of religious ones qualities of this person, Shiites defend the right of hereditary power which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. Can be traced these differences are based on the example of the Sunni and Shiite solution to the issue about political power:

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The need for faith stems from the Creator's closeness behind Creation, which suggests there is some volitional act on the part of the bearer of purely religious consciousness statements are not obvious. Faith — an inalienable quality of the subject-exile. The position “Paradise-Pole” is based, on the contrary, on knowledge. Hence the characteristic title: “gnosis” (knowledge), “gnostic” (knowing). Knowledge presupposes direct and already accomplished contact with God within, obviousness the inner God who makes faith superfluous. Exoteric consciousness considers the Gnostics' claim to “knowledge” as Satanism and unauthorized self-elevation.

And finally, the conservative stability of ideology “Creator-Creation” rests on her neutral attitude towards Being as a whole — since this attitude does not involve any sudden traumatic or abrupt transformations. This neutrality is ensured by a fundamentally ambivalent attitude towards Creation. Both the apophatic and cataphatic approaches to it assume the uncertain duration of implementation — is as uncertain as the boundaries of itself Creations. In other words, you can consider the positive for as long as you like the side of the cosmos, looking for traces of the Creator in it, is equal and no matter how much it takes a long time to find out the difference between Creation and Him — all this cannot change the essential status of neither the subject-exile nor God the Creator. Principle conciliarity, by definition, cannot develop into the principle of indivisibility and the principle of Faith — into the principle of Knowledge without going beyond the Creator-Creation ideology. This, in fact, is what happened in history with those representatives of clericalism which treated the Creator-Creation concept as something transitional, called only to bring about the true birth of the Subject and the true finding Paradise. Such religious figures, if they wanted to intellectually and doctrinally formalize their spiritual aspirations and they were not content with mystery, “hermitic” spiritual realization instantly “they fell into heresy”, that is, they fell outside the framework of the exoteric religious ideologies, excommunicated from it. which treated the Creator-Creation concept as something transitional, called only to bring about the true birth of the Subject and the true finding Paradise. Such religious figures, if they wanted to intellectually and doctrinally formalize their spiritual aspirations and they were not content with mystery, “hermitic” spiritual realization instantly “they fell into heresy”, that is, they fell outside the framework of the exoteric religious ideologies, excommunicated from it. which treated the Creator-Creation concept as something transitional, called only to bring about the true birth of the Subject and the true finding Paradise. Such religious figures, if they wanted to intellectually and doctrinally formalize their spiritual aspirations and they were not content with mystery, “hermitic” spiritual realization instantly “they fell into heresy”, that is, they fell outside the framework of the exoteric religious ideologies, excommunicated from it. that is, they fell outside the scope of the exoteric religious ideologies, were excommunicated from it. that is, they fell outside the scope of the exoteric religious ideologies, were excommunicated from it.

It should also be noted that the polar-paradise worldview is far from conservative, but rather eschatological, since the absence of the heavenly polarity in Genesis is felt in him as absolute Evil, and therefore against any non-paradise conditions (and the condition "Creator-Creation" is un-paradise and in the eyes of the conservatives themselves) is waging a deep uncompromising struggle. The desire of the polar-paradise worldview for the end of the non-paradise worldview Being, that is, actually towards the End of the World (and this is eschatology — "science of the end"), is a constant destabilizing trend directed, after all, against the most conservative approach against maintaining the religious status quo. And this eschatological pathos we do find in all types of polar paradise worldview — from Christian Gnostics and extreme Shiites (Ismailis) before the Reformation, Luther and the National Socialist uprising declared about the beginning of the thousand-year Reich, the Third Reich or the Third Kingdom The Kingdom of the Holy Spirit, according to the Christian mystic Joachim de Flora (first kingdom — of the Father, second kingdom — of the Son, third kingdom — of the Holy Spirit).

Both ideological positions "Creator-Creation" and "Paradise-Pole" often coexist within the same society, within the same tradition, within the same political system. However, this is not for anyone the image does not cancel the gigantic difference that exists between them. These ideological types are irreconcilable, like fire and water, like light and darkness, and it is between them that such violent fights take place (Albigensian) crusade, Fatimid Caliphate, Guelph and Ghibelline Wars, French Revolution, etc.), which are inconceivable between representatives different traditions, different religions and different political systems.

The political form of ideology "Creator-Creation" can be expressed both in the exoteric "theocracy" and in the Jacobin state like, in Etat-Nation. As the brilliant political scientist Karl Schmidt showed "the theology of the state" is preserved regardless of whether they retain their own the central positions in society are purely religious organizations or not. The principle "Creator-Creation" equally predetermines in form typological specificity of Wahhabi exoteric theocracy Saudi Arabia or the fascist "absolute state" Giovanni Gentile, who developed the Hegelian theses to the last logical consequences. And one of the most characteristic distinguishing features is precisely this archetypal the specifics of the ideological position are its mandatory and fundamental anti-eschatological, equally characteristic of secular, secularized regimes and ideologies with emphasized religious overtones. (This the religious anti-eschatologism of ideology "Creator-Creation" takes place even if religion itself is explicit and unambiguous eschatological, as is the case with Christianity, in which it is doctrinally stated that Christ comes into the world immediately before The end of the world, and in the case of Islam, considered by Muslims themselves as the last pre-eschatological Revelation). This, in particular the deliberate "anti-Nazism" of many Western countries — England and the USA is explained — on the one hand, and the modern anti-Iranism of many Middle Easterners and North African Islamic regimes. In both cases it is fundamental the claim consists of rejection of eschatological pathos — Aryan A superman in one case,

the World Islamic Revolution, associated with the prospect of the emergence of the Imam of Time, in another.

Ideology of "magic matter"

3. The third fundamental position is "MYSTICAL MATERIALISM", "MAGIC MATTER ideology" or "absolute pantheism". This type of ideology denies both the polar paradise and the Creator-Creation pair. It can also be identified with pure atheism. Here is the subject seen not as the polar Master, whose inner "I" is god himself, but not as an exile from Paradise, separated from the outer God God the Object, by Creation. In this case, the subject is taken as one of the particles space, in which this space is reflected and nothing else. In other words, such a subject has neither an inner nor an outer God, and he himself is nothing more than a mirror of the outside world and at the same time an element of this world. Thus, a pure atheist or "mystical materialist" is actually endows the cosmos with the quality of divinity, since the concepts of Cause and God essentially coincides. This gives us reason to define this ideology as "pantheism" — "all-godliness", identification of everything (Cosmos, Peace) with God. One of the most striking varieties this position is cosmism, which can be considered, in principle as a synonym for pantheism.

From this third type of ideology is inherent the concept of evolution that is, a gradual and unidirectional improvement in the quality of space towards perfection. If the bearers of the idea "Paradise-Pole" strive make a one-time and final leap from heaven and from non-subject to Paradise and to Subject; if the bearers of the idea "Creator-Creation" are interested in preserving the ontological statu quo (where the apophatic approach was balanced would be cataphatic); then the bearers of the idea "Magic Matter" are more all interested in the continuous and gradual improvement of space, whose the natural inertial course is, ultimately, this improvement itself. Therefore, at the level of ideology, the meaning of evolution and progress can be reduced not to any special additional creativity but to the simple following the natural flow of events when removing obstacles which, first of all, are clerical conservatives and imperialist eschatologists. As a matter of fact, he himself is the subject of ideology "mystical materialism" — this is "a minister of evolution", that is, a mirror in which the evolutionary the process is reflected with the greatest clarity and unambiguity.

The conflict between Gnosticism and conservatism, despite its intransigence, always (or almost always) occurs within religious teachings — does not cause doubts are the fact that the most terrible heretics never reject the very idea of God. (At the level of "theology of the state" neither "gnostics" nor "exoterics" they do not deny the need for the existence of the state itself, although the first they insist uncompromisingly on the Empire, while the latter can be content and by the nation-state, Etat-Nation). "Mystical materialism", co for its part, it is essentially non-religious, atheistic, because for his Cause (God) is not only not hidden (behind space or inside the human "I"), but is simply obvious and is always in front of the bearer of the idea "Magic Matter", around it, below it, as long as this cause — space, and he has no reason to look for her somewhere else. The same applies and the idea of the state, which "to

the mystical materialist" is fundamentally alien (thesis about the withering away of the state under Marx's communism, etc.)

Ideology "Paradise-Pole" speaks of the Divine Central Subject and the world subordinate to him. Ideology Creator-Creation imagines a subject expelled to the periphery, in front of whom lies the alienated from him, but pointing to God (and hiding him at the same time) Creation. "Mystical materialists" know nothing at all about the subject. According to the revelation of the famous Marxist D. Lukach in the proletarian, the central figure of the most radical materialist teachings subject and object coincide. Proletarian — ideal man-machine, man-mirror. The same, in essence, is the content of the concept "noosphere" that leads mind from the evolutionary development of matter. Of course, we are talking about reason like a mirror of the outside world.

This attitude towards the subject determines a special materialistic one conciliarity, ideally abolishing hierarchy altogether, but in practice creating a special hierarchy according to the degree of cosmicity, that is, the greatest affinity the material nature of the outer cosmos. From this need to put at the top atheistic council is an object or machine, a spiritual concentration poverty, and the characteristic doctrine of "the dictatorship of the proletariat" arose.

"Ministers of Magic Matter" are characterized by pure agnosticism that is, the third way besides Gnosis and Faith. Agnosticism "mystical materialism" is due to the impossibility of any formulation of the question about knowledge on the part of the subject, since the subject, being an invariant space is one of the facts of this space and nothing more, which means its reflectivity (mind) adds nothing and nothing reduces space in the flow. Knowledge here coincides with cosmic fact but, since the cosmos is in motion, cognition is identified with practice, which means it is simply discarded. Agnosticism, others in words, there is a result of the absence of the cognizer-knowledge pair necessary as a prerequisite for knowledge, since the absolute surface of the world for the carrier the ideas "of Magic Matter" coincide with its absolute depth. (Here it is interesting to recall Nietzsche's aphorism that "a woman should find depth in its superficiality" ; This similarity is by no means accidental because the ideology "of Magic Matter" is frank gynocratic, matriarchal character, being, in some way in the sense, the projection of the closed self onto itself and left to itself to yourself of the female subconscious.) being in some in the sense, the projection of the closed self onto itself and left to itself to yourself of the female subconscious.) being in some in the sense, the projection of the closed self onto itself and left to itself to yourself of the female subconscious.)

Despite the fact that in its purest form the ideology is Magical Matter appeared quite recently, — true and frank doctrinal materialism is quite young (2nd-3rd centuries), — "pantheistic" tendency it existed

before as a kind of hidden religious worldview an essentially anti-religious reality. But for the time being, materialism was present within this worldview only indirectly, in the form of “pantheistic” “cosmist” exegesis of Religion — as the absolute opposite polar-paradise Gnostic and purely initiatory exegesis. Yes, alone and the same Christian tradition can become the basis for historical Christian gnosticism (up to the medieval Cathars), for canonical Judeo-Christianity (“Creator-Creation”) and finally for outright neo-spiritualist cosmism the teachings of N. Fedorov or T. de Chardin, where for a nominal appeal to Christians the symbols are purely atheistic, evolutionist pantheism. However, what Fedorov and de Chardin express unambiguously and clearly, other pseudo-religious thinkers may have a veil. But in any case, be that as it may, from the very beginning of distribution Christianity (and before it this was the case in Buddhism, which became a favorite the doctrine for Eastern pantheists (attempts were made separate) theologians reinterpret religion in a pantheistic spirit. In Christianity, the emphasis fell on the humanity of the Incarnate Words and, accordingly, to a new sacralization of everything material peace after the Incarnation, despite all the absurdity of the idea of something similar “new total sacralization”, refuted by the entire content of the Gospels and the messages of the Apostles, which clearly speak of “the world lying in evil” and about the new sacred cosmos, coming not after the First, but after the Second (!) The Coming of Christ. And if you can really talk (like this some authors (in particular, N. Berdyaev) make about some continuity Russian Orthodoxy, then this can relate only to “cosmic”, “pantheistic”, “magically material” Christianity, which has completely discarded the essential dogmatics both in the esoteric (Paradise-Pole) and in the exoteric (Creator-Creation) its dimensions, and developed a special type of materialistic and, ultimately, an atheistic worldview that has no connection to the subterranean Christianity is not treated at all.

The same cosmism exists in the Buddhism of the Little Chariot, Hinayana, which emphasizes the mirror and composite nature of the subject (as a temporary clot) cosmic energies, “dharmas”), which has no spiritual independence (even the status of an exile subject). And exactly this one a branch of Buddhism may be called “mystical atheism”. However, in Buddhism Hanayana, as opposed to a full and complete ideology “Magical Matter”, there is no evolutionism, which is obligatory for the orthodox cosmism, and this makes it somewhat different from the rest typologically similar ideological forms.

Another mystical teaching has an extremely developed cosmist aspect — this teaching is European Freemasonry. Masonic doctrines, genetically going back to Western forms of Gnosticism, that is, to polar paradise ideologies were reinterpreted at a certain historical stage in a cosmist way, they underwent atheization and materialization. Masonic the worldview had a huge impact on European consciousness in general, although, as a rule, it was more hidden and hidden than direct influence of Christianity. Gradually in the XVIII century and especially in the XIX over the centuries, Freemasonry has dramatically changed its spiritual and ideological guidelines and, while maintaining some external

attributes, it completely changed its content to the opposite. From that moment on, evolutionism and pantheism materialism and cosmism began to play an extremely important role in Western culture and science. The fact that almost all prominent figures of this culture and science were members of Masonic lodges, usually or completely overlooked or it is considered as a simple formality, a tribute to fashion. On the very same thing to the cause, Freemasonry has a fundamental doctrine that corresponds to a special type of religious consciousness, which cannot but form a specific one position of the Freemasons. And many cultural and scientific events in the West of the 17th The 18th and 19th centuries had their own unambiguous correlates in modifications masonic doctrines and statuses or in individual branches of the Masonry, or in Freemasonry in general. Be that as it may,atheization of the Masonic statuses instantly led to the spread of European "scientist" cosmism and evolutionism — as in purely methodological terms, scientific sphere, and in the form of neo-occult, essentially pantheistic movements (theosophy, occultism, neo-spiritualism, etc.).

How a polar-paradise worldview can reinterpret any religious one forms in their spirit, so is the doctrine of "Magic Matter", despite due to its essential anti-religiousness, it can usurp religious ones forms for asserting their own principles. Position "Creator-Creation", as a rule, he generally avoids the radical exegesis of religious doctrines, striving preserve them untouched, intact, even at the cost of turning them into a relic and a lifeless shell.

Political implications of metaphysical dogmas

Let us now summarize the socio-political positions of the representatives of the three highlighted we have had fundamental ideologies in recent centuries. Carriers of the idea "Paradise-Pole" they advocate a new heavenly eschatological Empire, formed around the super-human Chief Pole ("Third Reich" and "Führerprinzip" german National Socialism); supporters of the Creator-Creation position they take the side of moderate democracy and liberalism, aspiring maintain the social status quo of autonomous and "expelled from Paradise" individuals without abandoning the search for the lost Principle, but also without insisting on it (especially central European democratic regimes and North American states XVIII-XIX centuries). And finally, the doctrine of "Magic Matter", openly and initially atheistic, manifested itself in socialist and communist political devices, whose types vary from absolute totalitarian cosmism of the Korean Juche and the Cambodian Pol Pot experiment (where Pavlov's idea of the acquired reflexes of the human object received widest application) to modern Americanist and Swedish models "of consumer society", where the natural rough cosmos "primitive socialists" replaced by industrial-technological, artificial, socialized "space"— dream come true "mystical materialist". whose types range from absolute totalitarian cosmism of the Korean Juche and the Cambodian Pol Pot experiment (where Pavlov's idea of the acquired reflexes of the human object received widest application) to modern Americanist and Swedish models "of consumer society", where

the natural rough cosmos “primitive socialists” replaced by industrial-technological, artificial, socialized “space”— dream come true “mystical materialist”.

The three positions we have highlighted make it possible to explain certain contradictions in the history of ideologies that have so far brought many researchers bewildered. First, it is clear from our classification that essentially these positions are incompatible with each other and, being involved in the same they will certainly lead to the traditional ideological form sooner or later to an internal conflict in which each of these positions will declare about your independence. The polar-paradise worldview can for quite a long time to be invisible in the overall picture of the Christian tradition but sooner or later the Albigenian Crusade is declared, and the Gnostic Cathars they burn in the fire of their Christian temples, lit by the hand of the bearers ideas “Creator-Creation”. Or, for example, socialists can do as much as they want long be indistinguishable from liberals or moderate democrats, advocating almost for the same slogans, but sooner or later, if to the socialists it will be possible to seize power, by the guillotine or into the dungeons of the Cheka in the first place it is the Democrats and Liberals who are heading in line, fundamentally incompatible with the idea “of serving Evolution”, since one who wants to maintain the status quo hinders progress. And although bonfires and KGB dungeons — extremes, these three types of ideologies really cannot help but be in conflict with each other, and sooner or later it always manifests itself in one way or another. to the guillotine or to the dungeons of the Cheka first it is the Democrats and Liberals who are heading in line, fundamentally incompatible with the idea “of serving Evolution”, since one who wants to maintain the status quo hinders progress. And although bonfires and KGB dungeons — extremes, these three types of ideologies really cannot help but be in conflict with each other, and sooner or later it always manifests itself in one way or another.

Here we just have to look at one more aspect: which of the three types of proto-ideologies Urideologien, as the Germans would say, are fundamentally incompatible with each other with a friend, and which ones can enter into an alliance with each other? Basically, their ratio is not entirely equal-symmetric. We can say that Polar Paradise ideology — is an absolutely Rightist ideology, Creator-Creation — absolutely Centrist, and Mystical materialism is absolutely Left. And the word “absolutely” here is intended to translate these definitions from the sphere specific policies in the area of its metaphysical origins. It can also be done continue this ratio with the following row:

Absolutely Right — Subject over Object;

Absolutely Centrist — Subject along with Object”;

Absolutely Left — Subject under Object;

or

Absolutely Right — History as Decline; the need is instant Restorations; primacy of eschatology;

Absolutely Centrist — History as Permanence; necessity maintain a balance of Spiritual and Material;

Absolutely Left — History as Progress; the need to contribute in every possible way its continuation and acceleration.

These metaphysical series also determine the possibilities of coalitions between the three positions: Absolute Center and Absolute Left can unite against Absolutely Right. (For example, Allied forces in World War II war). But for the Absolutely Left Absolute Center — this is also “fascism” (like Stalinist propaganda or the concepts of the New Philosophers). Therefore, the Absolute Left is incompatible with the Absolute Center and strives to destroy him. Sometimes in the fight against the Absolute Center Absolutely The Left may enter into a pragmatic alliance with the Absolute Right, but as a rule, it crumbles very quickly (Ribbentrop-Molotov Pact) and the alliance of the National Bolshevik Lauffenberg with the Nazi Strasser c Germany in the 3rd).

All this allows, in particular, to understand the logic of those who bring people together nazism (Absolutely Right) with communism (Absolutely Left). Such identification possible only for a person of the Absolute Center, a supporter of the concept “Creator-Creation”. It is curious that they are the exact opposite politically thinkers, like the Russian patriot I. Shafarevich and the famous Russophobe, jew,

Sovietologist A. Besançon, despite the complete discrepancy practically in all specific matters, they show amazing unanimity in mutual hatred of Soviet socialism (Absolutely Left) and towards German National Socialism (Absolutely Right). For I. Shafarevich both are manifestations of suicidal, thanatophilic, eschatological impulse in civilization, the origins of which he notices already among the Babylonians Plato, and later among the Cathars and Anabaptists. Such a mixture the Polar Paradise element with "Magic Matter" is also characteristic of other Russian patriotic authors (L. Gumelev, Yu. Borodai). The same is us we also see A. Besançon, who names both Soviet and German socialists nazi bearers "of Marcionism", that is, exponents of anti-Jewish, anti-creationist, Gnostic tendencies of early Christianity, incarnated in the figure of the heresarch Marcion. Medieval eschatological movements they are considered as harbingers of both communist and nazi regimes by another interesting political scientist and historian also the Jew Kon. This is how Russophobic Jews and Russian patriots discover the unity of metaphysical ideology beyond the extreme opposition of their concrete political ones views. (Hopefully, we have explained the essentials in some detail aspects of the metaphysical roots of ideologies to write off such a coincidence by chance or lack of awareness among certain authors). Except moreover, something similar can be said about many other intellectuals whose metaphysics (sometimes not realized by themselves) establishes principles links where policy specificity suggests an uncovered gap. something similar can be said about many other intellectuals whose metaphysics (sometimes not realized by themselves) establishes principles links where policy specificity suggests an uncovered gap. something similar can be said about many other intellectuals whose metaphysics (sometimes not realized by themselves) establishes principles links where policy specificity suggests an uncovered gap.

To speak of a possible balance or harmonization of these three proto-ideologies based on historical data it is impossible, since in reality relative harmony arises only when the reins of the ideological boards are captured by the bearers of one of these positions suppression or at least during pushing to the periphery of the others. All recipes for their reconciliation are utopian and unrealistic and, moreover, interesting that such initiatives come only from among cosmists who so convinced of the rationality and, most importantly, the positivity of evolution that it may also go so far as to justify the need to obstruct evolution for the purposes of evolution itself (this is what some neo-Masonic ones boil down to projects of certain mondialist organizations, the Club of Rome, Tripartite Commission, etc., and also some concepts of T.de Chardin, proposing to unite democrats, fascists and communists c unified political system).

On the other hand, in the history between these three types of proto-ideologies there is some consistency. So, the deeper in ancient times, all the more distinct and "totalitarian" is the type of Absolutely Rightist ideology, polar paradise complex. Later, although also in ancient times, it begins to prevail type "Creator-Creation", which received the most pronounced doctrinal form in late Judaism and other Abrahamic religions. (Although in this period "totality" of the structure "Creator-Creation" is cyclical polar paradise tendencies appear, but as a desire for "Revolutions of the Right", colored by

ever-increasing eschatologism) and, finally, in Modern and Contemporary times they became most widespread Absolutely Leftist tendencies, overwhelming and denaturing rudiments previous traditional forms (cosmist Christianity, cosmist Hinduism and Buddhism, social democracy, atheistic neo-Masonry, enlightened Judaism, etc.). But also with the dominance of the idea "Magic Matter" Absolute Center and Absolute Right positions are never erased finally, and at the first opportunity, accumulated by them oppositional energies are poured into theocratic or polar-paradise revolution. Thus, despite the change in periods of power, our three tendencies or types of worldview can neither be merged nor reduced among, although, on the contrary, are the possibilities of external appearances that they can it is not acceptable in a specific story depending on the circumstances limited. And yet the most complex syncretic models called mix elements of the Absolute Right, Absolute Center with each other and Absolutely Left, they cannot save the initiator of such an enterprise from an essential and unchanging affiliation with one of the proto-ideologies, whose idea-variation, other existence this syncretic model will be.

Not wanting to put an end to the note of complete relativity and pluralism, we want to express our conviction that the secret of the history of world ideologies still, it has its own unambiguous resolution, and that sooner or later there will be some kind one of our three metaphysical positions will be revealed as the only genuine one and the only true one. However, time will tell which one —.

The article was written in 1988 and first published in the magazine "Sweet Angel" №1, 1990

Metaphysical roots of political ideologies (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №1, M., 2000

METAPHYSICAL ROOTS OF POLITICAL IDEOLOGIES

In modern political science and sociology, as well as in the disciplines which have become inseparable from them: history, religion, ethnology, anthropology (which has recently greatly supplanted statistics and economism), there is currently total chaos in relation to the most fundamental definitions of political directions -- such as fascism, communism, socialism, democracy, etc. In addition to the fact that the communists themselves, fascists and democrats, like the rule is that they define their own very vaguely and inconsistently own ideological positions (which is explained in to a considerable extent, purely propaganda tasks), one the time is special, the increased popularity of New Left methodologies I completely confused all the proportions, since the word "fascism" has become synonymous with "everything bad", and "communism" (read "freedom") desire) -- "all the best." On the other hand, among there are now moderate democrats and also moderate liberals another identity is familiar, usually put forward sovietologists: "communism -- this is fascism.". When to do it factors such as Religion, Authoritarian rule, come into play national specifics, environmental disasters -- logical structures completely crumble to dust, and sometimes reasonableness definitions are replaced by passions, emotions, individual and national sympathies, etc.environmental disasters -- logical structures completely crumble to dust, and sometimes reasonableness definitions are replaced by passions, emotions, individual and national sympathies, etc.environmental disasters -- logical structures completely crumble to dust, and sometimes reasonableness definitions are replaced by passions, emotions, individual and national sympathies, etc.

All this is characteristic, and even more so, of ours political science, whose condition is getting worse (in addition to significant the chaotic nature of foreign political science, which is domestic sociologists are mainly guided by (and) many years the need to intellectually "sleep" or simply hide one's point of view on policy issues, which, after all led to the dominance of "indirect statements" -- statements with an eye on totalitarian dogmas, from which the form cannot move one step away.

Therefore, we have not only political science as a discipline that studies spectra and relationships of ideologies, but also politics itself, i.e. actually, the sphere of direct (not analytical) ideological the

statements turned out to consist of irrational and contradictory theses, grotesquely absurd discussions, etc systems of hints that formed a special Soviet "argot", decipherable only through knowledge of the special sophisticated ciphers, understandable only to the "top" and "Western" to the Sovietologists". And yet the need for clear definitions the principles and relationships of different types of ideologies remain urgent and all the more relevant because the possibility of the uncensored ideological expression will soon be able to become in Russia the norm.

We offer our own version of the principle in this situation a political science scheme that, in our opinion, will help cut the Gordian knot of political science contradictions and identify the main "irreducible" ones to each other ideological complexes – ideological "limits", whose variants and numerous combinations create a multi-color spectrum of modern planetary politics. We are not in any way we claim the absoluteness of our concept, it remains only the scheme, and therefore everything in it is necessarily taken into account a rough approximation. At the same time, we are convinced that through there is no way to get deeper into details and nuances a synthetic, holistic picture, and vice versa, apply fundamental to concrete is always easy a feasible and purely technical task. Moreover, on our a look, it is the fear of schematization and commitment political science was brought to the analytical method in that wretched way state – the state of "luxurious poverty" in which she today he is staying. In our research we involve the most diverse spheres of human thought, starting, naturally from religious and metaphysical concepts, since this one level directly or indirectly, affirmative or negative predetermines the specifics of certain political platforms. We are convinced that the origins of politics and politics a person's self-determination primarily stems from some metaphysical dogmas and only then borrowed from concrete social reality slogans and clichés, through which and through which these dogmas find their direct expression. And in most cases themselves these dogmas remain entirely behind the scenes and not only ordinary people bearers of ideology, but also its exponents or "creators" themselves sometimes they don't have the slightest idea about them. These metaphysical dogmas can be introduced into a person either through semantic implication of traditional symbols and signs (cultural or social factor), or through congenital psycho-mental attitudes (psycho-genetic factor), or through man's existential reaction to Being (existential factor). In any case, metaphysical dogma, which predetermines ideology, is experienced by man as something internal, unconditional, like some kind of existential imperative and, perhaps that is why the very attempt to identify this dogma in the pure we see it so often disgusts and causes a repulsive reaction. This is you can also notice at a more superficial level when the carrier a specific political doctrine is very often difficult determine the essence of your principled (and not specific software) attitude to the issue (s) of the position, identifying it with something for granted. (For example, there are communists who have no idea that communist ideology belongs to the "left" ideologies, which corresponds to its objective position, and they sincerely consider it neither right nor right left, but central, or otherwise "only" true). which corresponds to her objective position, and they sincerely consider it neither right nor right left, but central, or otherwise "only" true). which corresponds to her objective position, and they sincerely consider it neither right nor right left, but central, or otherwise "only" true).

But no matter how ordinary political bearers protest views or sophisticated political scientists of the analytical direction, it is "generalizations" concerning ideological principles and the metaphysical dogmas of ideology allow at least somehow navigate the intricacies of modern political ones processes, and books such as "Fanatics of the Apocalypse" by N. Kon "Socialism as a phenomenon of world history" by I. Shafarevich, works A. Besançon (written as attempts at global generalizations), at sooner or later everyone becomes skeptical about them guiding guidelines for most specialists in this areas that build more detailed and more on their basis nuanced models. In this sense, even almost irrational ones ideologies of the New Philosophers (A.B. Levy, Glucksman, etc.), col soon they will at least generalize something often taken as starting point for research into more "sober" and "rational" sociologists and political scientists. Moreover, precisely in representatives of global generalizations are diametrically opposing worldviews often come to affirm the same objective picture of the ideological spaces, despite the fact that moral and value accents they are placed, naturally, at opposite poles of this spaces, while without these generalizations itself use of individual terms by one or another political the groups vary so much that one gets the impression that as if people of different ideologies belong to different universes simply not having a common measure among themselves. It is consent in regarding the objective picture of ideological space between political antagonists, agreement, born from global generalizations and schematizations, and brought to life the chassis stamp about the "coincidence of right-wing and left-wing extremism.". This stamp, being complete nonsense, if you understand it straightforward, is actually distorted in shape the statement of "consent in an objective generalization" among the most deep ideologists of different orientations, who with maximum the metaphysical dogma underlying is understood with clarity one's own position, unlike an ordinary carrier an idea that operates more due to ideological inertia and not separating cause from effect in this case, or others in words, the idea is from its bearer, that is, from oneself. (It is he means F.M. Dostoevsky when describing one of the characters his novel "Demons", Kirillova – "the idea ate him"). Therefore about "extremism" here we can only speak in etymological terms the meaning of the word, that is, as "limit" (extreme – limit) penetration into the essence of one's own and someone else's position, but instead "coincidences" or "mergers" of opposites in reality it's about "understanding" (or lack thereof, then it's already not "extremism" by adherents of opposing ideologies deep origins and metaphysical dogmas emerging from_to_v_o_z_b propaganda pragmatically put forward slogans, theses, ideas, teachings of specific political forces. In real life ideological life, as in reality in general opposites do not coincide, otherwise there is a spiritual struggle metaphysical positions and reality itself would be illusory a performance devoid of any finite meaning. that is, as about the "limit" (extreme – limit) penetration into the essence of one's own and someone else's position, but instead "coincidences" or "mergers" of opposites in reality it's about "understanding" (or lack thereof, then it's already not "extremism" by adherents of opposing ideologies deep origins and metaphysical dogmas emerging from_to_v_o_z_b propaganda pragmatically put forward slogans, theses, ideas, teachings of specific political forces. In real life ideological life, as in reality in general opposites do not coincide, otherwise there is a spiritual struggle metaphysical positions and reality itself would be illusory a performance devoid of any finite meaning. that is, as about the "limit" (extreme – limit) penetration into the essence of one's own and someone else's position, but instead "coincidences" or "mergers" of opposites in reality it's about "understanding" (or lack thereof, then it's already not "extremism" by adherents of opposing ideologies deep origins and metaphysical dogmas emerging from_to_v_o_z_b propaganda pragmatically put forward slogans, theses, ideas, teachings of

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In search of terms that would be adequate enough for characteristics of those main ideological trends which we use in our scheme, it is best to refer to histories of traditional societies, that is, those societies where metaphysical dogmas were expressed directly and directly on metaphysical language. This is where it is easiest to find "limit cases" of those principles that are super-temporal in this way, they always remain ideological driving factors human stories and which do not become obsolete or disappear, but they only change their appearance in the course of history, like a human one a body that does not change depending on fashion, but nevertheless different in their proportions among representatives of different races.

1. We highlight ideology as the first type of ideology POLAR PARADISE, which historically manifested itself as the Gnostic tradition, like esotericism, is an internal secret doctrine within the framework of religious teachings, and at the political level -- like the sacred imperialism of the Ghibellines in the Medieval Europe and, ultimately, like German National Socialism c twentieth century. The essence of this position boils down to the statement of the Subject Divine nature, standing in the center (at the Pole, at the middle), completely subordinate to him (and therefore "paradise"!) a sacralized cosmos, a mirror cosmos, in which nothing is reflected except this Subject himself, the salt of the Earth and

Heaven. This Divine Subject is not beside himself (nor above by oneself, neither around oneself nor below oneself (no higher) a metaphysical principle with which he would need to spiritually count, and therefore he is absolutely free and inseparable from God. God is inside him. (This position the Old Testament one confirmed by Christ in the Gospel corresponds maxima: "Az rekoh: "Bozi eats"" – "I said: you – Gods"). There is no God outside of him. So, in space, in nature, on earth there is only its reflection, and therefore nature is here synonymous with Paradise, – not an obstacle to his Will, but the continuation of his Will, the reification of his Will, its "big body." and therefore nature is here synonymous with Paradise, – not an obstacle to his Will, but the continuation of his Will, the reification of his Will, its "big body." and therefore nature is here synonymous with Paradise, – not an obstacle to his Will, but the continuation of his Will, the reification of his Will, its "big body."

These are the essential principles of the paradise-polar worldview. Where it occurs, topics immediately come to the fore "Divine Subject" – Hero, Divine Incarnation, Sacred Emperor, Angelic Leader, Prophet, on the one hand, and "Sacred The Cosmos", the shadow and continuation of the subject subject to and not opposing him, on the other hand. Synonymous with this the sacred cosmos can be "Other World", "better world", "Kingdom of God on Earth", "Holy Empire", "New Heaven and New Earth", "New Paradise", "Millennial Reich", etc. Which are whatever the historical forms of this type of ideology, all of them develop from this essential paradigm: "Pole-Subject and Cosmos Paradise". At the same time, the emphasis always falls on absence intermediate instance between this immanent pole and The Absolute, the Transcendental Principle, which opens "from within" the Pole-Subject – as this Subject "himself" as his "internal" dimension.

The polar-paradise worldview is generally oriented strictly monarchically, that is, in real history it strives it is imperative to elevate the figure of the Ruler as much as possible Single and Angelized (polar side). Together with thus, it gravitates towards the "horizontal" spread of power this Ruler through imperial expansion, through inclusion in a sphere subordinate to him, into the sphere of "reflection" of his personality the maximum volume of outer space converted thus, to Paradise (Holy Empire) or, otherwise, to the region restored sacred-paradise dimension. But here it should be emphasized that such monarchism and "imperialism" does not always coincide with historical monarchies and empires, since the basis of this polar paradise worldview necessarily associated with totality and absence subjectivity in the monarch and the heavenly dimension in the cosmos even at their nominal presence leads to a Gnostic perspective revolution, which strives for the restoration of the Pole and restorations of Paradise in all their metaphysical scope, no allowing relativity, convention or "collective" of the Treaty".

Polar paradise ideology, being a fundamental trend, never limited to the political sphere, but it was projected into the area of pure speculation, into the sphere religious teachings and "sacred sciences". In particular, c hermetic tradition of the medieval West central the symbol was the "alchemical King" –

"Red Sulfur", and in there is a whole school of initiation in the Hindu tradition practices and spiritual realization called "raja yoga" -- "royal Yoga". Besides, it's the term "King" "Monarch", "Tsar" is the most commonly used in most esoteric schools – like Christian mystics ("Heavenly King"), and among Muslims (especially Shiites), lamaists, Jewish Gnostics (Kabbalists), etc. Actually saying, these two sides of polar paradise ideology – politics and religion – have never been completely divided as in antiquities (priests participated in the monarchical process reigns in the most ancient states of the East), and in modernity: in Germany in the 10-20s esotericists from hermetic secret organizations with racial characteristics -- heirs of the Templars and Ghibellines (carriers of the polar paradise ideologies in the Middle Ages) actively participated in the formation of national Socialism. The same can be said regarding shiite gnosis centered on the person of the Hidden Imam - - analog of the Divine Subject, which is inseparable in modern situation from the political events unfolding in the Middle East and especially in Iran. in Germany in the 10-20s, esotericists from hermetic secret organizations with racial characteristics -- heirs of the Templars and Ghibellines (carriers of the polar paradise ideologies in the Middle Ages) actively participated in the formation of national Socialism. The same can be said regarding shiite gnosis centered on the person of the Hidden Imam - - analog of the Divine Subject, which is inseparable in modern situation from the political events unfolding in the Middle East and especially in Iran. in Germany in the 10-20s, esotericists from hermetic secret organizations with racial characteristics -- heirs of the Templars and Ghibellines (carriers of the polar paradise ideologies in the Middle Ages) actively participated in the formation of national Socialism. The same can be said regarding shiite gnosis centered on the person of the Hidden Imam - - analog of the Divine Subject, which is inseparable in modern situation from the political events unfolding in the Middle East and especially in Iran. centered on the Hidden Imam - - analog of the Divine Subject, which is inseparable in modern situation from the political events unfolding in the Middle East and especially in Iran. centered on the Hidden Imam - - analog of the Divine Subject, which is inseparable in modern situation from the political events unfolding in the Middle East and especially in Iran.

European ones can also be cited as an example Rosicrucians, whose fundamental symbol is – Rose and The cross-meaning the four rivers of the Earthly Paradise (Cross) and the soul itself The Initiate, located at the Pole, in the center of Paradise, at a point intersections of four rivers (Rose). The head himself the Rosicrucian organization bore the title "Emperor", which makes the entire correspondence system truly complete. The influence rosicrucians on political processes in Europe is extremely significant – as in the case of genuine Rosicrucians until 1648, they actively participated in the Reformation process and other important political post-medieval phenomena so it is in the case of pseudo-Rosicrucian organizations such as "Societas Rosicruciana in Anglia", "Golden Dawn in the Outer", HB of L, AMORC, etc., which since the end of the 19th -- the beginning of the 20th century is involved in all the most important political and geo-political events of Western politics.

2. The second type of ideology – is the "CREATOR-CREATION" ideology which can also be called purely "conservative". It corresponds to the exoteric, external side religious teachings, although by inertia this

ideology can manifest and dominate in a non-religious society. The purest form of this ideology is the church catholic-style organizations or type of Islamic Ummah (c first of all, Sunni). As a rule, it is more accurate to them in total, the concepts of "theocracy" or "clericalism" apply. It is possible to define this type also as the worldview of the "lost Paradise". Unlike the polar-paradise principle, this type of the worldview places the subject not at the center of the World (at the pole) and on its periphery; the world itself is not identified here with paradise, and with Creation, separating the subject from the Creator. Naturally, this peripheral subject, the subject after the Fall, after being expelled from Paradise, is no longer realized how divine Master to whom the cosmos is completely subject (as an extension of his will). He becomes an "Exile", separated from the Creator by the Creation, which from now on turned into an ambiguous category, since, on the one hand, this Creation covers the Creator (negative aspect), and on the other parties bears the seal of the Creator, and therefore indirectly opens it (positive aspect). From this postulate the development of religious thought begins, which can go the most in various ways – from pure apophatics (denials) possibilities of knowing the Creator through Creation) to the pure cataphatics (affirmation of the possibility of knowing the Creator in Creation) -- right up to their identification with the "pantheists"). Anyway was, Creator-Creation ideology or creationism (from latin "creare" – "to create") in all its forms and variations are always the opposite of the Gnostic "polar" approach -paradise" ideology, which is the theme of Creation or the discrepancies between the Creator and the Creature are generally alien. Actually, between the main line runs through these two types of worldviews ideological struggle in history.

Let's take a closer look at this. The divine subject stands in the center peace, and the world is subject and subordinate to it. In the event that it the state of affairs is being disrupted, the polar paradise ideology is not changes its principles, but simply by stating the fact of deviation these conditions are normal, strives to restore the norm. There is no divine subject in the polar heavenly consciousness at all may be expelled from Paradise, since staying in Paradise is for him, an integral category of self-determination. So, The Master Subject never turns into subject-exile. He's just hiding, but he's hiding together with Paradise (Hidden Imam of the Shiites, sleeping Emperor u ghibellines, etc) Those creatures who know no more Divine Subject, neither Paradise, from the position of the polar heavenly worldviews are simply devoid of essential reality, fictitious, and therefore, as such, they have no right to found a new one metaphysics – Creator-Creation, since the subject is an exile does not exist at all, or, in other words, an exile does not is the subject. Hence, as a limit form -- anti-clericalism of Gnosis and the concept of the Evil Creator, the Evil One Demiurge. The concept of the Evil Demiurge is based on the fact that if the fact of division into the Creator and Creation according to one or another the reasons can no longer be ignored; this is neither the Creator nor Creation does not become spiritually positive, and therefore itself this Creator is none other than the Evil Usurper ("Avtad") gnostics or "Smail" of the Albigenians), but Creation – nothing other than an evil, temporary illusion, a veil over Paradise. It should be also pay attention to what are the carriers of the heavenly polar worldviews oppose precisely the non-polar subject and non-paradise space (from the totality of which it is born the idea of God-outside, of God-Object, of the Distant Creator), and by no means to the very idea of the Spirit or God.

On the other hand, the exoteric clerical ideology "Creator -Creation "considers the bearers of the doctrine of" Heaven and Pole as subverters of the very foundations of Religion and Faith, since they both figures fundamental to this ideology are rejected: the subject-exile and the Creator behind the Creation, - and except moreover, they logically pose themselves (as directly involved or indirectly to the Divine Subject) on the same level as himself The Creator, and sometimes even higher than him. Such logical conclusions clerical consciousness is allowed to identify carriers a "polar paradise" worldview with the Luciferians satanists, with enemies of God and Men, and, however, these themselves concepts and are intended to characterize precisely typical "polar paradise" pride.

The Gnostics' denial of the subject-exile in principle is not excludes, however, the recognition of the presence of this figure, but without postulating its subjectivity. This leads logically gnostics to anthropological dualism and affirmation irreducible inequality. All people are for the bearers of the Polar Subjects are divided into two categories: Man-Gods, Divine Subjects, Super-humans (elite, spiritual aristocracy, higher people, "Sonnenmenschen", "Sons of Light", etc) and on non-subjective human-animals (plebs, inferior humans, subhumans, "Tiermenschen", "Sons of Darkness"). Hence the caste, racial or intellectual differentiation in all purely esoteric teachings. Naturally, the "exiled subject" the Creator-Creation ideology is classified by the Gnostics as inferior categories of people. This approach further confirms everything exotericists' suspicions about the Gnostics.

However, it should be noted that the Christian tradition itself initially it was in relation to Jewish clericalism, c which the ideology of Creator-Creation is most obvious and vivid expressed precisely by the polar paradise, which approved the "New Man" of the apostles, born from recognition of the fact of incarnation The words of Christ Immanuel (that is, "God is with us"). Later for several centuries, Christian gnosis insisted on polar-paradise dominant, came into conflict with the emerging one no longer Jewish, but purely Christian orthodoxy, that is, with a clerical version of Christianity, in which instead of "again of the Found Paradise' came to the fore more and more the Creator-Creation theme. The Gnostic complex gradually existed supplanted and moved into the sphere of esoteric, closed organizations, and sometimes heterodox sects. Albigensians and the Cathars were the last mass carriers of the polar christianity' in the Middle Ages. This is the most polar paradise the complex, although this time significantly distorted, appeared later in Anabaptism and the Reformation.

A few more essential aspects of Creator-Creation ideology are it is characterized by conciliarity, faith and conservatism sustainability. Sobornost – "Catholicity" (from Greek) "catholicos" – "all put together") – is the result the non-divinity of the subject-exile who, having lost central position in the world, no longer self-sufficient and therefore needs social integration, that is, accession to the dialogue with other exiled actors. Conciliarity becomes necessary for the bearer of ideology Creator-Creation, since only through involvement is maximum a large number of private exiles from Paradise into the process the clerical consciousness sees an opportunity to find a way back change the status of a non-divine subject.

Conciliarity can and should assume hierarchy but this is hierarchical built from below – on its top should be the most "conciliar" personalities. In contrast, the hierarchy of polar paradise consciousness is built from above, starting with the Divine Subject which is not conciliar at all, composite, but, on the contrary, absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. These differences can be traced using the example of Sunni and shiite solution to the issue of political power: Sunnis (exoteric branch of Islam) stand for elected power under dominance assessment by most of the religious qualities of a given persons, Shiites defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. In contrast, the hierarchy of polar paradise consciousness is built from above, starting with the Divine Subject which is not conciliar at all, composite, but, on the contrary, absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. These differences can be traced using the example of Sunni and shiite solution to the issue of political power: Sunnis (exoteric branch of Islam) stand for elected power under dominance assessment by most of the religious qualities of a given persons, Shiites defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. In contrast, the hierarchy of polar paradise consciousness is built from above, starting with the Divine Subject which is not conciliar at all, composite, but, on the contrary, absolutely integral, while the degree of non-integrity increases with distance from it down the steps of the hierarchy. These differences can be traced using the example of Sunni and shiite solution to the issue of political power: Sunnis (exoteric branch of Islam) stand for elected power under dominance assessment by most of the religious qualities of a given persons, Shiites defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. while, as a degree of non-integrity increases with distance from it down the steps of the hierarchy. These differences can be traced using the example of Sunni and shiite solution to the issue of political power: Sunnis (exoteric branch of Islam) stand for elected power under dominance assessment by most of the religious qualities of a given persons, Shiites defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. while, as a degree of non-integrity increases with distance from it down the steps of the hierarchy. These differences can be traced using the example of Sunni and shiite solution to the issue of political power: Sunnis (exoteric branch of Islam) stand for elected power under dominance assessment by most of the religious qualities of a given persons, Shiites defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. shia defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali. shia defend the right of hereditary power, which must be ensured by genetic continuity to the genus the First Holy Imam, Ali.

The need for faith follows from the Creator's secrecy behind Creation which suggests from the bearer of a purely religious consciousness is a certain volitional act of affirmation of the unobvious. Faith – inherent quality of the subject-exile. Position "Paradise-Pole" is based, on the contrary, on knowledge. Hence the characteristic title: "gnosis" (knowledge), "gnostic" (knowledge). Knowledge involves direct and already accomplished contact with God inside, the obviousness of the inner God that makes faith

unnecessary. Exoteric consciousness considers the claim gnostics to "knowledge" as Satanism and incompetent self-elevation.

And finally, the conservative stability of ideology The "Creator-Creation" rests on her neutral attitude towards Being in general – since this relation does not imply any sudden traumatic and abrupt transformations. This one neutrality is ensured by a fundamentally ambivalent attitude to Creation. And apophatic and cataphatic approaches to it they assume an indefinite duration of implementation – such but uncertain, like the boundaries of Creation itself. In other words, you can look at the positive side for as long as you like the cosmos, looking for traces of the Creator in it, is equal and no matter how much it takes a long time to find out the difference between Creation and Him – all this cannot change the essential status of neither the exile subject nor God the Creator. The principle of conciliarity, by definition, is not capable develop into the principle of indivisibility, and the principle of Faith – into principle Knowledge without going beyond the Creator-Creation ideology. Yes, actually, this is what happened in the story with those representatives clericalism, which referred to the concept of Creator-Creation as something transitional, designed only to implement the true birth of the Subject and the true acquisition of Paradise. Such religious figures, if they wanted intellectually and doctrinally formalize your spiritual aspirations and they were not content with the secret, the "hermit" spiritual by implementation, they instantly "fell into heresy," that is, they fell out for the framework of exoteric religious ideology was separated from it. called only to carry out the true birth of the Subject and the true acquisition of Paradise. Such religious figures, if they wanted intellectually and doctrinally formalize your spiritual aspirations and they were not content with the secret, the "hermit" spiritual by implementation, they instantly "fell into heresy," that is, they fell out for the framework of exoteric religious ideology was separated from it. called only to carry out the true birth of the Subject and the true acquisition of Paradise. Such religious figures, if they wanted intellectually and doctrinally formalize your spiritual aspirations and they were not content with the secret, the "hermit" spiritual by implementation, they instantly "fell into heresy," that is, they fell out for the framework of exoteric religious ideology was separated from it.

It should also be noted that the polar-paradise worldview it is far from conservative, but rather eschatological since the absence of heavenly polarity in Being is felt in him as absolute Evil, and therefore against any non-paradise conditions (and the "Creator-Creation" condition is un-paradise in the eyes conservatives themselves) deep uncompromising struggle. The desire of the polar-paradise worldview to the end non-paradise Being, that is, actually towards the End of the World (and this is there is eschatology – "science of the end"), which is a constant destabilizing trend aimed at the end of course, against the most conservative approach, against maintaining the religious status quo. And this eschatological we really find pathos in all types polar Paradise worldview – from Christian Gnostics and extreme Shiites (Ismailis) before Luther's Reformation and Nationals -the socialist uprising that announced the beginning millennial Reich, Third Reich or Third Kingdom, Kingdom of the Holy Spirit,

according to the Christian mystic Joachim de Flora (first kingdom – of the Father, second kingdom – of the Son, third kingdom – of the Holy Spirit).

Both ideological positions are "Creator-Creation" and "Paradise-Pole" often coexist within the same society, within the same tradition, within the same political system. However, this in no way cancels it the gigantic difference that exists between them. These ideological types are irreconcilable, like fire and water, like light and darkness, and it is between them that such fierce battles take place (albigensian Crusade, Fatimid Caliphate, wars of the Guelphs and Ghibellines, the French Revolution, etc.), who are unthinkable between representatives of different traditions, different religions and different political systems.

The political form of the "Creator-Creation" ideology can be expressed both in exoteric "theocracy" and in Jacobin-type state, in Etat-Nation. As shown by brilliant political scientist Karl Schmidt, "theology of the state." it is preserved regardless of whether the central positions in society are purely religious organizations or not. The "Creator-Creation" principle is equally shaped and predetermines the typological specificity of the Wahhabi exoteric theocracy of Saudi Arabia or fascist "the Absolute State" by Giovanni Gentile, who developed Hegelian theses to the last logical consequences. AND THE one of the most characteristic distinguishing features is this: the archetypal specificity of an ideological position is its mandatory and fundamental anti-eschatological, equally to the extent characteristic of secular, secularized regimes, etc. ideologies with emphasized religious overtones. (This religious anti-eschatologism of the "Creator-Creation" ideology occurs even if religion itself is explicit and unambiguously eschatological, as is the case in the case of Christianity, which doctrinally affirms, that Christ comes into the world just before the End of the World, and in the case of Islam, considered by Muslims themselves as last pre-eschatological Revelation). This, in particular, the deliberate "anti-Nazism" of many Westerners is explained: countries – England and the USA – on the one hand, and modern anti-iranianism of many Middle Eastern and North African Islamic regimes. In both cases, a fundamental claim consists of rejection of eschatological pathos – Aryan Superman in one case, the World Islamic Revolution related to the prospect of the emergence of the Imam of Time, in another.

3. The third fundamental position is "MYSTICAL MATERIALISM", "the ideology of MAGICAL MATTER" or "absolute pantheism." This type of ideology denies both polar Paradise and the couple Creator-Creation. It can also be identified with pure atheism. Here the subject is not considered as polar Master, whose inner Self is God himself, but not how an exile from Paradise, separated from the outer God, the Object God by creation. In this case, the subject is taken as one of the particles of space, in which this space is reflected and nothing else. In other words, such a subject has neither internal nor the outer God, and he himself is nothing more than a mirror of the outer peace and at the same time an element of this world. Thus, clean atheist or "mystical materialist" actually endows space with the quality of divinity since the concepts of Reason and God essentially coincide. This gives us reason to determine this ideology as like "pantheism" – "all-godliness", identification of everything (Cosmos, World) with God. One of them is

most striking varieties of this position are cosmism which can be considered, in principle, as a synonym pantheism.

From this third type of ideology is inherent the concept evolution, that is, gradual and unidirectional improvement space qualities towards perfection. If the bearers of the idea "Paradise-Polyus" strives to implement a one-time and the final "leap" from non-paradise and from non-subject to Paradise and c Subject; if the bearers of the idea "Creator-Creation" are interested in preserving the ontological statu quo (where the apophatic approach would be balanced by the cataphatic); then the bearers of the idea "Magic Matter" is most interested in continuous and the gradual improvement of space, whose natural inertial the move is, ultimately, this improvement itself. Therefore on at the level of ideology, the meaning of evolution and progress can be reduced not to any special additional creativitybut to simply following the natural flow of events, when eliminating obstacles, which, first of all, are clerical conservatives and imperialist eschatologists. Actually speaking, the very subject of the ideology of "mystical materialism" – this is a "servant of evolution," that is, a mirror in which the evolutionary process is reflected with the greatest distinctness and unambiguity.

The conflict between Gnosticism and conservatism, despite its intransigence always (or almost always) occurs within religious teachings – there is no doubt that the most terrible heretics never reject the very idea of God. (On the the level of "theology of the state" is neither "gnostics" nor "exoterics" they do not deny the need for the existence of the state itself although the former insist uncompromisingly on the Empire, whereas the latter can be content with the state-nation Etat-Nation). "Mystical materialism", for its part, essentially non-religious, atheistic because for him The cause (God) is not only not hidden (behind space or within the human "I"), but is simply obvious and always there in front of the bearer of the idea of "Magic Matter", around him, under him,since this reason – space, and it has no basis look for her somewhere else. The same goes for the idea a state that is fundamentally alien to the "mystical materialist." (thesis about the withering away of the state under Marx's communism, etc.)

The ideology of "Paradise-Pole" speaks of the Divine Central The subject and the world subordinate to him. Ideology Creator-Creation imagines a subject banished to the periphery, before which lies alienated from him, but pointing to God (and hiding it at the same time) Creation. "Mystical materialists' know nothing at all about the subject. According to the revelation of the famous Marxist D. Lukach in the proletarian the central figure of the most radical materialists teachings, subject and object coincide. Proletarian – ideal man-machine, man-mirror. The same, in essence, and the content of the concept of the "noosphere", which derives the mind from evolutionary development of matter. Of course, we are talking about reason like a mirror of the outside world.

This attitude towards the subject determines a special one materialistic conciliarity, ideally abolishing altogether hierarchy, but in practice creating a special hierarchy by degree cosmicity, that is, the greatest material affinity the nature of outer space. From this need to put at the top atheistic council object or machine, concentration spiritual poverty, and the characteristic doctrine of "dictatorship" arose proletariat."

The "servants of Magic Matter" are characterized by pure agnosticism, that is, the third way besides Gnosis and Faith. The agnosticism of "mystical materialism" is conditioned by the impossibility of any formulation of the question of knowledge with parties of the subject, since the subject, being an invariant space, is one of the facts of this space and nothing more this means that his reflective ability (mind) is nothing adds and does not subtract anything in the flow of space. Knowledge is here coincides with the cosmic fact, but since space is located in movement, then knowledge is identified with practice, and therefore it's simply discarded. Agnosticism, in other words, is the result of the absence of the cognizable-knowable pair, necessary as a prerequisite for knowledge, since the absolute surface of the world for the bearer of the idea of "Magic Matter" matches it absolute depth. (It is curious to recall Nietzsche's aphorism here regarding the fact that "a woman must find depth in her superficialities"; this similarity is by no means accidental, since the ideology of "Magic Matter" is frank gynocratic, matriarchal character, being, in a sense, the projection of the closed self onto itself and left to its own devices, the female subconscious.) projection of the closed self onto itself and left to its own devices, the female subconscious.)

Despite the fact that in its purest form there is ideology Magic Matter appeared quite recently, – true and frank doctrinal materialism is quite young (2-3) centuries), – the "pantheistic" tendency existed and previously, as a kind of hidden religious worldview an essentially anti-religious reality. But for the time being materialism was present within this worldview only indirectly, in the form of "pantheistic", "cosmistic" exegesis Religion – as the absolute opposite of polar paradise gnostic and purely initiatory exegesis. So, one and the same the Christian tradition can become the basis for the historical one christian Gnosticism (up to the medieval Cathars), for canonical Judeo-Christianity ("Creator-Creation") and, finally, for the frank cosmism of neo-spiritualist teachings N. Fedorova or T. de Chardin, where for a nominal appeal to christian symbols are purely atheistic evolutionist pantheism. However, what Fedorov and de Chardin expressed unambiguously and clearly in others pseudo-religious thinkers can be veiled. But in any case, be that as it may, from the very beginning the spread of Christianity (and before it this took place in buddhism, which has become a favorite doctrine for the Easterners pantheists) attempts have been made by individual theologians reinterpret religion in a pantheistic spirit. IN THE At the same time, the emphasis on Christianity fell on humanity The Incarnate Word and, accordingly, a new sacralization the entire material world after the Incarnation, despite everything the absurdity of the idea of such a "new total sacralization," refuted by all the contents of the Gospels and messages Apostles, which clearly speaks of "the world lying in evil" and Fr a new sacred cosmos, coming not after the First,

but after Second (!) The Coming of Christ. And if you really can say (as some authors do - in particular, N. Berdyaev), about some continuity of Russian communism in relation to Russian Orthodoxy, this may refer to only to the "cosmist", "pantheist", "magic-material" Christianity, which completely discarded its essential dogmatics both in the esoteric (Paradise-Pole) and in the exoteric (Creator-Creation) of its dimensions, and developed a special type of materialistic and, ultimately the result is an atheistic worldview not having to do with the sub-dinnum Christianity is not treated at all.

The same cosmism exists in the Buddhism of the Little Chariot, Hinayana where the mirror and composite nature of the subject is emphasized (as a time bundle of cosmic energies, "dharma"), which does not have any spiritual independence (even the status of an exile subject). And it is this branch of Buddhism can be called "mystical atheism". However, in Buddhism Hanayana, as opposed to a full and complete ideology "Magic Matter", there is no evolutionism, obligatory for orthodox cosmism, and this makes it several different from other typologically similar ideological ones form.

Another mystical teaching is extremely cosmist aspect – this teaching is European Freemasonry. Masonic doctrines that genetically trace back to Western forms gnosticism, that is, to the polar paradise ideology, on a certain historical stage they were interpreted at cosmist mode, have undergone atheization and materialization. The Masonic worldview had a huge influence on European consciousness in general, although - as a rule - it was more hidden and hidden, rather than the direct influence of Christianity. Gradually in the 18th century and especially in the 19th centuries, Freemasonry dramatically changed its spiritual and ideological guidelines, and, while retaining some external attributes, it completely changed its content to the opposite. From this moment on, evolutionism and pantheism, materialism and cosmism began to play extremely important role in Western culture and science. The fact that almost all prominent figures of this culture and science were members masonic lodges are usually either completely overlooked or seen as a simple formality, a tribute to fashion. On the very in fact, Masonry has a fundamental doctrine corresponding to a special type of religious consciousness, which is not may not form a specific position of the Freemasons. And many cultural and scientific events in the West XVII, XVIII and XIX The -th centuries had their own unambiguous correlates in modifications masonic doctrines and statuses or in separate branches masonry, or in Freemasonry in general. Be that as it may, the atheization of Masonic statuses instantly entailed the spread of the European "scientist" cosmism and evolutionism – as in a purely methodological, scientific sphere, so it is in the form of neo-occult, essentially pantheistic movements (theosophy, occultism, neo-spiritualism, etc.).

How the polar-paradise worldview can reinterpret any religious forms in their own spirit, as well as the doctrine of "Magic." Matter', despite its essential anti-religiousness, can usurp religious forms to affirm its own own principles. The position is "Creator-Creation", like as a rule, he generally avoids radical

exegesis of religious ones doctrines, striving to preserve them intact, in their entirety even at the cost of turning them into a relict and lifeless shell.

Let us now summarize the socio-political positions of the representatives three fundamental ideologies we have identified in the last centuries. The bearers of the idea of "Paradise-Polyus" advocate a new paradise eschatological Empire formed around super-human Pole Leader ("The Third Reich" and "Führerprinzip" of Germanic National Socialism); supporters the Creator-Creation positions take the side of the moderate democracy and liberalism, striving to preserve the social the status quo of autonomous and "expelled from Paradise" individuals, not leaving the search for the lost Principle, but not insisting on it either (especially the Central European democratic regimes and north American states of the 18th-19th centuries). And finally, the teaching of Fr "Magic Matter", openly and initially atheistic, manifested itself in socialist and communist political devices whose types range from absolute totalitarian cosmism of the Korean Juche and Cambodian Pol Pot experiment (where is Pavlov's idea of acquired reflexes the human subject has received its widest use) before modern Americanist and Swedish model of "society consumption", where the natural rough space is "primitive" socialists' is replaced by industrial-technological, the an artificial, socialized "space" - a dream come true "mystical materialist". whose types range from absolute totalitarian cosmism of the Korean Juche and Cambodian Pol Pot experiment (where is Pavlov's idea of acquired reflexes the human subject has received its widest use) before modern Americanist and Swedish model of "society consumption", where the natural rough space is "primitive" socialists' is replaced by industrial-technological, the an artificial, socialized "space" - a dream come true "mystical materialist". whose types range from absolute totalitarian cosmism of the Korean Juche and Cambodian Pol Pot experiment (where is Pavlov's idea of acquired reflexes the human subject has received its widest use) before modern Americanist and Swedish model of "society consumption", where the natural rough space is "primitive" socialists' is replaced by industrial-technological, the an artificial, socialized "space" - a dream come true "mystical materialist".

The three positions we have highlighted allow us to explain certain ones contradictions in the history of ideologies that are still many the researchers were perplexed. Firstly, from ours it is clear to the classification that essentially these positions are incompatible with each other and being involved in the same traditional they will certainly lead to ideological form sooner or later to an internal conflict in which each of these positions declares his independence. Polar Paradise the worldview can be invisible in general for quite a long time a picture of the Christian tradition, but sooner or later it is announced albigensian Crusade, and the Cathar Gnostics burn in flames their Christian churches, lit by the hand of the bearers of the idea "Creator-Creation". Or, for example, socialists can do as much it would be nice to be indistinguishable from liberals or moderates for a long time democrats, advocating almost the same slogans, but early or it is too late, if the socialists manage to seize power, on the guillotine or the dungeons of the Cheka are sent first it is the democrats and liberals who are fundamentally incompatible with the the idea of "serving Evolution", since one who wants to preserve the status quo is hindering progress. And although the fires are Chekist dungeons – extremes, these three types of

ideologies are not really may not be in conflict with each other, and early or late it always manifests itself in one way or another. And although the fires are Chekist dungeons – extremes, these three types of ideologies are not really may not be in conflict with each other, and early or late it always manifests itself in one way or another. And although the fires are Chekist dungeons – extremes, these three types of ideologies are not really may not be in conflict with each other, and early or late it always manifests itself in one way or another.

Here we have one more aspect left to sort out: which of the three types of proto-ideologies, Urideologien, as the Germans would say, fundamentally incompatible with each other, and which can enter into an alliance with each other? In principle, their ratio is not quite equally symmetrical. We can say that Polar Paradise ideology – is an absolutely Rightist ideology, Creator-Creation - - absolutely Centrist, and Mystical materialism - absolutely Left. Moreover, the word "absolutely" is called here translate these definitions from the scope of specific policies into the area of its metaphysical origins. You can also continue this the ratio is as follows:

"Absolutely Right" – Subject over Object;

"Absolutely Centrist" – Subject along with Object;

"Absolutely Left" – Subject under Object;

or

"Absolutely Right" – History as Decline; necessity instant Restoration; primacy of eschatology;

"Absolutely Centrist" – History as Permanence; the need to maintain a balance between the Spiritual and the Material;

"Absolutely Left" – History as Progress; necessity contribute in every possible way to its continuation and acceleration.

These metaphysical series also determine the capabilities of coalitions between three positions: Absolute Center and Absolute Left they can unite against the Absolute Right. (E.g. allied forces in World War II). But for Absolutely Left Absolute Center – is also "fascism" (as for example, Stalinist propaganda or concepts of the New Philosophers). Therefore, the Absolute Left is incompatible with the Absolute Center and seeks to destroy it. Sometimes in the fight against Absolute Center Absolutely Left can conclude a pragmatic alliance with the Absolute Right, but, as a rule, it crumbles very quickly (Ribbentrop-Molotov Pact and alliance national Bolshevik Lauffenberg with Nazi Strasser c Germany in the 3rd).

All this allows, in particular, to understand the logic of those who brings Nazism (Absolutely Right) closer to communism (Absolutely Left). Such identification is only possible for humans Absolute Center, supporter of the "Creator-Creation" concept. It is curious that they are the exact opposite politically thinkers, like the Russian patriot I. Shafarevich and famous russophobe, Jew, Sovietologist A. Besançon, despite the complete inconsistency in almost all specific issues they show amazing unanimity in mutual hatred towards soviet socialism (Absolutely Left) and German socialism national Socialism (Absolutely Right). For I. Shafarevich and that and another essence is a manifestation of suicidal, thanatophilic, an eschatological impulse in civilization, the origins of which he notices already among the Babylonians, Plato, and later among the Cathars and anabaptists. A similar mixing of the polar paradise element with "Magic Matter" is also typical for other Russians patriotic authors (L. Gumelev, Y. Borodai). We see the same thing and A. Besançon, who names both Soviet socialists and german Nazis are bearers of "Marcionism", that is exponents of anti-Jewish, anti-creationist, gnostic tendencies of early Christianity, embodied in the figure of the heresearch Marcion. Medieval eschatological movements are seen as harbingers at the same time and communist and Nazi regimes are other interesting ones political scientist and historian, also a Jew Kon. So russophobic Jews and Russian patriots reveal unity "metaphysical" ideology is beyond their extreme opposition specific political views. (Hopefully, that we are enough the essential aspects of metaphysical roots were explained in detail ideologies to attribute such a coincidence to an accident or the lack of awareness of certain authors). In addition, the something similar can be said about many others intellectuals whose metaphysics (sometimes not realized by them) sami (establishes fundamental links where the specifics politics involves an uncovered gap.

Talk about a possible balance or harmonization of these three proto-ideologies based on historical data are impossible since in reality relative harmony only arises then, when the reins of ideological rule are seized carriers of some "one" of these positions during suppression or, at least, when pushed to the periphery of the others. All recipes for their reconciliation are utopian and unrealistic and, except moreover, it is curious that such initiatives come only from cosmist environments who are so convinced of reasonableness and, the main thing is the positivity of evolution, which can come to justifying the need to hinder evolution for its own purposes evolutions (this is what some neo-Masonic ones boil down to projects of certain mondialist organizations, Roman Club, Tripartite Commission, etc., as well as

some t. de Chardin's concepts,proposing to unite Democrats fascists and communists in a single political system).

On the other hand, in the history between these three types there is some consistency in proto-ideologies. Yes, the deeper in ancient times, the more distinct and "totalitarian" the type Absolutely Rightist ideology, polar-paradise complex. Later, although also in antiquity, the type begins to predominate "Creator-Creation", which received the most pronounced doctrinal form in late Judaism and other Abrahamic religions. (Although during this period of "totality" of structure The "Creator-Creation" appears cyclically in the polar paradise trends, but as a desire for a "Revolution on the Right", tinged with ever-increasing eschatologism) and finally in Modern and Contemporary times have become most widespread Absolutely Leftist tendencies,overwhelming and denaturing rudiments of previous traditional forms (cosmist Christianity, cosmist Hinduism and Buddhism, social democracy, atheistic neo-Freemasonry, enlightened Judaism, etc.). But even with the dominance of the idea of "Magic Matter" Absolute Center and Absolute Right positions never they are washed completely, and at the first opportunity the oppositional energies they accumulate are poured into theocratic or polar-paradise revolution. Thus, the despite the change in periods of power, our three trends or types of worldview can neither be merged nor shortened into number, although, on the contrary, the possibility of external appearances that they can take in a specific story depending on circumstances are not limited. And yet the most difficult syncretic models, called to mix among themselves elements of Absolute Right, Absolute Center and Absolute Left, they cannot rid the initiator of such an enterprise of essential and unchanging belonging to one of proto-ideologies, whose ideology-variation, other existence this one will be syncretic model.

Not wanting to dot the note of complete relativity and pluralities, we want to express our belief that mystery the history of world ideologies still has its own unambiguous meaning permission, and that sooner or later some one of our three metaphysical positions will be revealed as the only genuine and the only true one. However, time will tell which one –.

Modernization without Westernization (1997)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1997

"Invasion", №10, 1998

"Russian Thing", Arctogea, 2001

MODERNIZATION WITHOUT WESTERNIZATION

Third position

In his famous article, Samuel Huntington, who described the coming «clash of civilizations», mentioned a very important formula – «modernization without westernization». She describes the attitude towards the problems of socio-economic and technological development of some countries (usually the Third World), which, understanding the objective need to develop and improve the political and economic mechanisms of their social systems, refuse to blindly follow the West, and vice versa, strive to put some Western technologies – in isolation from their ideological content – at the service of traditional value systems of a national, religious and political nature. Thus, many representatives of the elites of the East who received higher Western education they return to their home countries with a set of important technical knowledge and methodologies, but at the same time apply this knowledge to strengthen the power of their own national systems. Thus, instead of the rapprochement between civilizations expected by liberal optimists, some «archaic», «traditionalist» regimes are being armed with the latest technologies, which makes civilizational confrontation even more acute.

To this insightful analysis we can add the consideration that the majority of outstanding Western intellectuals, cultural figures, and creative personalities were themselves largely nonconformist, anti-systemic, and therefore, the people of the East, studying the geniuses of the West, only strengthened in their own critical positions. A typical example of this path is the main theorist of the Iranian revolution, philosopher Ali Shariati. He studied in Paris, mastered Heidegger and Guenon, as well as some neo-Marxist authors, and gradually became convinced of the need for a conservative-revolutionary synthesis between revolutionary Shiite mystical Islam, socialism and existentialism. It was Shariati who was able to attract the Iranian intellectual elite and youth to the revolution, who, otherwise, they would hardly recognize their ideals in the gloomy traditionalism of the mullahs. This example is especially important,

since we are talking about a successful revolution that ended in the complete victory of the anti-Mondialist, anti-Western, conservative-revolutionary regime.

Russian Slavophiles followed the same path, borrowing from German philosophers (Herder, Fichte, Hegel) various models that formed the basis of their purely Russian national statement. This is also the method of modern Russian neo-Eurasians, who creatively and in the interests of Russia rework the nonconformist doctrines of the European «new right» and «new left».

«Autarky of large spaces»

The separation of the concepts «modernization» and «Westernization» in itself is of enormous importance. After all, the West is doing everything possible to ensure that both terms become synonymous in the mass consciousness. According to this logic, it turns out that changes and reforms are possible only if they are oriented in a Western way and copy Western models. The alternative is «stagnation», «archaism», «conservatism», inefficiency, lack of dynamics. Thus, the West achieves its civilizational goal – imposes on the rest of the world those frameworks, laws and criteria that are perfectly mastered by itself. This partiality and selfishness of liberals towards those to whom liberalism is imposed as a «progressive alternative» was brilliantly described by the brilliant economic theorist Friedrich List. In his writings he showed that countries those who have long followed the path of a market economy and liberalism invariably benefit from the fact that a similar model is imposed on those countries that used different economic models. Apparently «equal» conditions «of freedom of trade» actually lead to even greater enrichment of countries with developed markets and to the impoverishment of countries that have just entered the market path. In this case, the rich get richer, and the poor get poorer. Consequently, List argues, it is extremely beneficial for traditionally liberal countries (primarily Anglo-Saxon ones) to impose their own model on everyone else, since in this case they are guaranteed to receive colossal economic and political profits. Apparently «equal» conditions «of freedom of trade» actually lead to even greater enrichment of countries with developed markets and to the impoverishment of countries that have just entered the market path. In this case, the rich get richer, and the poor get poorer. Consequently, List argues, it is extremely beneficial for traditionally liberal countries (primarily Anglo-Saxon ones) to impose their own model on everyone else, since in this case they are guaranteed to receive colossal economic and political profits. Apparently «equal» conditions «of freedom of trade» actually lead to even greater enrichment of countries with developed markets and to the impoverishment of countries that have just entered the market path. In this case, the rich get richer, and the poor get poorer. Consequently, List argues, it is extremely beneficial for traditionally liberal countries (primarily Anglo-Saxon ones) to impose their own model on everyone else, since in this case they are guaranteed to receive colossal economic and political profits. Anglo-Saxon) it is extremely beneficial to impose their

own model on everyone else, since in this case they are guaranteed to receive colossal economic and political profits.

But what should illiberal countries do in this case, which, due to objective circumstances, are faced with effective and aggressive liberal competitors? This problem was acute for Germany in the 19th century, and it was precisely this problem that Friedrich List was called upon to solve. The answer was the theory of «autarky of large spaces», which is an economic synonym for «modernization without Westernization». Note that Liszt's ideas were used with enormous success by such different politicians as Walter Rathenau, Count Witte, Vladimir Lenin.

The concept «autarky of large spaces» implies that non-market states, placed in conditions of fierce competition with market ones, must develop a model of autonomous development, partly reproducing the technological achievements of liberal systems, but within the strictly limited framework of a large-scale «customs union». «Freedom of trade» in this case is limited to the framework of the strategic bloc of states that have united their socio-political and economic-administrative efforts in order to urgently increase the dynamics of the economy. In relation to more developed liberal countries, on the contrary, a dense customs barrier is imposed, based on the principles of strict protectionism. Thus, the scope of application of the latest economic technologies is expanding as much as possible, and on the other hand, political and economic sovereignty is consistently supported.

This approach, of course, extremely irritates liberals from developed market states, since it exposes their strategy, reveals their aggressive background, effectively counteracts geopolitical interference, and ultimately external control over states that liberals seek to turn into economic and political colonies. And modernization and sovereignty Note that the thesis «modernization without Westernization» is in itself a conceptual weapon, the appearance of which is extremely undesirable for Western representatives. It is important for the West to instill in public consciousness a dual scheme: on one side – reformers, supporters of change, on the other – conservatives, persistent adherents of the past. As long as the equation is solved in this way, a certain substantial support «to the Westernist reformers» will be assured. But all you have to do is introduce a third element into this formula – the picture becomes much more interesting. In addition to «modernist-Westerners» and «anti-modernist-anti-Westerners», whose confrontation always sooner or later leads to victory «reformers», supposedly embodying «the future», «modernist-anti-Westerners» or «conservative revolutionaries» appear. The very fact of such power as an independent platform, as an ideological bloc, as an economic model and a cultural front sharply violates the proportions of banal political confrontation. «Anti-Western modernists» stand for radical reforms, for revolutionary changes in the economic model, for explosive rotation of elites in vital areas of government, for large-scale modernization of all spheres of life. But at the same time, for them, the absolute and indisputable condition is the complete preservation of geopolitical, economic and cultural sovereignty, loyalty to roots, and maintenance of identity. Both

conditions – and «modernization» and «sovereignty» – are unconditional imperatives that cannot be sacrificed under any circumstances.

By the way, even in the modern world we see some civilizational centers where individual peoples and countries continue to insist on preserving their identity, contrary to all considerations of political expediency or economic efficiency. These are Serbia, Iraq, Iran, Sudan, North Korea, Libya, Cuba. Not having sufficient conditions for complete autarky, these regimes manage to defend their identity at the cost of colossal sacrifices, enter into direct and extremely «costly» confrontation with the West, rejecting its dictates. Moreover, it will not be difficult for such a gigantic entity as Russia, with some friendly CIS countries and certain powers «of non-CIS countries», to overcome certain costs of autonomy.

The only question is political will and determination. The topic of resource provision is secondary in this case. Let me give you an example: in the Republika Srpska in Bosnia, when I asked what was preventing the establishment of a truce in a specific area, I received a significant answer from the militia. – «This mountain, a small mountain, has been known in Serbian chronicles since the Middle Ages. Now she is in the hands of enemies. There is nothing on it – no strategic points, no minerals, no industrial enterprises. It's just a piece of land. But a piece of Serbian land. We have already killed several hundred of our soldiers here. We are offered peace in exchange for this damned mountain. But we will not accept such a world. We need a mountain. This useless mountain...»

A fact of national history or an inch of national territory is quite comparable to the most serious utilitarian, technological, and economic parameters. Moreover, in the case of normal nations they are worth much more – life.

Conservative Revolution – last imperative

«Modernization without Westernization». This should become the main slogan «of the new course», which should unite the best forces of both the «conservative» and «reform» camps. This new platform, if thoroughly developed and actively introduced into the mass consciousness, can suddenly clarify many dark moments in our political and economic life. At the same time, the subversive nature of the activities of those forces that deny either the need for reforms (apologists of nostalgia and stagnation), or the need to subordinate these reforms to the national, geopolitical, civilizational and cultural imperative (agents of Western influence) will become obvious. Accordingly, both of them in our critical

situation must be taken beyond the political establishment, and the central ideological oneeconomic and conceptual initiative must be delegated to a new creative front «of conservative revolutionaries».

Money (1998)

A.G. Dugin / Invasion / Russian Thing / Web Archive

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A.G. Dugin

"Invasion", №8, 1998

"Russian Thing", Arctogea, 2001

MONEY

Capital as a subject of history

Money is the highest reality of the modern world, having defeated all competitors with a universal idol. Jacques Attali rightly calls the current historical stage «the monetary system», Ordre d'Argent. Our time is characterized by the complete triumph of money, which has become a kind of totalitarian equivalent, a common denominator for all things and processes of reality. The alarming predictions of Marx, who argued (in «Capital») that a time may come when Capital will remain the only subject of history, have come true.

Money today is a universal equivalent «of net quantity», which has concentrated all other parameters of materiality. What was at the previous stages of history a material, inertial barrier to the implementation of spiritual endeavors has today turned into an absolutized mass that has acquired autonomy. Capital has not only absorbed the results of history, it is trying to replace the deity, recreating at its whim the most diverse events of the past, and interpreting them in an arbitrary manner. In the image industry fueled by Capital, dictators and tyrants, maniacs and nonentities, fictitious characters and saints become pop stars. Money has absolute power over the present, and therefore is able to recreate the past and control the future. Money – the only content of postmodernity. You can't have them they are the ones who have us, turning any undertaking, any initiative, any enterprise into a service for the digital mass. There are no more capitalists and masters, all – only managers, servants of the movement of Capital along its whimsical, willful paths.

Capital overcame capitalism, money enslaved its owners, gradually turning from an instrument into an independent dominant being.

«White dot» figures of Cusanus

Capital, striving to become a pure quantity, has before its last step towards planetary triumph a whole fan of what it has not yet overcome, outlived, digested, transformed into a screen filled with the obedient flickering of phosphorescent mirages. This fan is the rest of life, the last granule of light in the famous figure of Nicholas of Cusa, which consists of two interpenetrating triangles – black and white. During the degradation of reality, the white triangle narrows, contracting to a point. Black becomes the whole plane. This is «the kingdom of quantity» (as Rene Guenon puts it) or «the monetary system» (Attali). Otherwise it is called «posthistory» (Baudrillard) or «post-industrial society» (Bell). A small white dot, scattered everywhere, but essentially united – only it resists the dark pressure of money. Search for herits affirmation and service to it constitutes the vital meaning of modern nonconformism, the meaning of the holy war against the dark magic of Capital.

Capital strives to overcome the last obstacles to its total ontological freedom. These «obstacles» must unite into «a united front». Front «white dot». But to do this, we need to closely examine all the layers of reality in which quanta of what is not money may be hidden.

Money versus time and space

Since Capital wants to control all reality, it needs to subjugate the two most generalizing modalities – time and space. All time and all space that have an existence autonomous from money pose a threat to capital and reduce its power. If time and space did not have quality sides, this would not be a problem for Capital. But this is not so. There is a qualitative time, and it is called «history». There is a qualitative space, and it is called «sacred territory» or «geopolitical map». These are the last two manifestations «of the white dot».

Once upon a time, history itself and the territory itself were barriers to the human spirit, which strived for eternity on the other side of time and for liberation from all situational restrictions. But the times of spiritual fullness are long gone. Now the world's evil is so concentrated and exteriorized that all its previous incarnations seem almost sacred. If earlier «history and territory» were to be overcome, then in the face of «total dominance of Capital» they should be protected.

History – is time that has content, and territory – space that has meaning. Capital wants to squeeze out content and meaning and replace them with itself. «How many hundred minutes of airtime?» «How

much does this piece of land cost?» That time which is not ethereal, and that land which is not for sale, do not exist in the world of Capital. These are remnants «of barbaric civilizations».

From sacred time through working time to airtime. From sacred territory through land ownership to control over virtual space. This is the logic of Capital's planetary attack on life, the logic of the financial Spectacle.

Therefore, the slogans «of the end of history» and «of mondialism», «of a single world» are the battle cry of the lackeys of a quantitative monster. The phrase «End of History» actually means «End to History». And denunciation «of geopolitics as pseudoscience» in the mouth of a liberal means nothing more than his aggressive determination to put an end to the multiplicity of peculiar cultures and civilizations of the earth. They proclaim what they would like to see. Not even themselves, but the one who stands –or rather, crawls – behind them, breathes perniciously through them.

Degradation of the bright sky

Why exactly did the money turn out to be «the body of the Antichrist»? And not cruelty, lust for power, perversion, as the eschatological imagination of the ancients imagined. Why do Caesar Borgia, Machiavelli or Saint-Fond de Sade look like tragic romantics in comparison with the neat (and perhaps quite moral) «Golden Boys» of the world exchanges?

In a traditional society, «money» itself was sacred and of high quality. Then they were not capital, but a material clot of solar life. They were minted by priests, decorating them with sacred symbols that brought them closer to heaven and light. They were owned only by the worthy, passing them on as a talisman. This sacred nature of money has been preserved in the Russian word. «Money» comes from a Turkic root meaning «sky», «dingir», «tengri». The Turks also called the highest deity.

Once upon a time, money was a material expression of light, condensed by the light of noble gold.

But gradually their nature changed to the exact opposite. In the beginning, the prerogative of coinage was taken away from the priestly caste in favor of the second caste—soldiers and princes. Later, financial issues were entrusted to an even lower class – the bourgeoisie, along with the global scum of moneylenders, money changers who belonged to the untouchables.

Then, instead of gold, banknotes began to circulate as an obligation to provide this gold if necessary. And finally, in the 70s, this relic «of quality» was abolished, and the pieces of paper were no longer provided «with condensed light».

Now the banknotes themselves have begun to be replaced by cards and virtual codes, and the process of desacralization has reached its limit. The full cycle has been completed – from the bright sky of quality to the material hell of quantity.

Falsification of images

Equating a thing or process with a financial equivalent means erasing it from being. If there is a price, a cost, then the content has been displaced. Authentic being is that which has its center in itself. Everything else – fake, fake, mirage, hallucination controlled by someone else.

The demon of money falsifies the fabric of reality, easily turning any thing first into a digital code, and then into a flat but mesmerizing screen image. Moreover, Capital's strategy is so subtle that it does not attack the enemy – «white dot» – head-on. He seeks to first clarify its inner black core and then artificially whiten it. Darkness wants to make a white dot of itself «. Therefore, Capital finances the Revolution, turns numbers into images, and forces the mechanics of crystals to imitate the organics of life.

In addition to their will, all those who, by inertia, belong to a different reality become participants in the grandiose performance built by money. Counterculture turns into an arsenal of ideas for commercials, Islamic terrorists become the heroes of video clips, radical opposition is ground into a background instrumental in style «ambient» or a label for cologne.

It was possible to leave the Gulag and Auschwitz. But how can you get out of the tight confines of the screen?

Then he realizes us...

Studying history and geography – without external financial incentive, without ordering – are becoming today the same revolutionary activities as making improvised explosive devices. More revolutionary activities. Tearing any thing – small or large – out from under the burden of Capital – is currently equivalent to the labors of Hercules.

But any effort will be in vain until we understand with full responsibility how deep below we all find ourselves. All previous recipes are not valid. The magic of Capital is monstrously strong and effective.

She overcame classes and nations, broke states and estates. And that small island of resistance that still remains – our «white dot» – is about to collapse under the soft pressure of the approaching pitch night of meanings.

If we do not look into the very center of this hell, if we cannot understand the last secret of the financial dragon, the beast, we will fatally lose our battle, and the monster will easily and effortlessly turn our slogans and positions, our ideas and our doctrines into a cozy entertaining television reserve, «cinema is not for everyone».

Without such an intellectual breakthrough, without insight, without a sacrificial jump into the mouth of a monster, without courageous tracking of the entire mechanism that turns living into dead, right down to the roots, to the origins, to a super-dense, fleshy, poisonous core, we cannot win. We can't even start battles.

The task is extremely difficult, almost impossible. It's especially scary because its urgency is so poorly understood.

If we cannot comprehend Capital, it will comprehend us.

Moon gold (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001 | "Elements" №4, M., 1993

MOON GOLD

"Andromaque, je pense a vous" – "Androma", I think about You". Thus begins Charles Baudelaire's famous poem "The Swan". Evgeny Golovin, a brilliant expert on the work of "damned poets", he pointed out that Baudelaire's greatness is already manifested in his appeal to Andromache on "You". From the very beginning of these stanzas, vibration is detected distances, which is the meaning of the entire poem. This is – the distance between the poet and the Widow, a symbol of Absolute Sorrow. At the same time, this is the distance between the Widow herself and the lost fullness of her marriage to the hero of Troy. Three patronized Apollo, the Hyperborean god. In the victory of the Achaeans – the triumph of the banal. Defeat Troy – affirmation of the great distance and the beginning of the paradox. Aphrodite – more beautiful Hera and thinner than Pallas... Even if they pay for it with the death of a great city... The descendants of Troy, exiles, wanderers later found Rome. And they take revenge. "Iliad" not finished. Roman purple added several more volumes, but this one is regal purple is fed with sorrow, an acute feeling of loss, poverty, and destitution. Romulus and Remus, unfortunate foundlings, rising from under the animal's nipples to conquer the universe.

Andromache, once the wife of a most glorious husband, given to the mercy of a petty man achaeen tyrant. This is – Pistis Sophia, who fell into the abyss of matter made of light eona, this is – the exiled Shekinah, deprived of the attention of the King. Thought about Andromache another memory awakens in Baudelaire – the memory of a swan. Proud white the bird, having escaped from the cage of the cheap menagerie, dragging its wings through the dirty one dust, dust rose in despair in the dry stream, bending the thin snow neck.

"Water, when will you pour in?

When will you sparkle, lightning?'

The heavens are empty and nondescript. Only smoke from the Paris train station revives them
indifferent cold. Perhaps the dishonored, damned, bird of paradise threw a challenge to God himself...

"I'm thinking of a Negro woman, emaciated and consumptive,

Stomping in the mud and looking with a crazy eye

Missing palms of magnificent Africa

On the other side of the endless wall of fog..."

Andromache, the White Widow, White as one who fled from the menagerie, but doomed swan
becomes the Black Woman, about whom the mysterious prophesy words of the Bible: "I'm black, but I'm
beautiful". Africa – black homeland. Kemi, black earth, royal art... Elsewhere, Baudelaire says "for you, I
will turn all the gold into lead". All moon-eyed and foggy Europe – to luxurious Africa. Some
commentators believe that here Baudelaire alludes to his dark-skinned lover. Who knows, they merged
is there an earthly woman and a great alchemical principle in his absolute consciousness?

In the first posthumous edition of *Flowers of Evil*, Théophile Gautier wrote that Baudelaire belonged to
people who think hard, and then in the text or they try to simplify a well-thought-out conversation in
order to make it understandable. (They don't always succeed). Most people, on the contrary, think
banally but sometimes, in order to seem smart, he deliberately complicates his primitive ones
constructions. Perhaps Baudelaire's "negro" – is also a symbol and a specific, living actress at the same
time. Or maybe she's still there and something third? "Secret Messenger of the Star Betelgeuse", for
example as Jean Parvulesco would say.

"Cursed Poets" were magically attracted by poverty, sorrow, doom, etc destitution. "El Desdichado" by
Nerval and his "Christ in Garden of Gethsemane" – mystical manifesto of all the "damned". I was struck
by the detail of Nerval's death – he hanged himself on the street, closer to morning when the sky was
already beginning to flood with an ugly fresh dawn. Baudelaire's Swan slipped out of the menagerie also
at dawn – "at the hour when he wakes up Labor". The morning is often unbearable for those who have

learned the secret of distance. Royal children used to be hidden in the cellar, and sealants warned that the matter of the philosopher's stone cannot be exposed to the sun's rays – otherwise in the event, the Great Work will be disrupted. When the ray of pseudo-dawning is untransfigured, the Old World falls on "the Aquitanian prince, whose tower is destroyed" ("El Desdichado"), he suffers like a Transylvanian vampire.

In poetry, logic is the opposite of the logic of the ordinary. The one who escapes the storm and he reaches the shore, loses and loses everything. "The wrecked one" "here's the winner. A poet like Shiva, who drank Kalakuta poison at the bottom of the world ocean, fascinated by the lowest point of Being. He will see in her the saving one mystery. The bottom of Evil gives the poet a standard for measuring ontology, the taste of metaphysical distances, comprehension of proportions. Banal creatures fear the Bottom. They do their best they avoid him. But the bottom undermines them from the inside until it eats out the soul. No, neither one saint who would escape the temptations of Hell. There is not a single one saved who would not know the sacrament of sin. "Virtuous" beyond salvation and outside of poetry. They – historical surroundings, cardboard decorations...

"I think of the sailors forgotten on the island."...

About rude and hard-hearted people who do not inspire any sympathy, about stupid people and cynical robbers marked with smallpox and scars... But, "forgotten on the island", they are transformed. If only they could swim calmly on their own ships, their pathetic little souls would not change the mighty and senseless in a hair course of Fate. However, they were simply forgotten on one of the islands. Maybe, the captain thought that they had been torn apart by wild animals, or that someone had simply dropped them off they are there as punishment for robbery or a failed riot... Maybe they swooped in to the reefs... Be that as it may, they were "forgotten".

Hopeless, unknown to anyone, abandoned, meaningless in the past and the future, nameless and unloved, "damned" they enter directly to the central gate of Genesis, where the path is forbidden even to the chosen ones. Distance, which separates them from the mainland is absolute. They are – in the center of Hell. By at night, the angels look into their pupils, dilated with horror, and are frightened by their absence they have their own reflection...

"I think of the sailors forgotten on the island,

O prisoners, o vanquished!... And many more!"

To be rejected, captured, defeated, forgotten – a great reward that The spirit gives to "its own". Dante, like the Templars, never smiled. Some said it was because he had been to Hell. Guenon objected, it is very accurate that, on the contrary, he did not smile, since he had been to Heaven and from now on, looking at the earth, he mourned immensely. Maldoror Lautreamona is not either could smile. Then he took a sharply sharpened knife and cut his tips lips. Looking at himself in the mirror, he found that the smile was unsuccessful...

Smile – sin against the Spirit. He who smiles does not think about Andromache. Anyone who does not think about Andromache will be erased forever from the mysterious book Light.

And it, in turn, will be forgotten by the poor, people, no one, the eternal inhabitants dirty hospitals, gloomy prisons, cruel brothels, humiliating shelters garbage dumps and basements... They will appear as formidable jurors at the Last Judgment.

"I think... and many more..."

But who are the "others" about whom the great Baudelaire thinks? Is it necessary understand that we are talking only about new categories of outcasts, of which he forgot to list it earlier?

Or maybe the thought of Andromache brought him to some threshold, behind which begins the meeting with the "unspeakable", with those whose suffering so great that their very name would destroy the fragile world around us? They say, Francis of Assisi saw in his last days the most terrible picture of the world - a crucified and sobbing Cherub hovering over a hill on a gray cloud. And what figure did the half-strangled Gerard de Nerval see at his last moment?

Against the backdrop of an inauthentic dawn, someone's shadow appeared before his gaze... There was nothing encouraging about her...

The Americans imprisoned their compatriot, America's greatest poet Ezra Pound, in a cage. Because it was obvious to him, like Blake, that money and wealth are the worst evil, but poverty, justice and purity - the greatest good.

"The Roosters in Medinaceli are still singing" – written on the one in the world, the monument to Pound, located in the Spanish province of Soria. All the dispossessed of the world perform a mystical pilgrimage there. What they feel they stand there, in a simple Spanish village where no one knows, in honor who did the Italian Prince Ivancici and the Chilean put this strange stone nazi Serrano?

It was erected in honor of poverty and simplicity, insignificance, doom... The great and the brilliant are connected by mysterious ties with the small and the simple. This is - anointing with the common Sorrow, the one and indivisible Sorrow "Gethsemane nights".

All avatars of Vishnu in Hinduism ended their incarnation full of exploits immense, inhuman melancholy... Rama was sad and did not rejoice at what he had found Sita, whom he bullied in irritation, and Krishna wandered alone rotten tropical thickets until he died of melancholy... Jesus survived in Gethsemane something inexpressible to the garden, which probably only Nerval guessed.

"Tout est mort,

j'ai parcouru les mondes..."

("Everything is dead,

I've gone through all the worlds...")

There is an ancient legend about the first Saint, Khozrat, who was once a friend god himself. But one day, he asked God: "Why does Hell exist, and why isn't the entire universe You created beautiful?" God whispered there is an answer in his ear that did not satisfy him. Khozrat asked his question once again. God answered again. After the third time, Khozrat took his sword and he exclaimed: "You don't know the answer! I will fight You!" A friend of God took the side of the destitute, the damned, the "wrecked", to the side of "thin orphans drying like flowers", to the side of Andromache, to Hector's side, to Troy's side. He opposed Zeus. He had that's all there is to it.

The article was written in 1993, first published under the pseudonym "Leonid Okhotin" in Zh-le
«Elements» № 4 (Dossier «Socialism») in 1994

Mother Blood (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

MOTHER BLOOD

(about the forgotten writer Pimen Karpov)

1. Total loser
2. The leader of evil spirits
3. Flamers
4. Virgin of the Bright City
5. Satanail Gedeonov
6. From heresiology to political science
7. National Bolshevism: the treaty of blood
8. Take revenge, Rus'!
1. Total loser

The name Pimen Karpov is firmly absent from our culture. That's right. He was an extremely bad writer, a poet – below average, his life – series complete failures. When the poet Karpov came to meet Blok, he accepted he is for the chimney sweep: dark steppe face, wild look – complete Chukhonets.

In 1909, he published his collection of articles "Govor Zor", little-thought and stupid. In it he naively defended Russian peasants from the arrogance of the intelligentsia. Only one person liked the collection - To Leo Tolstoy, who was at the height of his proverbiality at the time.

In 1913, the main book of his life, "Flame (a novel from life), was published and faith of grain growers)".

I would venture to say that nothing like this is wild, rabid and frank madness mixed with bad taste, heavy pseudo-folk language and complete artistic mediocrity does not exist in Russian literature. This infernal masterpiece stunned both criticism and censorship. The novel was recognized official bodies "sectarian", "pornographic" and "sacrilegious". A criminal case was opened against the author he was saved from prison only by his fragile health and the revolution that soon came which he barely made it to, pretending to be inferior. They were Karpov both the left and the right are outraged. Both of them saw a caricature in his novel - on the state, on the people, on the proletariat, on the peasantry, on the landowners, to church – in short, to everything that is possible.

But what's even more unpleasant is that Karpov did not even receive scandalous fame having squandered it at the expense of a complete inability to benefit from the critical (but fraught with popularity) of the situation. After the revolution, the novel was republished in 1924, but no one paid attention to him then (most likely because of artistic mediocrity). Karpov wandered around Russia for a long time asking give out a room or some kind of fee (since he didn't know how to work and didn't he loved), but everywhere he encountered complete indifference. So he got by unknown until 1963, when he died in complete obscurity.

In 1991, the publishing house "Fiction" published (it is not clear why) "Flame", poems and excerpts from the biographical the story "Russian Ark", in which Karpov described his acquaintance with futurists, Khlebnikov, Sologub, Blok, Tolstoy, Severyanin, Green and other famous bohemian-literary characters of the pre-revolutionary Russia.

This "perestroika" publication paid formal tribute to a third-rate ridiculous writer, and his topic was closed at this point.

But the most interesting thing is missed as always.

The fact is that Pimen Karpov encrypted a unique esoteric in his novel a message, a grandiose Gnostic myth that anticipates the most vivid insights Platonov or Mamleev. Karpov revealed the secrets of deep Russian sacredness made public secret national exercises that are extremely they clearly reveal the darkest and most mysterious aspects of our spiritual history of the people.

2. The leader of evil spirits

Outwardly, the novel "Flame" – a pile of obscurantism, bloody crimes, frenzied sadomasochism, perversions, deaths, rotting, black masses, sacrilege, blasphemy and unjustified thanatophilia. Perversions, matricides, collective rapes, torture – all this crawls on top of each other in endless numbers until the end of the novel, ignoring plot, sequence, logic. It seems that the author is mechanical adds bloody rape or strangulation when his pen touches a new clean slate. At the same time, the endless horror is completely described without any humor and, on the contrary, interspersed with the most serious metaphysical and theological reasoning. Upon closer examination, it turns out that bloody and pornographic pictures are only intended to illustrate some complex Gnostic concepts, which constitute the axis of the whole product. Little by little, Karpov's idea begins to become clear: what he writes is this not a work of fiction, it is an esoteric text camouflaged under literature and sent to a special reader, a bearer of Russian secrets who, however, does not recognize himself in the intellectual discourse of the educated mystics (Merezhkovsky type).

The novel deals with several sects that are common among the ordinary the peasant population in the vicinity of the estate of the sinister master – Gedeonov. Later it turns out that the main characters of the work are not people at all – one "a Messenger of the Higher Light who loved the earth," another – "son trait, third – "prophet of the Sun".

One of the sects – the sect of the evil-doers or "snail" – is led by a certain Theophan, "spirit of the lowlands.". At a certain point in the novel, it will be revealed that we are talking about a paradoxical "epiphany", since it is etymological "Theophanes" is Greek and means "epiphany".

At first, Theophanes was a pious hermit, but was faced with a blatant one the injustice of "Existence". At one point his fate changed. He prayed for a long time to Jehovah to save two sick little children from death a beggar woman whom, out of mercy, he sheltered in his monastery, but returned with a debilitating one a multi-day, lonely prayer, I found their corpses "black, slimy, rotting." After this incident, everyone for whom Theophanes prayed died. He realized then that his path – was the black path of the earth, called to rise up on "light fire of the sky.". Then Theophanes takes the path unthinkably disgusting crimes – kills his own mother with a weight, gives his sister away in order to debauchery the guards, he sells his own daughter for a ruble for erotic torture to the pervert Gedeonov. At the same time, he does not act this way out of vulgar "Satanism". Theophanes views the accumulation of sins and the acceptance of heaviness into the soul as special the path to paradoxical holiness – to the City, which lies on the other side of Existence. Jehovah Himself appears as a rather ambiguous character in such optics. Karpov writes: "But – God is fierce, jealous. And he executes with stinking intolerables by the execution of those who are more merciful and loving than Him. The angel of life who prayed about the forgiveness of Eve and Adam, he rejected and made him an angel of death.""

Theophanes combines extreme evil and extreme holiness. But his way is the path of hardship, torment, accumulation of sins, suffering, torment, torture and evil for to force Jehovah himself to step aside and reveal the secret sun of Bright City. This – is the meaning of the Gnostic tradition, "the path of the Left Hand" (as Hinduism calls it). No wonder "the way hardships" is also associated with sexual rituals, this is immersion in "lowlands", into the dark light of the earth. At first, Theophanes acts as the head sects of evil-doers, and then disappears and reappears as an ascetic hermit prophet. It is then that it is revealed that we are talking about the "bulletin of heaven", who did not carry out the orders of Jehovah to punish the incarnate Christ and "taking him risen from the earth, he united the heavenly with the earthly, the spirit with flesh, love with hate."

When men, sectarians and peasants are going to rebel against authorities, Feofan admonishes them with the following words:

"Who believes me?.. Who loves me?.. Behind me!.. To the lowlands!.. That's it it will be lovely!.. To the heart of the earth!..." And further (just after Nietzsche):

"Love the heart of the earth! – stern and prophetic was heard in the depths of the cave click. –Whoever does not know the earth will not see the sky... Don't be afraid of evil! Not really fear hatred! It ignites love... Do you believe me?.. Children!.. Believe to everything and everyone... It will be lovely!.. That's right..."

(Think about this strange "believe everything and everyone" covenant - this is worse than the purely satanic connotations of other openly heretical ones passages. Obviously Pimen Karpov was a very difficult author.)

3. Flamers

The second sect, in many ways the opposite of "snail," is "Flame" or "flames". It's the same here as in the first one in the case, typically Khlyst motifs are obvious, although perhaps we are talking about different branches of whiplashing. And the flamemen seek the Bright City, and their attitude it's also paradoxical to Being. But their path is different, not Manichaeism-dualistic but pagan-panteistic. They – sun worshipers. Their head – Krutogorov, who would later turn out to be the lost natural son of Theophanes.

Krutogorov – prophet of the sun, prophet of love, prophet of unity. He rejects moralistic dilemmas – sin is holiness, just like Theophanes asserting unity of "love-hate", "life-death", etc. But his path is bright. He goes to the non-dual Absolute through light, spirituality, Russian nature, bodily love, political uprising, eternal round dances (Karpov writes that "the men in these places danced more than they worked"). Krutogorov constantly deals with promiscuous forms of eroticism, preaching community of wives and property. At the end of the novel, he becomes the leader of the uprising peasants and villagers against landowners and the city, a symbol of alienation. If Theophanes goes through sin to sinlessness, then total solar sinlessness Krutogorova obviously forgives him all his sins.

The main principle of the sect of flamemen – the omnipresent Fire, messenger Svetly Grad. At the end of the novel, it is in the fire that the caring sectarians die.

"Burning – happy! They're burning!"

"Above the mountain valley, the unknown rose, beckoning with lights like a ship in the sea, Fiery City."

This comparison with the ship is not accidental. This is what the whip sectarians call their church. Fire ship – holy of holies of whiplash – their "inner church".

4. Virgin of the Bright City

The feminine principle plays an important role in Karpov's doctrine. Described in the highest degrees are unconvincing and sketchy, the women of the novel "Flame" extremely important in the doctrinal aspect. Salvation comes from them, in them the highest spiritual paradox, the mixture of vice and holiness reaches its maximum tensions. They carry within them the dark and killing heat of unabated flesh but at the same time, a tragic hint at the transcendental light of the lost sun ancestral homeland. The foremother Eve, who was the instrument of the fall, must become, according to the universal scenario of heresies, through salvation. This exactly matches the teachings of Hindu Tantras.

The main role is played by Maria, the daughter of Theophanes, who he once sold to Gedeonov. She is – a clique, a prophetess-harlot, participating in all forms of incestuous sins and group pleasures. At the same time, it is she who carries the secret redemptive sacrifice. She is in the middle between the evil-doer Theophanes, an active creator of redemptive evil (her father) and sun worshiper, prophet Plamen

Krutogorov (brother). Victim of the various Gnostic wills of the two relatives, she burns down along with other sectarians at the moment of climax sacred orgy. And gets the crown of light.

This whole group (Feofanov, Krutogorov, clique Maria) is strangely reminiscent bogomil hierarchy, headed by figures corresponding to three persons of the Trinity. Feofanov – father, Krutogorov – son, clique Maria – spirit, since in Gnosticism the spirit seems to be a feminine principle. If this is a guess that's right, then in the case of Karpov and his novel we are dealing with a relic bogomil tradition in Russia, which is officially considered interrupted centuries ago.

5. Satanail Gedeonov

The landowner Gideonov is the leader of another sect – "Satanailov" or fans of "Dark", i.e. "Dark", Lucifer. The name "Satanail" again refers us to Bogomilism, where with this term called lucifer before its fall, since the particle "silt" entering in all angelic names, it means "god" in Hebrew; I lost my day her, after he fell asleep. It would seem that this time we are dealing with with an absolutely negative character – Gedeonov embodies the total evil, evil for evil's sake. He tortures men, rapes and tortures women and children he massacres entire villages and arranges a public execution on the field through cutting golov; he kills his mother, his daughter, his wife, etc. His illegitimate son "chernets" Vyacheslav, the abbot of the Zagorsk monastery is his deputy and celebrates black magic satanic rituals in honor of the Dark One and Gedeonov himself.

This is – Krutogorov's antipode. There is no love and life in him, only lust, envy and poison.

But not everything is so simple. Gedeonov's personality exactly corresponds to the Russian one de Sade or Maldoror. Let us remember how deeply Georges understood the meaning of sadism Bataille, who described the type of "sovereign person". Gedeonov, "prince darkness" absolutized his "I", went beyond the narrow boundaries of the human, I discovered the expanses of absolute madness stretching on the other side good and evil.

"The unknown, the non-existent, told him, he said from the darkness: – It's necessary find what is behind Jehovah... Or create."

Again from simple evil we move on to difficult, Gnostic evil similar to the line of Theophanes. Find the transcendent lying on the other side... Gedeonov, "sovereign man", far-right mystic, strange in a way

reminiscent of Ungern, Crowley and Evola at the same time, he also seeks out in its own way, the Absolute. He says:

"Man – generally a bastard: no devil, no god." (Very true remark – AD).

And further:

"Two camps are fighting, motherfucker... one – in the name of God, but diabolical by means (historical religions, sacred monarchies soaked in blood); another – in the name of the devil and also by devilish means, however sometimes and divine... So – who is better? BOTH ARE BETTER! (détente is ours – A.D.)"

Notice this brilliant – "both are better" and think about its meaning. Consonant with Merezhkovsky's idea, set out in the "Kingdom of the Beast" trilogy about the secret attraction of monarchical conservatism and progressive revolutionism.

Also Maximilian Voloshin:

"What was changing? Signs and leaders?

Same hurricane on all tracks:

In commissars – spirit of autocracy,

Explosions of revolution in kings."

Gedeonov develops the idea:

"After certain periods, these countries change roles, but the essence it remains the same: the crowd longs for deliverance from suffering and thereby piles up a mountain of even greater suffering, mother... And God and the devil – are only faces double truth of life, sides of the same coin – heads and tails. Who does he win, mother?.. The one with a coin with two eagles on either side - or there with two pentagrams, with two, in a word, winning signs on both sides, mother would..." (...)

"Here it is, the other sides of the coin, mother... In space: the beginning there is an end, the end is the beginning (a vicious circle); in religion God is the devil the devil is God; in the public: the despot is the chosen one, the chosen one there is a despot; in morality: a lie is a truth, a truth is a lie, etc. So that in a certain period and to a certain extent, sin will be holiness, and holiness sin. Do you understand what I'm getting at?.."

Those to whom Gedeonov's question was addressed clearly did not understand. Us with ours historical experience and knowledge on the history of religions, heterodoxy and political exercises, this is more understandable. Gedeonov is inclined to believe that the line is between him and Feofan is very subtle.

Does she even exist?

6. From heresiology to political science

At some point in the narrative, a purely mystical reality merges karpov has a social background. Men, evil spirits, red suicide bombers, eunuchs, whips, flamemen, lurkers, etc. finally identify their mystical rebellion against the "evil demiurge" (Existence) with social rebellion the proletariat and peasantry against the masters.

The far-right camp of the Satanails of Gideonov, – Gideonov himself constantly talks about himself he says "I – the iron vice of the state" – is under attack socialist-oriented sadomasochistic grain growers who rose up for the recovery of Svetly Grad and land in the political aspect. Amazing prophecy: mystical "fascist" ("sovereign man", Maldoror) Gedeonov clashes with the mystical communists of Bogomil sects. Anticipation of the Civil (and World War II) War. Not by chance The Bolshevik Bonch-Bruевич, who deliberately, was so indignant at the "flame" he was involved in the cause of uniting Russian sects with the revolutionary movement – Pimen Karpov too openly announced the forbidden plans (fortunately, no one made him public) I did not understand). The great and terrible "I" of Gideonov, speaking to himself in the echoing emptiness on the other side of Jehovahand universal, collectivist, promiscuous, the orgiastic ecstasy of revolutionary heresies, where the self is dissolved in a single impulse towards the Bright City. – Paradoxically, there is much between them less distance than that which separates the gnostic (of any orientation) from a cool half-corps-everyman (who does not have a pronounced "I", nor the pronounced "we").

Two types of mysticism behind the two most interesting political ones realities of the 20th century.

But the dualism that Karpov himself clearly sought to emphasize is constant he approaches some dizzying, dangerous line where the paradox opens up in an even more terrible, unpredictable light, frightening the author himself. The justification of evil among common sectarians also justifies those against whom their rebellion is directed. Evil is justified, the fight against evil is justified, justified methods of evil, the victory of any side is justified. The highest value is not immanent success, but a celebration of existence, a triumph of the red death, triumphant news tormented flesh, blood, mother blood...

Krutogorov says: "You came into the world to burn in the sun of the City... And the more fierce the evil, the brighter the flame of pure hearts!" and elsewhere: "If there was no evil, people would not look for the City..." It's clear that's it both lines come closer together at the metaphysical level. So the son of Gideon a "vile" informer, a murderer (but in the novel everyone is a murderer!) and the robber "black" Vyacheslav "repents" and ends one's life in the cleansing fire among the flames.

But apparently the relationship is even deeper. It is not limited to external similarities methods of spiritual realization in (positive in the novel) "snail" and (negative) "Satanails". On the other side of the main front line the paradoxical war of spiritual, metaphysical and socio-political flickers vaguely possibility of a new political-ideological synthesis.

Pimen Karpov comes close to the topic of magical National Bolshevism which haunted the consciousness of the most paradoxical and nonconforming minds XX century (remember Drieu La Rochelle: "the problem is not: the king or the revolution; the problem is how to combine these concepts, how to implement the formula: Tsar plus Revolution, extreme conservatism, plus extreme modernism").

7. National Bolshevism: a treaty blood

The idea of uniting the collectivist gnosis of Russian sectarians seeking Svetly Grad, with Gedeonov's far-right "Satanail" ("iron" the vise of the State' (is) set out most clearly in the dialogue of the "black man" Vyacheslav (faithful to conservative obscurantism) with his brother Andron, a red suicide bomber those who went into the social Revolution. (Significantly, during the course of the narrative it turns out that both of them are Gedeonov's own sons, i.e. grandchildren damn it straight line, since Gideon himself is the son of the devil). Formally, Karpov describes proposal of "Satanail" Vyacheslav to the Bolshevik whip Andron as temptation. But perhaps this is already a matter of moral self-censorship, a consequence failure to fully recognize the dizzying metaphysical-political a synthesis that Karpov himself is approaching closely.

The whole dialogue is extremely important. Bolshevik Andron, having met his brother, speaks to him:

" – The end of your light!... The world is all – ours, the working people who, proletarians. In you – smerds, parasites and aphids. Who are you for now?.. Speak. And I will tell you myself, as you do, soon there will be a red death for all of you – and you –. But if you come to us – we will have mercy...

"But I'm yours, brother Andron...-- the black man began to sow... – To the Dark One we all serve... Together we will own the whole world... Only – through Russian god – Dark... There is no god equal to him! Soon the whole world will believe in him! The planet will be ours! We have an alliance... (...) Ho-ho! The globe will be - one continuous power! And at the head – Russians... Haven't you heard about the union globe? This is – our Russian union!.. The spirit lives where it wants..."

In this case, Vyacheslav hints at the existence of a secret extreme a right-wing Gnostic organization and emphasizes its connection with Russia. (Remember the Albigensian heresy specialist SS Colonel Otto Rahn; his qatari books were indicated in the list of those required for study by the troops SS; the French historian Jean-Michel Angebert in his book Hitler and the Cathar tradition' generally states that the influence of the Albigensian Gnostic thoughts on National Socialism were decisive). This becomes even clearer from Vyacheslav's other words: "We have already caught Europe, now it's time – for America. Why? Therefore – Europe bowed to the Dark... To the Russian god hidden powers and pleasures, the god of life, not death... And the East has been for a long time our... There is the Dragon and Mohammed – the essence of the hypostasis of the Dark One..." The phrase "To the Dark europe bowed down."it's 20 years ahead of itself, since Otto's book Wound "Lucifer's Court" (it was this that was recommended for mandatory use studies in the SS by Himmler and Wiligut-Weistor appeared only in 1935 year.

This is followed by a key passage, which is the axis of National Bolshevism:

"And you, proletarians, without realizing it, bowed to the Dark - matter. So what is the argument about?"

The Dark One, the god of blood and life, unites the far right and the far left in a united front against a cooled liberal civilization. To the same conclusion german conservative revolutionaries of the 20s and 30s and Russian Eurasians came. But Andron clearly perceives everything as a provocation. His worldview, despite to the full depth of involvement in the Gnostic paradox, it remains conditioned

moralistic dualism. So he doesn't understand the dizzying depth the alliance proposed by the "black brother". And he hammers his way:

"- Betray the rich to the red death, both Russians and others!... - andron was buzzing, shaking his red beard. – And you, aphids, are hangers-on of the rich - your own brother... – Not at all! Reward the poor! Only first – Russian to the poor, because God – is Russian, and not someone else... American poor it will make sense of itself... and other European. Understand your head! There's not just one here bread, the depth of the depths is here... Freedom, which man has not known since the beginning of the world... What kind of bread?... I filled my belly, – and from boredom – I died..." Vyacheslav in capacious ones the essence of National Bolshevik ideology is expressed here in terms ("first - the Russian poor "and" filled his belly, – and from boredom – died out).

Andron persists anyway:

"- You can't escape the red death, dog, with your Russian bone swallows...

- Blood contract – is going?

"What blood contract?"

"But let's give all power to the proletarians, factories, factories... To the men - the earth, – just to put to red death not the Russians, but other others... Give this to your committee members... They will agree – peace treaty on blood... They will not agree – blood for blood, up to the seventh generation... revenge for extermination! But if you settle everything – we will make him minister... A simple water carrier in ministers - this will be the first point of the peace treaty... And then, step by step - the poor go up, and the rich – down. Do this bath – how to give a drink. AND THEN there is east and west, heaven and earth, underground America – the entire globe in the power of the Russians... that is, the Russian god, the Dark One. Deliverance to the world! A wedding without measure, without limit!"

Stupid Andron repeats everything:

"Wait for deliverance from the dogs."

To this symbolic remark, the sacred meaning of which escapes from the speaker himself ("dogs" denote "soul drivers", magical border entities that allow the chosen to pass through the critical vyacheslav gives a point of being –the winter solstice of the spirit) that is brilliant in its brevity and fateful answer, whose timely understanding and decoding could I would like to radically change the course of Russian history:

"- WAIT."

Indeed, this could well be expected, moreover, only this could bring "deliverance to the world", give "wedding" without measure."

But the prophetic end of the whole scene is sad: "So the black man left with what."

"Underground America", a stronghold of non-Russian and anti-Russian, anti-gnostic darkness was conquered. The National Bolshevik synthesis did not take place the nation remained split along subtle, paradoxical, deepest lines, but that's all same moralistically dual line – "white terror/red terror", "black Hundred/Red Commissars", "Bolsheviks/Monarchists" etc

The wedding of the "reds" and "browns", which gives the key to the world domination of the immanent spirit did not materialize.

8. Take revenge, Rus'!

Pimen Karpov reveals many secrets. Describes secret rituals - setting the "great seal" with a scopic razor, burning out your own eye gnostics of the "inner path", female crucifixes and collective ones orgies of Russian tantrists, atoning sacrifices of young men on the dark altar of "Satanails", "whispering on bread and wine" in a witchcraft conspiracy, smoking "heretical herbs", incest and father and mother murders of "snailers", etc. But in all of this blood plays the main role.

Blood in Tradition is considered the main principle of life; it is bound with fire, with flame – especially in its thermal aspect. Therefore the name the novel "Fire" is synonymous with the concept of "Blood". In a

fully-fledged traditional context, attitudes towards blood (human and animal (is) extremely nuanced, surrounded by many sacred prohibitions, taboos. The Bible generally prohibits the consumption of animal blood. It's ritual the release of animal blood by the carver distinguishes the "pure food" of the Jews (kosher) from unclean (wax). But in general, we are not talking mainly about the curse of blood, and the ban on its abuse, equated to sacrilege.

In the modern world, when almost no sacred tradition remains the trace, the picture is completely different. This world is fatally lacking in the inner life. Civilization, becoming more technologically advanced, efficient, automated, it cools down quickly. The rich fabric of reality is replaced by its flat image the system of representations displaces the flesh of things. Humanity is falling into apathy. Pragmatism washes away passion. Reality becomes "kosher", empty, lifeless, passed through the surgical hands of the giant invisible and the almighty carver. Hence, like monstrous compensation – explosions of the world wars, a sea of crime, illusory cruelty of youth culture, abundance blood on TVs (action films, horror films, reports from conflict sites) and disasters). But this is \$not the same blood#. Dilute, not red, cold,unable to terrify, renew, or resurrect. This is – fictitious blood light, dull secrets of a fading planet. This is – artificial blood, mute, fake...

"Union of the Globe", which Vyacheslav talks about in Pimen's novel Karpova, this is a global conspiracy against cooling. This is the consent of the flamemen "blood agreement". It involves those who are tormented by voice from within not of vanished existence, who rise on the ice, regardless of its totality.

Of course, this is a paroxysm of heresy, heterodoxy, the path of the incompetent a forbidden, unacceptable uprising. (Hence luciferic features). But hindus claim that at the end of the dark age (Kali Yugas) are ordinary normal the roads of spiritual realization are no longer suitable; that the problems of the latter times excludes metaphysical guarantees; that only risky, dangerous, not guaranteed, the paradoxical path of the "left hand", "the path blood' remains the only hope for the fulfillment of the covenant marriage with the Absolute. Orthodox traditions degenerate, conforming with the cooling peace, they become empty moralism, "warm decay", perverting that original fiery truth on which they are based. These bloodless vampires orthodoxy is opposed by the bloody vampires of heresies. Fictitious electrical to the light of flat verbal demagoguery – living,passionate, sickly, desperate The flame of a risky spiritual rebellion.

There is no doubt, the path of blood, the secret doctrine described in Pimen Karpov very, very dangerous. But the risk is not the monstrous irreversibility of the crime; the risk is that at some stage the mind may fail, and then the creature of the rebel forever lost in the hopeless labyrinths of the outer twilight. Stupidity - the most terrible obstacle on the dangerous path to Svetly Grad. But real the "fiery

mind", the "mind-purple light" is born from marriage consciousness with madness; simple rational thinking, it is also useless here just like the shortened brains of the average person. And the last conclusion from Pimen Karpov: there is no spirit without politics; political – field of deployment of deep spiritual forces, the passionate convergence of bloody bottom celestial-underground energies.

Russia – is an amazing country, and the creatures that inhabit it ("grain growers", "red Deaths", "Simple", "Killers", "proletarians", "conservatives", "iron vice" states' and others) overshadowed by an unearthly metaphysical significance, the the inspiration of "depth of depths". It obliges, gives hope, terrifies... The behests of Pimen Karpov are addressed to us, they are still relevant (as much as possible) today:

"All of us brothers in the Dark have our own light – dark, invisible, scientifically speaking – ultraviolet... It is this that we will hoist over ours and yours - a common planet... Just to be at the head of – Russians..."

Blood against cooling. Russia round dances and angelic madness against "underground America". A deafening cry of longing for Tradition against humility to the quiet degeneration of the chilled dead. There is no world revolution avoid. How not to avoid the Last Judgment and fiery communion.

"Just to be at the head of – Russians..." And again the secret is heard voice – voice of "depth of depths", Pimena Karpova:

"Remember, Rus'! Fatherland! Remember! Take revenge! Mountains of your sons torn to pieces, poisoned with lead, who gave them hot drink of death your fields are filled with blood, they knock with bones from their graves: "Take revenge!"

Clouds of your sons, disfigured, blind, those who have gone crazy, with their arms and legs torn off, crawl through squares and roads mutely sending you, a desperate cry-cry mixed with blood:

"Revenge!"

For mortal offense! For poisoned lead! For slaughter of the wounded and unarmed! Millions of fathers, mothers, orphans, widows, in anguish and inescapable grief, they curse you, Rus'. Why, why did I forgive the desecration damn Motherland?!

O Rus', take revenge! Revenge with blood, with the sun Hail, torment! Like the Light One, who took revenge with unheard-of torment to their scolders..."

Article written in 1996, first published in 1996

The best way to repair your Motu Vintage figure's legs

This is a tutorial for fixing the leg bands on your Vintage Motu (Masters of the Universe) Figures.

YOU WILL NEED

1. Leg band replacements. Buy them [here](#).
2. Forceps. I use these that you can get on Amazon.
3. A standard hair dryer.
4. A small flat head screw driver.
5. A sharp knife (if the legs are still attached to the figure).

STEP 1

Remove the legs from your figure by cutting the old leg band with a sharp knife. Insert the new leg band into the crotch of the figure. The crotch has 2 openings. A large one in the front and a small one in the back. The leg band needs to go through the top (smaller) opening. You can insert it, and use the forceps or the screwdriver to gently pass it through. Push, don't pull on the leg band. Pulling the leg band can over stretch them.

STEP 2

Warm the top of the legs with the hair dryer. Anywhere from 30 sec to 1 min should do just fine. Once you do so, you can take a small flat head screwdriver and take out the old leg band. You do this by inserting the screwdriver into the socket, and getting it under the leg band. Once its under the band, you pop it right out. Once you get practice, you will be able to pull out the old leg band in one piece. Make sure there is no pieces of leg band inside the socket. All pieces of the black leg band must be completely removed.

STEP 3

Starting with one leg (I start with the left), use the forceps to gently push the head of the leg band into the leg hole. You want to push the head of the leg band into the leg socket. The first leg is fairly simple to do.

STEP 4

Once the first leg has been attached, start with the second one. Do your best to pull on the leg band as little as possible to avoid overstretching it. Hold the tip of the leg band head with the forceps and push it into the remaining leg socket. Make sure the entire leg band head is properly inserted into the socket.

Steps to replacing the leg bands on Masters of the Universe (MOTU) figures

Steps to replacing the leg bands on Masters of the Universe

Materials Needed:

He-Bands (specifically designed for Masters of the Universe figures, available on eBay)

A pot of boiling water

Surgical locking grippers (or needle-nose pliers)

A piece of string (thin enough to thread through the figure's leg holes)

Towel (for handling the figure after being in boiling water)

Step 1: Preparing the Figure

Begin by boiling a pot of water. Once boiling, turn off the heat. You'll use this water to soften the plastic legs of your Masters of the Universe figure, making it easier to remove the old leg connectors. Submerge the figure's legs in the hot water for about 30 seconds to 1 minute. Carefully remove the figure using a towel to avoid burns.

making it easier to remove the old leg connectors

Step 2: Removing Old Connectors

After softening, gently pull the legs apart to expose and remove the old, deteriorated leg connectors. These may break apart due to their aged condition, so proceed with caution to avoid damaging the figure.

Step 3: Preparing the He-Band

Take a new He-Band and tie a loop at one end. Attach the piece of string to this loop. This string will help you thread the He-Band through the figure's groin area.

Threading the He-Band

Step 4: Threading the He-Band

Carefully thread the string (with the He-Band attached) through the groin area of the figure. This might be a bit tricky due to the size of the holes compared to the He-Band. Patience and steady hands are crucial here. Once the He-Band is through, remove the string and ensure the band is positioned correctly inside the figure's body.

Step 5: Reattaching the Legs

Using surgical locking grippers or needle-nose pliers, grab each end of the He-Band and attach it to the legs. This can be challenging and may require some maneuvering to get the He-Band into the right position. Once attached, test the tension by gently pulling on the legs to ensure they're secure and the He-Band is not at risk of snapping.

Reattaching the Legs

Step 6: Final Adjustments

With the legs reattached, make any final adjustments to ensure the figure stands upright and the He-Band is not overly strained. The figure should now be able to stand on its own, with improved structural integrity and a fresh lease on life.

My name is an axe (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

MY NAME IS – AXE

(Dostoevsky and the metaphysics of St. Petersburg)

1. Writer who wrote Russia
2. Third capital – Third Rus'
3. Capital
4. Don't "thou shalt not kill."
5. Labris
1. Writer who wrote Russia

Fyodor Mikhailovich Dostoevsky – chief Russian writer. To him, how Russian culture, Russian thought, comes down to the magic point. Everything previous precedes Dostoevsky, everything that follows – stems from him. Without a doubt, this is the greatest national genius of Russia.

Dostoevsky's legacy is enormous. But almost all researchers agree regarding the centrality of the novel "Crime and Punishment". If Dostoevsky – chief writer of Russia, "Crime and Punishment" is the main book of Russian literature, the foundational text of Russian history(1). Therefore, there is and cannot be anything random, nothing arbitrary. This book should contain some mysterious hieroglyph in which all Russian destiny is concentrated. Deciphering this hieroglyph is equivalent knowledge of the unknowable Russian Secret.

2. Third capital – Third Rus'

The novel takes place in St. Petersburg. This fact itself is, of course has symbolic meaning. What is the sacred function of St. Petersburg in Russian stories? Having understood this, we will be able to get closer to Dostoevsky's coordinate system.

St. Petersburg acquires sacred significance only in comparison with Moscow. Both capitals are connected by a special cyclical logic, symbolic a thread.

Russia had three capitals. The first – Kyiv – was the national capital an ethnically homogeneous state that belonged to the periphery of Byzantium Empires. This limitrophe northern formation did not have a particularly important civilizational formation or a sacred role. An ordinary state of Aryan barbarians. Kyiv – capital Ethnic Rus'.

The second capital – Moscow – is something much more important. Special meaning she received at the moment of the fall of Constantinople, when Rus' was the last to remain the Orthodox Kingdom, the last Orthodox Empire. Hence: "Moscow - Third Rome." The meaning of the Kingdom in the Orthodox tradition comes down to a special one eschatological role: that state that recognizes the fullness of the Orthodox church truth is, in accordance with tradition, an obstacle on the way the coming of the "son of destruction", "antichrist". Orthodox a state that constitutionally recognizes the truth of Orthodoxy and the spiritual the dominion of the Patriarch is the "catechon" "holding" (from the 2nd Epistle of St. Paul the Apostle to the Thessalonians). Introduction Patriarchate in Rus' became possible only at the moment when Byzantium fell like a kingdom, and therefore, the Patriarch of Constantinople lost his eschatological significance, concentrated not just in the Orthodox church hierarchy, but in an Empire that recognizes the authority of this hierarchy. Hence the theological and the eschatological meaning of Moscow, Muscovite Rus'. The fall of Byzantium meant in an Orthodox apocalyptic perspective, the onset of a period of "apostasy", general "apostasy". Moscow is turning only for a short period of time to the Third Rome, in order to delay the coming of the Antichrist for a short time, to postpone it the moment when his coming becomes a universal, universal phenomenon. Moscow – the capital of an essentially new state. Not national, but soteriological eschatological, apocalyptic. Moscow Rus' with the Patriarch and the Orthodox Tsar – this is Rus' completely different from Kyiv. This is no longer the periphery Empires, but the last stronghold of salvation, the Ark, the site cleared under the Descent of New Jerusalem. "There won't be a fourth."

St. Petersburg is the capital of the kind of Rus' that comes after the Third Rome, i.e. this capital, in a sense, no matter how it exists, cannot exist. "There will be no fourth Rome.". St. Petersburg claims The third Russia, in terms of quality, structure, meaning. This is no longer national the state is not a soteriological ark. This is a strange giant chimera post mortem country, a people living and developing in

a frame of reference, the which is on the other side of history. Peter – city of "navi", the other side. Hence the consonance of the Neva and Navi. City of Moonlight, Water, strange buildings, alien to the rhythm of history, national and religious aesthetics. St. Petersburg period of Russia – the third meaning of its fate. This is a time of special Russians - on the other side of the ark. The Old Believers were the last to ascend to the ark of the Third Rome through fiery baptism in burnt huts.

Dostoevsky – writer of St. Petersburg. Without St. Petersburg it is not clear. But and St. Petersburg itself, without Dostoevsky, would have remained in a virtual state. Dostoevsky revived and updated this mysterious city, exposing its meaning. (Any thing is only when its meaning emerges through it.)

Russian literature appears only in St. Petersburg. Kyiv period - it was the time of the epic. Moscow – soteriology and national theology. St. Petersburg brings literature to Russia, a desacralized remainder of full-fledged literature national thought, an exalted trace of what is gone. Literature – is the shell, the superficial glare of sidereal waves, groaning from hopelessness vacuum. Dostoevsky heeded this call of emptiness so deeply that the past he erased, the forgotten is, as it were, resurrected in his heroic spiritual work.

Dostoevsky – more than literature. He – theology, epic. Therefore his Petersburg demands meaning. Constantly turns to the Third Rome. Painfully and he stubbornly looks into the origins of the nation.

The surname of the main character of "Crime and Punishment" is Raskolnikov. Direct indication of a split. Raskolnikov – man of the Third Rome, abandoned to naviy Petersburg. A suffering soul, awakened, according to a strange logic, after self-immolation in the damp labyrinth of St. Petersburg streets, yellow walls, wet pavements, gloomy gray skies.

3. Capital

The plot of "Crime and Punishment" – is a structural analogue "Capital" by Marx. Prophecy about the coming Russian revolution. At the same time, an outline of a new theology – theology of abandonment of God, which will become the central philosophical problem of the 20th century. This theology may be called the "theology of St. Petersburg", navya's thoughts. Intellectualism ghosts.

The plot is extremely simple. Student Raskolnikov perceives piercingly revelation of social reality as evil. A special feeling, so characteristic for some Gnostic, eschatological teachings. Potassium cyanide of

civilization. Degeneration and vice that blossoms where organic connections are lost spiritual meanings, anagogic spirals of hierarchies, ascending unhindered to heaven. Awareness of the desacralization of reality. The intolerability of the loss of the Third Rome." The horror of facing the universal element of the Antichrist with St. Petersburg.

Raskolnikov quite correctly guesses the symbolic pole of evil - perverted femininity (Kali); loan capital cursed by religion, equating the living with the inanimate and creating monsters; decay, degradation peace. All this – old pawnbroker, baba yaga of the modern world, winter woman, Death, the murderer. From her dirty corner she weaves the web of St. Petersburg, sending along its black streets of Luzhins, Svidrigailovs, janitors and marmalades "black Brothers", secret agents of capitalist sin. Threads hell is entangled in taverns and brothels, dens of poverty and tongue-tiedness unlit stairwells and dirty gateways. Sophia, Wisdom Lord, thanks to her old woman's spell, she turns into the pitiful Sonechka with a yellow ticket. The center of the wheel of St. Petersburg evil has been found. Rodion Raskolnikov completes ontological reconnaissance. Of course, Raskolnikov – communist. Although he is closer to the Socialist Revolutionaries and Populists. Of course, he is aware of modern social issues exercises. He knows languages and could get acquainted with Marx's Manifesto or even with Capital. The beginning of the "Manifesto" is important: "ghost wanders around Europe." This is not a metaphor, this is an exact definition of that special thing the mode of existence that comes after the desacralization of society after the "death of God". From now on we are – in the world of ghosts, in the world of visions, chimeras, hallucinations, navy plan this is an exact definition of that special thing the mode of existence that comes after the desacralization of society after the "death of God". From now on we are – in the world of ghosts, in the world of visions, chimeras, hallucinations, navy plans(2). For Russia this means "journey from Moscow to St. Petersburg", incarnation to the city on the Neva, to a ghost town. It can never be complete.

The specter of communism makes all reality illusory. Settling in consciousness searching for the lost Word of a student, he plunges it into a stream of distorted ones vision: here is an old libertine dragging a drunken teenager, here he is crying heart-rendingly having drunk the last shawl of his beloved Marmeladov, he sneaks sideways towards the immaculate sister of Rodion is the demonic Svidrigailov, a messenger of the cobweb eternity, looked after by an old pawnbroker. But is this an obsession? The ghost, having mastered consciousness actually cures forgetting. Opened reality is scary, unbearable, but true. Is the knowledge of evil evil? Is it an illusion to discover the illusory nature of the world? Is it madness understanding the fact that humanity does not live according to logic? The specter of Marxism, the drug of revelations, the Gnostic call to revolt against the evil demiurge...The bloody pain of these wounds is fresher and more piercing than a hall full of light elegant, easily swirling couples.

Raskolnikov, killing the old woman, makes a paradigmatic gesture and carries it out. The matter to which Praxis is archetypically reduced, as Marxism understands it. The case of Rodion Raskolnikov – is an act of the Russian Revolution, a summary of all social democratic ones populist and Bolshevik texts. This is a fundamental gesture of the Russian history, which only unfolded in time after Dostoevsky, preparing long before him, in the mysterious first nodes of national destiny. All ours the story is divided into two parts – before Raskolnikov's murder of an old pawnbroker and after the murder. But being a ghostly, super-temporal moment, it throws his flashes back and forth during. It is visible in the peasants riots, in heresies, in the uprising of Pugachev, Razin, in the church schism, in turmoil, in all the elements, complex, multifaceted, rich metaphysics of the Russian Murders, which stretched from the depths of the Slavic primordials to the red terror and the Gulag. Every hand raised above the victim's skull was movable a passionate, dark, deep impulse. It was complicity in the General Cause, in his philosophy. The Murder of Death is the approach of the Resurrection of the Dead.

We Russians are a God-bearing people. Therefore, all our manifestations are high and low, plausible and terrifying – sanctified by unearthly meanings, rays another City, washed with transcendental moisture. In excess of national grace good and evil get in the way, flow into each other, and suddenly the dark is enlightened and white becomes utter hell. We are as unknowable as the Absolute. We are an apophatic nation. Even our Crime is incomparably higher than ours virtues.

4. Don't "thou shalt not kill."

Between the mid-19th and early 20th centuries, Russian consciousness in a strange way I was obsessed with understanding one Old Testament commandment – "thou shalt not kill.". It was discussed as the essence of Christianity. She constantly returned to her the thought of the theologians, revolutionaries, terrorists (Savinkov raved about it), humanists, progressives, conservatives. This topic and the controversy surrounding it were so central, which significantly influenced everything modern Russian consciousness. Although with the arrival of the Bolsheviks, the meaning of this formula noticeably faded by the end of the Soviet period, it surfaced again and began to "cool." intelligent brains.

"Thou shalt not kill" – commandment not actually Christian, New Testament, but Jewish and Old Testament. This is an element of the Law, the Torah, regulating in general, exoteric, external, socio-ethical norms of the existence of the people Israel. This commandment is not endowed with any specialness. Something similar found in most traditions, in their social codes. In Hinduism the same is called "ahimsa", "non-violence". It's not kill, " like the rest of the Law, regulates the human freedom, directing it in the direction that, in accordance with the spirit of Tradition, belongs to the good part, to the "right side". At the same time, it is significant that "thou shalt not kill" has no absolute metaphysical meaning: like all exoteric decrees, this commandment only serves, along with with others, to streamline collective existence, to protect communities from falling into chaos ("nothing did the law," according to

the apostle Pavel). In principle, if we compare the Old Testament reality with modern reality then the formula "thou shalt not kill" corresponds approximately to the sign "thou shalt not." smoking" hung in the theater foyer. There is no smoking in the theater, that's it not good. When someone tipsy lights a cigarette, it's an emergency for the usherette. Such condemns the public and represses law enforcement officers. When someone tipsy lights a cigarette, it's an emergency for the usherette. Such condemns the public and represses law enforcement officers. When someone tipsy lights a cigarette, it's an emergency for the usherette. Such condemns the public and represses law enforcement officers.

It is very significant that the entire Old Testament history is full of open non-compliance this commandment. Murders are everywhere there. They are committed not only by sinners, but and the righteous, kings, anointed, even prophets – the disciple was especially cool Elijah the prophet Elisha, who did not spare even innocent children. They killed in the war they killed friends and foes, killed criminals and those who killed, killed women they did not spare minors, old people, goyim, prophets, idolaters, sorcerers, sectarians, relatives. They destroyed a lot. In the book of Job, Yahweh himself is without anything a special reason – except for a rather frivolous dispute with Dennitsa – sadistically treats his chosen righteous man. When the one covered in leprosy is indignant Yahweh intimidates him with two geopolitical ones(3)monsters - land Hippopotamus and sea Leviathan, i.e. also kills him morally. New Bible studies provide compelling evidence that the original text job's books ended at the peak of the tragedy, and the moralizing end of the Levite naively ended they added it much later, horrified by the primordially harsh nature of this the most archaic fragment of the Old Testament.

In other words, in the context of Judaism, from where the commandment is directly borrowed "thou shalt not kill," it has neither absoluteness nor any kind it was of particular importance. No one argued about it, and apparently did not think about it on purpose. It's not that it wasn't taken into account at all. They took it into account and tried to waste blood don't let me in. The courts of the rabbinate were also wary. If someone was put in vain, then they should have retribution. Law as law. The commandment as a commandment. Nothing special. Rule human hostel. In Christianity everything is different. Christ is fulfillment Law. The Law ends there. The mission of the law has been fulfilled. In some I mean, it's removed. It was removed, but not cancelled. Spiritual issues are moving on on a radically different plane. Now begins the post-Law, the era of Grace. "The canopy is legal.". Strictly speaking, the advent of such an era means irrelevance of the commandments. Even the very first commandment about worship One God becomes overcome by the New Testament, the Covenant of Love for Him. A completely new relationship between the Creator and the creature, between the creatures themselves brings God the Word through His Incarnation. Everything now passes under the sign Immanuel, under the grace-filled formula "God is with us.". God is not somewhere far away, not in the role of the Judge, the Lawgiver, but in the role of the Beloved and the Lover. The new Commandment does not reject the 10 former ones, but makes them unnecessary. Humanity New Testament radically \$other# than Old, Jewish (or pagan). It is marked by the element of transcendental Love, therefore the dichotomy of the

Law, - "worship-disworship", "single-plural", "steal or steal," "seduce or deceive," "kill or not." kill,"— finally, it no longer makes any sense.

In Christian holiness this manifests itself unequivocally positively. New a person here does not need rules, he lives only by one – Love, sober, enduring, undiluted, in prayer, contemplation, work. It's not just "don't kill"; a Christian saint would laugh at such a warning, because duality has already been destroyed in it the barrier between oneself and not oneself is broken. Moreover, he wants to be killed he strives to suffer, he longs for martyrdom. Be that as it may, full-fledged christian existence has nothing to do with the 10 old commandments. They are overcome once and for all in holy baptism. Next is just implementation of grace.

But if we consider a Christian not in holiness, not in monasticism, not in asceticism and asceticism. Will the meaning of the Old Testament be preserved for him order? Not either. He is baptized, which means he is born again, which means God is with him too. Inside, not outside. This means that he, a sinner, unworthy, lives according to the other side of old man, in a new existence, in a stream of undeserved light of grace. Compliance or non-compliance with Old Testament legislation have nothing to do with the intimate essence of Christian existence.

Of course, it is more pleasant for society to deal with the obedient and observant rules. For Christian society too. But all this has no general measure with the sacrament of the Church, with the mystical life of a believer. This is where it all begins interesting. Transgressing some Old Testament commandment, a Christian, on his own dele, shows that he did not fully realize his mysterious nature A new Man, a potential personality inspired by the Holy Spirit in the baptismal room fonts. But who can boast that he has achieved complete deification? More than a person is holy, the lower, the more sinful, the more terrible he seems to himself before his face Shining Trinity. Therefore, as in the case of holy fools, humiliation of the human, the fall may be a paradoxical Christian path, a sacrament. Compliance The 10 Commandments do not have a decisive meaning for the Orthodox. Important to him only one – Love, New, the Complete New Testament, the Covenant of Love 10 Commandments without Love – the path to hell. And if there is Love, then they have nothing else values. All this was clearly realized by radical Russian intellectuals. Boris Savinkov has a terrorist "Vanya" in "Pale Horse" (literary image written from Ivan Kalyaev) says before the murder: "And another way – the way of Christ to Christ... Listen, if you love, a lot, do you truly love, can you kill or not?" And further - "...you need to accept the torment of the cross, you need to do anything out of love for love make up your mind. But certainly, certainly out of love and for love... Here I live. For what? Maybe I live for my mortal hour. I pray: Lord, give it death is for me in the name of love. But you can't pray for murder." Savinkov he lived, thought, wrote, killed after Dostoevsky. But nothing has been added to Raskolnikov. Raskolnikov kills not just for the sake of humanity (although for his sake too). He kills in the name of Love. For the sake of getting hurt, to die, to kill death in yourself and others. Ivan Kalyaev, and himself Savinkov – people are deeply Russian, deeply

Orthodox, deeply "Dostoevsky", clearly God-bearing, like all a people imbued with such lofty, paradoxical and Orthodox Thought, in comparison with which the most refined pale and deep Western philosophical schemes. Russians do not formulate theology they live it. It's theology going through pores, through breath, through tears, dreams and grimaces of anger. Through torment and torture. Through the wet-bloody, the carnal, spiritualized element of the New Life. For the sake of getting hurt, to die, to kill death in yourself and others. Ivan Kalyaev, and himself Savinkov – people are deeply Russian, deeply Orthodox, deeply "Dostoevsky", clearly God-bearing, like all a people imbued with such lofty, paradoxical and Orthodox Thought, in comparison with which the most refined pale and deep Western philosophical schemes. Russians do not formulate theology they live it. It's theology going through pores, through breath, through tears, dreams and grimaces of anger. Through torment and torture. Through the wet-bloody, the carnal, spiritualized element of the New Life. For the sake of getting hurt, to die, to kill death in yourself and others. Ivan Kalyaev, and himself Savinkov – people are deeply Russian, deeply Orthodox, deeply "Dostoevsky", clearly God-bearing, like all a people imbued with such lofty, paradoxical and Orthodox Thought, in comparison with which the most refined pale and deep Western philosophical schemes. Russians do not formulate theology they live it. It's theology going through pores, through breath, through tears, dreams and grimaces of anger. Through torment and torture. Through the wet-bloody, the carnal, spiritualized element of the New Life. paradoxical and Orthodox Thought, in comparison with which the most refined pale and deep Western philosophical schemes. Russians do not formulate theology they live it. It's theology going through pores, through breath, through tears, dreams and grimaces of anger. Through torment and torture. Through the wet-bloody, the carnal, spiritualized element of the New Life. paradoxical and Orthodox Thought, in comparison with which the most refined pale and deep Western philosophical schemes. Russians do not formulate theology they live it. It's theology going through pores, through breath, through tears, dreams and grimaces of anger. Through torment and torture. Through the wet-bloody, the carnal, spiritualized element of the New Life.

With Love and for Love's sake, anything is possible. This does not mean that everything is needed, that all commandments must be overthrown and rejected. Not under any circumstances. You just need to show it is vital to show, with a gesture, that there is – and the main thing is – another dimension being, new light, light of Love.

Place of murder of an old pawnbroker – St. Petersburg. So this is the place love in Russia, locus amoris.

Rodion skids two arms, two angular signs, two plexuses of tendons, two runes above the winter shriveled skull of Capital. In his hands is rude and obscene a rough, tacky object. This object performs the central ritual Russian history, Russian secret. The ghost is objectified, a moment falls out from the fabric of earthly time. (Goethe would have gone mad immediately after seeing which one the moment

actually stopped...). Two theologies, two covenants, two revelations converge at a magic point. This point is absolute.

Her name is Axe.

5. Labris

A brief genealogy of the axe.

The most brilliant hypotheses regarding this subject, its origin and his symbolism is given, as always, by Hermann Wirth – a brilliant German scientist specialist in the field of protohistory of mankind and ancient writing. Wirth shows that the double axe was the original symbol of the Year, the circle, two of its halves: one – following the winter solstice, the other - preceding it. An ordinary (non-double) ax, accordingly, symbolizes one half of the Year, usually spring, ascending. Moreover, it is utilitarian the use of an ax to cut down trees is also, according to Wirth, relevant to annual symbolism, since the Tree in Tradition means the Year: its roots - winter months, krona – summer. Therefore, cutting wood is correlated in the original the symbolic context of sacred societies with the onset of the New Year and the end of the old. Ax – is both a New Year and a tool, at the same time whose help the old is collapsing. At the same time, it is a cutting tool that splits Time cutting off the umbilical cord duration at the magical point of the Winter Solstice when the greatest Mystery of the death and resurrection of the Sun takes place.

The rune representing the axe in the ancient runic calendar was called thurs, was dedicated to God the Thor and was in the first post-New Year period months. Thor was God the Axe or its symbolic equivalent – God the Hammer, Mjellnir. With this Hammer-Axe, Thor opened the head of the World Serpent, Ermungand floating in the lower waters of darkness. Again an obvious solstice myth, associated with the New Year's point. Serpent – Winter, cold, lower waters of the Sacred The year where the polar sun descends. Thor – aka sun, aka sun spirit - overcomes the grip of cold and frees the Light. In the later stages of the myth, the figure The Sun-Light bifurcates into one that is saved and one that saves, and then triples with the addition of a rescue tool, an axe. In their original form, all these the characters were one thing – god-sun-axe (hammer).

The first inscriptions of the ax sign in the oldest Paleolithic caves and in rock caves the drawings are analyzed by Hermann Wirth in the light of the entire ritual calendar complex, and he traces the amazing stability of the proto-meaning of the ax in cultures that vary widely in time and geography and the

names of this item. It shows the etymological and semantic relationship of words for axe with other symbolic concepts and mythological ones plots also related to the mystery of the New Year, midwinter, Winter Solstices. Particularly interesting are the indications that symbolic semantics "axe" is strictly identical to the other two oldest hieroglyphs-words-objects - "maze" and "beard".

"Labyrinth" – is a development of the idea of an annual spiral that twists by the New Year and immediately beginning to unwind. "Beard" - a special purely male light of the sun in the autumn-winter half of the annual circle (hair in general – these are the rays of the sun). Therefore, there is another rune in the runic circle - peorp – is depicted as an axe, but denotes a beard. In the center of the Labyrinth there lives a minotaur, a monster, a bull-man, the equivalent of Ermungand, the world's serpent and ... old pawnbrokers. Dostoevsky expressed the oldest mythological the plot, the secret paradigm of the symbolic series, described a primordial ritual which was practiced by our ancestors for many millennia. But it's not easy anachronism or scattered fragments of the collective unconscious. On the in fact, we are talking about a much more important eschatological picture, about meaning and the gesture of the End Times, about the cherished apocalyptic moment when time collides with Eternity, when the fire of the Last Judgment blazes.

Russians – the chosen people, and Russian history – a summary of world history. He gravitates towards us, as a temporary and spatial, ethnic magnet with increasing force, the fateful meaning of centuries. The First and Second Rome were only for the Third to appear. Byzantium was the proclamation of the Holy One Rus'. Holy Rus' apocalyptically flocked to the ghost town of St. Petersburg where the greatest prophet of Russia, Fyodor Dostoevsky, appeared. The main characters his main novel, Crime and Punishment, is set takes place in the labyrinth of St. Petersburg streets – main characters of Russia. Among the the most central of them are Raskolnikov, an old pawnbroker and an ax. Moreover, it is the ax – that ray that connects Raskolnikov with the pawnbroker. Therefore, history of the world through the history of Rome – through the history of Byzantium - through Russian history – through Moscow history – through St. Petersburg history - through the story of Dostoevsky – through the story of the novel "Crime and the punishment" – through the story of the protagonists of this novel – is reduced to the AXE.

Raskolnikov splits the head of a capitalist old woman. The name is "Raskolnikov" it in itself indicates the ax and the action it carries out. Raskolnikov sends the ritual of the New Year, the mystery of the Last Judgment, the festival of resurrection Sun.

Capitalism creeping into Russia from the West, from the sunset side, is carnal depicts the world snake. His agent – an old spider weaving a net of interest slavery; she is part of it. Raskolnikov carries the ax of

the East. Ax of the Ascendant sun, Ax of Freedom and New Dawn. The romance should have ended triumphantly complete acquittal of Rodion; Raskolnikov's crime is punishment for a pawnbroker. The era of the Ax and the proletarian Revolution has been declared. But ... Additional forces came into play. The investigator turned out to be especially insidious Porphyry. This is a representative of Kafkaesque jurisprudence and a pharisaic the pseudo-humanist begins a complex intrigue to discredit the hero and his gesture in his own eyes. Porfiry vilely manipulates the facts and turns on Raskolnikov into a labyrinth of doubts, experiences, mental torment. He doesn't just trying to plant Rodion but he seeks to suppress it spiritually. With this one the bastard should have done the same as the old woman. "Break the head of a snake." But the hero's strength was left behind...

Then the rest of the fabric of the myth becomes clouded. Raskolnikov, in accordance with a primordial scenario, I should have saved Sophia the Wisdom from home tolerance, like Simon the Gnostic to Elena. And the scene of reading the Gospel narrative the resurrection of Lazarus remains from the original (virtual) version: saved by Love, Sophia, freed from the shackles of interest slavery, preaches general resurrection. But here for some reason she enters into a conspiracy with a "humanist snake worshiper." Porfiry and begins to convince Raskolnikov that the old woman supposedly needed it regret that she – "is not a trembling louse.". Animal Love Society, including the world's snake of pitch darkness. Caring for a capitalist's tear.

How to explain all this?

Dostoevsky was a prophet and had the gift of foresight. He did not see the light only the Revolution (with an ax to the skull), but also its degeneration, its betrayal, her sale. The sophia of socialism gradually degenerated into a humanistic pharisaical one slobbering. The Porphyrias penetrated the party and undermined the foundations of the eschatological kingdoms of the Soviet country. They abandoned the permanent revolution, then abandoned it purge, then Sonya, represented by the late Soviet intelligentsia, again began to whine about don't kill with your stupidest... And blood gushed out like a river. And blood not old pawnbrokers, but truly innocent children.

There is a virtual version of Crime and Punishment, where the ending is completely different. It belongs to the new, future Russian period stories.

While we lived the first version. But now it's over. A new myth is gaining the flesh, the scarlet sword of Boris Savinkov burns the palms of young Russia, the Russia of the End Times.

The name of this Russia – Axe.

Footnotes:

(1) Let us immediately note that for many the considerations of this article prompted us to read a very interesting work by V. Kushev "730 steps", where the author examines the "Crimes" paradigm and punishments."

(2) Stirner in "German Ideology" he wrote: "Mensch, es spukt in deinem Kopfe!", which is approximately possible translate as "Man, your head is possessed by ghosts!" Relatively an exact translation of the German verb spuken from der Spuk (ghost) – analogue which is the French "hanter", the English "to haunt" Fr. Seraphim pointed out an interesting analogy to us, reminding us that in Old Slavic there was a verb called "to chill", meaning the same thing as German spuken – "to be overcome by evil spirits, possessed, troubled invisible creatures." Jacques Derrida in his text "Hamlet and Hecuba "(1956) pointed out the similarities between Shakespeare's drama and " Manifesto Marx. In both cases, it all starts with a ghost, with the expectation of its appearance. Derrida notes exactly that "the ghost's moment does not belong to the ordinary of time". In other words, time in the world of ghosts has nothing in common measures over time of the world of people. This has a direct bearing on the entity itself Petersburg, a ghost town living outside the sacred times of Russian history in a kind of slender dream, star intoxication. This is Svidrigailov's ghostly eternity. This is the city-"Flying Dutchman", its lights, its chandeliers, candles, etc light bulbs, his Enlightenment is nothing but Saint Elmo's lights, fictitious glow of swamp quasi-existence. Cold city, haunted city, la ville hantee... A place of madness, illness, fever, perversion, vice and ... insights.a ghost town living outside the sacred times of Russian history in a kind of slender dream, star intoxication. This is Svidrigailov's ghostly eternity. This is the city-"Flying Dutchman", its lights, its chandeliers, candles, etc light bulbs, his Enlightenment is nothing but Saint Elmo's lights, fictitious glow of swamp quasi-existence. Cold city, haunted city, la ville hantee... A place of madness, illness, fever, perversion, vice and ... insights.a ghost town living outside the sacred times of Russian history in a kind of slender dream, star intoxication. This is Svidrigailov's ghostly eternity. This is the city-"Flying Dutchman", its lights, its chandeliers, candles, etc light bulbs, his Enlightenment is nothing but Saint Elmo's lights, fictitious glow of swamp quasi-existence. Cold city, haunted city, la ville hantee... A place of madness, illness, fever, perversion, vice and ... insights.fevers, perversions, vice and ... insights.

(3) In modern geopolitics, Leviathan and Behemoth denote, respectively, a sea power and a land power. Leviathan these are Atlanticism, the West, the USA, the Anglo-Saxon world, market ideology. Behemoth – is a Eurasian, continental complex associated with Russia hierarchy and tradition. See in more detail A. Dugin "Conspiracy theories" (M.1992).

The article was written in 1996, first published in «Nezavisimaya Gazeta» in 1996

New philosophy program (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

NEW PHILOSOPHY PROGRAM

At different times, "man" was understood as very different things. Either the stage of ascent of an animal, or the threshold of descent of an angel... Man – that sounds weird... A person...

The world. Once upon a time everything was clear with this too. Although again, how to say, how to say... Even the word "peace" – German "Welt", French "monde", Arabic "dunya", etc. – in different languages refers us to different things. But nevertheless, we always mean something integral, universal, all-encompassing...

The modern French philosopher Marcel Conches wrote that today "the world is no longer peace, but an extravagant ensemble.". This means that this obviousness is blurred... Obviously, we are not dealing with integrity, but with a mosaic of fragments from which it is impossible to put together a complete picture – something is always missing or something clearly unnecessary...

The eternal theme – "man and the world" – is now formulated differently – "Man? and the world?", where two uncertainties collide: Internal uncertainty and external...

More recently, the work of endowing man and the world with a clear identity was taken on by ideologies – the man of communism was something very specific, described, established. Just like the world of isthmus and diatma was thoroughly studied and certified – freedom of choice was placed within a clearly defined framework. Other ideologies – religious, national, democratic – gave different models, with different proportions and structures, but everywhere "man" and "world" were quite detailed and carefully comprehended and defined.

But this time passed – when Westernist liberalism finally defeated the Soviet camp, the struggle of ideologies was put to rest. At first it seemed that the liberal democratic doctrine of man and the world had now become universal and universally binding on a planetary scale. But something different happened. Left without a global adversary, rival and opponent, the Western world immediately choked on its own uncertainty. In the last decades of the Cold War, the harmony of the bourgeois system was given only by the geopolitical need for ideological confrontation with the Marxist USSR and its satellites. Philosophically, the West was not ready for victory, it expected a protracted ideological duel, and the rapid disappearance of the enemy took it by surprise. Left alone, Westerners were embarrassed, confused, he choked on a wave of mental hallucinations, where the past and present, random and primary, fundamental and superficial, masculine and feminine, serious and mocking are irrevocably mixed.

The West is imposing today not its system, but its unsystematic nature, not its obviousness, but its doubt, not its statement, but its deep internal crisis.

When we join the global network, we do not gain a new identity and do not come into contact with a new world. We simply return irrevocably to a storage room with a forgotten code the remnants of what made us who we used to be and the reality in which we used to be. The effect of resetting old definitions (and definitions) is quite specific: this is a passport in "new times", a credit card for complicity in globalism; this is a generally binding requirement, and all those who reject this "initiation into globalism" automatically end up on blacklists –from now on they are agents of the "axis of evil"; after all, they did not heed the "newest news" – the world and man died (following God).

But in return – nothing. Not that nothing at all. The flashing of frames, colored fish, half-dressed figures, the foamy luxury of shampoos and the soft saliva of the ocean... You have been sucked into continuous dreams of postreality, and from now on your job is – just to click the buttons on the remote control...

All whole words and phrases fell into many shiny fragments – we are only interested in interjections and slips of the tongue, witty mooing and successful teases. A world where parodying a parodist brings mass pleasure has no right to be called a world. This is – something from a different system of things.

When we recognize in ourselves a growing blind disagreement with this state of affairs, we automatically rush to the past – to the time when the world and man were fixed and very definite realities. And here we are fascinated and inspired by everything: churchliness, monarchy, Sovietism, nationalism, even democracy in its modestly realistic, initial (industrial) version – where there is still decision and choice, work and earnings, risks and laws of value formation. However, this is not a solution, because if something – even a very good one – disappeared, then there was some higher meaning in it...

If we can stand up and straighten up in the stream of affectionate, appetizing and fast nothing gushing at us from all sides, we will understand: something huge and great, reliably hidden in the most distant holes of existence, sends us – precisely us – New Rays. If a person and the world no longer exist, it turns out that they are not so significant in the last analysis, it turns out that it is possible without them. It turns out...

I put forward a new program for life: to look at what is around us without squinting our eyes, without turning back. The doom from which man tried to hide overtook us at the last moment of history. Okay, we understand the lesson.

Something terrible opens up in our bodies, blooming like a flower, something black... And from the last horizons of darkness, trembling petals of external consciousness stretch towards the red heart: suspicions, guesses, lightning of the unconditional...

In a heartless, disguised space, we must build new dams of life, drawing sparks of presence from under the last shells of the insight we have borrowed...

The new program of philosophy is to persevere when there is no way forward and there cannot be.

Category: "ACEPHALUS"

Acephalus – Latin for "headless". This was the name of the sociological journal of the famous French philosopher Georges Bataille. In the mystical tradition, a person is endowed with two centers of consciousness—one (lunar) in the brain, the other (solar) in the heart. Brain activity produces rational conclusions and conclusions. The activity of the heart is directed to the unknowable and incomprehensible mysteries of direct contemplation. One of the characters in Dante's "Divine Comedy" – minstrel and courtly knight Bertrand de Born – is depicted as such: he carries his severed head in front of him, illuminating its path. Classical and even post-classical philosophy has exhausted its possibilities: man has already written, invented, and expressed everything reasonable, good and eternal. We have only a few reserves of the incomprehensible paradoxical roar of the depths of our hearts left who were silent for so long. It can hardly be called "reasonable", "good" or "eternal" in the same way as the laws of mechanics. The whole value of a heartfelt exclamation is that it might not have existed, and its message is inarticulate. The "ACEPHALUS" column by the famous Russian philosopher Alexander Dugin will be devoted to this particular form of post-rational communications.

Nut orchard (1998)

A.G. Dugin /Russian Thing / Web Archive

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THE WALNUT GARDEN

Kabbalah vs Talmud

Favorite image of Kabbalists from Gerona – garden overgrown with hazel. Each tree is dotted with nuts, and each nut harbors a core of mystery. The walnut tree is likened to the Torah, a palace with many rooms, any one leading inside. Getting a nut kernel – is like going inside the Torah, comprehending the sacrament of the Law.

Kabbalists – a special movement in Judaism. Everything about them is sharply different from the usual Jewish tradition; the spirit itself is completely different. Prominent Jewish philosopher Gershom Scholem emphasized this uniqueness of Kabbalah. Judaism – doctrine creationist, rationalist, exoteric and moralistic. The letter of the Law in it is elevated to the absolute. The Talmud does not know mythology, only ritual-ethical and religious instructions, refined to the smallest detail, but always rational and consistent in the spirit of the strictest monotheism. Only Yahweh is divine. All other reality – is empty. All she can do is follow the given revelation from the outside. And since the Jews – are the only ones who fully realized the uniqueness of the unique and the finiteness of the finite, then they should stand at the center of the empty reality of the godly world. This is a summary of strict Judaism.

Kabbalah teaches differently. In it, the whole world is saturated with divine radiations, full of mystical signs and spiritual trends. Everything is filled with a secret presence. Kabbalists – esotericists, emanationists. Their tradition is based not on the Book (Law), but on myth. They are irrationalists, the cult is important to them only from a symbolic point of view, they are interested in the inner light of existence, which is directly connected with the Divine. It is not surprising that exoteric Judaism has always been wary of Kabbalists, and the Hasidic movement, which emerged from popular Kabbalah, is considered a heresy by Orthodox Christians.

The symbolism of the walnut orchard provides insight into the nature of Kabbalah and its difference from Jewish rationalism.

Two sides of the world

The nut has two parts – the kernel and the shell. There are two internal and external plans in the world. The outer world of bodily darkness, the crust of reality. And inside lies the core of the spirit.

For rationalists and moralists from the Jews, the nut symbol, taken metaphysically, is scandalous. There is not and cannot be a core for them. The nucleus is absent, it is transcendental, «monotheistic», has no common measure with the world. And since there is no core, then there is no shell, since the shell is recognized as a non-core only in comparison with the core. If everything – is just a crust, then it is absurd to call it a crust, since such a statement would be a tautology. Kabbalists in this case – heretics who deny the uniqueness of Yahweh. After all, the affirmation of the «nutty» nature of reality means the revelation of an internal dimension, transcendental and immanent at the same time. And this has to do with anything but creationism.

Kabbalists – revolutionaries. For them, the world of shells – is only part of the world, and the Deity is much broader than the abstract transcendental Creator. They are on the other side of Maimonides, their reality is double, like that of the Gnostics or Zoroastrians. But no one except them knows the whole abyss of the world of shells, all the power of God-forsaken reality, all the unbearable futility of bloodless existence. Therefore, their testimony is extremely valuable. They were able to overcome the emptiness, going beyond the borders, inside, to where only the monotheistic abyss gaped for them. It is no coincidence that the Kabbalists expected a reform of Judaism, a spiritual revolution. Many enthusiastically accepted Sabbatai Zevi, who was rejected by the rabbis. Many converted to Christianity and participated in mystical organizations of Indo-European orientation. This complex confrontation within a special and mysterious people reflects the deep conflict of shells and kernels, the drama of the nut orchard, and the painful overcoming of the darkness of matter. Amazingly, the words «night» and «nut» in Latin are very similar – nox and nux.

The stolen part

In Hebrew, the shell is pronounced as «klippa» and the shells as – «klippot» (plural). There is a whole theory about «the world of klippot» in Kabbalah. This is its most important part. «Clippot» is not just things, objects. No, material bodies and objects in themselves are not yet «shells», they are only plastic forms containing various layers of reality. «Klippoth» – is that which begins deeper than the body, which lies between the body and the soul. But whoever does not have a soul or who has it distant and unknown, it is «the clippot», «the shell» that «I» considers his own. «Klippot» – this is a subtle shadow, a kind of take of a thing, as if its existential, taste trail. Of course, it is this shadow that gives the subject individuality, since it is located between universal materiality and the angelic mathematics of the spiritual worlds. «Klippot» – reflection in the mirror, the movement of inanimate objects, delayed a little longer than expected, seen by angular vision, an acute and causeless feeling of discomfort that suddenly engulfs you in the middle of the usual flow of life... Psychiatrists and drug addicts, empiricists of the world of shells, know so much about this.

A nut orchard, not just a nut. And also – «clip», not «clip». The plural says a lot. Yes, every thing has its shadow, there are many things and many shadows. But that's not all. Kabbalah teaches that shells are nested one inside the other. Seam after seam they hide the core. Reality is indeed quite mechanistic, and the Jews have every reason to ironize the ontological trust of the Aryans, who are ready to believe in «the divinity of» any junk. What «ordinary» people call spirit, culture, thought, faith, nothing more than «klippot». Therefore, all this is suspicious and constantly betrays its artificiality. Dark, mocking spirits write novels and send reverent feelings to simpletons and intellectuals. Not knowing the difference. Spirits – the same shadows, wrappers of a problematic, sleeping, kidnapped soul.

Creationists say: the soul is fictitious. The Aryans say: all – soul. Kabbalists are right: the soul may or may not be. It must be found, conquered, excavated, returned, found, torn out from a terrible and formidable, soft and enveloping, cozy, deeply intimate, private, individual world – the world of shells...

What if it doesn't work out? – You will remain as you are. That's all.

In the fall, children will run through the walnut orchard, crushing the crispy brown crusts of the eaten nucleoli of life.

Oh, Tambov (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

OH, TAMBOV!

The dungeon that fences us off from that world where the whirlwinds of a silent existence, trembling with a string, turn wingedly and blinking, is fragile and blurred... This is paper steel, hardened only for the timid.

Life is filled with everything: trembling eyelids, slips of the tongue, inappropriate comparisons, frightened fingers. We are in two worlds at once: here one flat complexity is superimposed on the other, and we cannot pass, because some crappy, unexpected, unplanned race has clogged all the bottles, forced the passages with cabinets and concrete blocks; and in the other, several priceless dimensions have been mercifully added – black and not so black, but invariably steadily drunk and sincere, passionately urging us to expand the limits of our spatial competence...

They invented Mammonotheism, and the abstraction of the coin became a surrogate for them to flesh and power. They will have to be dismembered into many thin grapefruit slices, sent ashore, buried deep, deep, so that they howl mercilessly and tossing and turning from side to side...

Something irreparable seems to be happening, and both the shadows and the horses lose hope of mercy. Well, if you take it seriously, we will answer you in kind. Didn't you know that the dead have been on our side for a long time? One has only to decipher their squeak, their internal itch, their ice decree postulating the bone axis of the dream, and the trajectories of your destinies will shift. Irreversibly.

Many times we have expected the end of the day. And every time he advanced with sugar languor. Oh, these vast expanses of a tiny midnight spot! It freezes before our eyes, and long lines of light creatures make an intoxicating, comforting demarche – the vertical winged suns suddenly stretch from horizon to horizon, and the long rows ascend with stairs to the zenith. Contemplating it: this is how directly and non-metaphorically the latter become the first and vice versa.

We are incomparably more fundamental than you. Do not create illusions – 33 experts (I saw them) are driven only by the breath of swirling shells, although their claws are sharp. Our enemies – masks of the dead, not themselves. The dead are heavier and more significant, they sing songs and nervously languish along the viscous Russian rivers.

A haze creeps on us. I can't say whether you are all aware of this, and why at midnight – when over 40 – the corners of your eyelids involuntarily tremble? Because here it is, the devil, and because the heat and thirst cannot hide the winter growing from within.

The dead have one serious hope: they are numerically more numerous than the living, they are everywhere, and they are always. (Besides, they are more in solidarity and organized.) Moreover, all living – walking candidates for the dead. Apparently this calms them down.

Today we are beginning to divide with terrifying speed, headlong: along one front line are those who married with death; on the other – those who evaded. And the battle between these regiments is serious this time.

In order to shake off the seemingly living reptile from our shoulders, we Russians must do very little – fundamentalize ourselves, master and appropriate one forgotten dimension. Our roots go deep and wide. My ancestors will be in Tambov for centuries.

O sacred absolute Tambov! Your feet are in your gardens, and your Persians feed flocks of hot and evil wolves, colorful birds with human heads, broadcasting calmly and strictly... In the holy map of Rus', rivers and corpses, moons and ice crusts, the outlines of wrinkles of old people and swelling of virgins draw a hundred times sweet signs that can drive all the stars of heaven and the leader of the armies himself crazy. O Tambov! Those born there are full of unearthly strength, their fists know no rest, and their children jump out of their wombs to tremble and sing piles of stones. You are cut, but beautiful, Tambov, land of lands, new Zion, nest of merciless sharp dawn...

Our land will revive my people, the water of rivers and the bitterness of herbs, the pupils of children and the shy, clumsy shoulders of avoiding men. Death and its new day are sealed in the word "Rus"; whoever unravels the code will read our steps in reverse and, like Sif, by cunning, deceive the flaming strict archangel: "The Father forgot the sandals under the tree of Life, allow me, Your Fiery Majesty, I will take them back to him..."

When God wants to immeasurably, undeservedly, punishably bestow sweet flour on the soul at a higher price, he produces it in the light of day in Russian people. And the person gets up, moves, but in a completely different, completely, completely different way... Russian is not different from Russian. We have a stone under our tongue and a seal in our palm. And no one can unravel what we understand when autumn comes and rowan kernels catch fire in a wet, rain-washed garden. Then God himself appears to us, that I, the Super-God, teach us tenderly, in a milky way... After all, the Lord is not in the storm, no, he is – quietly and secretly – in the Russian people, in the Russian people – to the point of pain, yawning and screaming – to the Russian people... And the dead serve Him so enthusiastically and confidently, along with hills and trampled waggling paths, branches, sad trunks of frozen birches that have fallen from strange thoughts...

When everything passes and we again hide Christmas tree decorations on the mezzanine, and the last stretcher is taken to the hospital, and the milk again runs away and hisses on the cozy (frosty morning) stove, what remains is the Motherland and the cemetery, the wind and the enormous power of death placed in it to light more and more new souls, so that from there – from the wind – children fall out, as if from an abundant friendly bag so that the cast iron rails of the new railways whisper new melodies, calming the woman closer to the morning and the thought closer to the end...

We haven't left a single milestone. What we don't see, don't know, don't remember, doesn't necessarily exist. Everything is there, and everything was, just more fun, more fun, not all is lost, not all is lost yet...

The metaphysics of the nation has its own route. Now nothing happens on the surface, but under the thin edge of the ice the abyss calls the abyss, and the waterfalls of Your meanings awaken hearts. Or vice versa: people are in a fever, everyone is running and screaming, but the waters of real existence are motionless, they stand cold – You see, you see the water and are afraid. So they stand – neither here nor there.

We reach for the next step with our hand, we are about to grab... And at this stage there is a diamond egg and a severed golden brush. We will find a worthy use for them, we will turn inside out, but we will find...

Today the task of every Russian – is to find the way to the lair of his secret source, to go down to the graves, to the swamps of great sadness, to the dark groan of the depths. I think something is starting to move in us... In recent days, an invisible hand has inscribed a piercingly recognizable sign on the faces of Russian people... Noticed? We began to nod to each other, even strangers... Something happened during these long and rather stupid holidays... Something happened...

We have no other national meaning than to be vessels of pre-eastern pre-existence light, midnight light, carriers of that moment that immediately after syncopation in the sun's race, when the water hardens. Without a holy goal, we will not live as a people, and this is gradually becoming obvious to everyone: it is impossible to cling to us, you can only perish in us, as in the last abyss, because our heart has no limits. And your heart, it turns out, has them. And there's nothing you can do about it.

On combat Lent (1994)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1994

"Russian Thing", Arctogea, 2001

AT A LONG POST IN COMBAT

The Orthodox began Lent. A time of sorrow, sadness, grief. A time of sobriety and temperance. This custom was established not at human whim and not because of base material needs. The strong-willed and conscious deprivation of oneself of certain aspects of the usual physical existence is a clear manifestation of the ideal side of a person, his heroic, ascetic part. Of course, the ideal manifests itself not only through abstinence, but still it is here that the power of spiritual forces manifests itself most clearly. Lent is therefore a battle. The struggle of the Sons of Light against the Sons of Darkness, Spirit against Matter.

Modern man has turned into a murlo. He is not able to limit himself of his own free will and is subject only to the dictatorship of physical barriers – lack of money, goods, women, strength, legal support, etc. He is devoted to pleasure, but because of his fear he eats only insignificant portions of it, remaining a beggar, deprived by the envious of the haves and conquerors, identifying himself with them in dreams. Modern man is radically irreligious. He does not perceive subtle fluctuations in spiritual evidence and remains deaf to the lamentations of his own soul. If he is nevertheless attracted to religion, then most often he seeks in it «calm» and «relief» from «the complexity of worldly passions». Sometimes this happens as a tribute to fashion or social conformity. Modern man never becomes an adult, but religion – is the work of responsible and strong-willed people. Religion is akin to a military craft, only the abuse in it takes place at a more subtle level (without becoming less cruel).

When a person fasts, he must hate the flesh. Otherwise, he will only be a hypocrite or perform a purely external ritual. He must immerse himself in a constant understanding of the nightmare of the surrounding reality, imbued with the perception of the material as hellish, animal – as satanic, human – as fallen and disgusting. To be in Lent means to be in hell with soul and body.

The physical battle is aimed at destroying the external enemy, «the other». Spiritual – to destroy the internal enemy. This internal enemy is a kind of universal, omnipresent substance that permeates all existence, giving it a specific ominously weighty taste. The Bible calls it «the abomination of desolation». Discovering this enemy in its existential parameter – the first task of spiritual work.

The meaning of physical self-restraint during Lent is to be imbued with disgust for the world, disgust for the objects around you (and for objectivity itself), for beings, for yourself as material, physical, individual creatures. You need to realize yourself (and everything else) «as the grave of the soul», vile dust, an accumulation of sewage. And until this experience becomes stable and comprehensive, we cannot even talk about the beginning of the struggle between «the soul» and «sin», since without experiencing the world as hell there is no soul yet, there is only sin. The greater the volume of personality the disgust of the spiritually fasting spreads, the purer and higher will be that mysterious «not of this world» superpersonal force that will rise together with the savior at Holy Easter.

Modern man is fundamentally incompatible with Lent, with its mysticism, with the spiritual logic of its intelligent work. It's not that he is a complete, life-loving hedonist, wasting his life in gluttony and yah pleasure. No. This happens only in dreams and fantasies, on screens and pages of thrillers. In life, he is inevitably limited in capabilities and means, skeptical, but at the same time pathologically proud. Peace for him, of course «not God knows what», is far from heaven, but certainly not hell. And he himself rates himself quite highly. Hence this stunning impudence in judgments on any topic – especially serious ones. So that this creature does not speak – for or against religion, in favor of Christianity or for paganism, appealing to national history or focusing on the modern West – in the center there is only one great «Self», strained and cherished. The very last idiot will explain to you the stupidest (and wrong) platitudes with the pathos of Ezekiel. The secret essence of the rationalist is revealed in the cretin. In a beggar beggar or petty thief – the true nature of wealth. The arrogance of our contemporaries reveals the true quality of modernity, the quality of that «time and place» where we live. And we actually live in hell. And during Lent you should think about this as often as possible.

Lent is a battle against modern man – «against this age» and «the prince of this age». The measure of degeneration, decline, and perversion of humanity must be known. We must be convinced with our own eyes and in others of the abyss that separates us from the uncreated Light of the Trinity. He who does not know the devil, death and their armies will not be able to know God, the Victor of Death. He who does not descend to hell will never ascend to Heaven. He will remain outside of true reality, in a world of shadows and ghosts, in pitch darkness, where all events monotonously merge into an irritating gnashing of teeth and a meaningless round dance of pig snouts. It will remain, as it were, inside modern television between horror films, news and advertising – and so on forever and ever.

During Lent, it is necessary to kill modern man with his actions and VCRs, with his rallies and parliamentary hearings, with his family problems, infidelities and illnesses, with his kindness and anger, with his sympathetic simplicity and repulsive irritability, with his war and his peace, with his East and his West. And it's not even necessary to bury him, other dead people will do it.

Ontology and Experience of the “Radical Antichrist”

Political philosophy

11.12.2025

Alexander Dugin

Traditionalism and Semiotics

The aim of this article is to examine the figure of the “Antichrist” and the semantic field of the “end times” outside of any strict attachment to a single, specific religious tradition. Yet the figure of the “Antichrist” (Ὁ Ἀντίχριστος) does have such an attachment – to Christianity. Consequently, we can say that we are examining not only and not so much directly the Christian figure of the Antichrist, as his analogues. This brings us to the topic of traditionalism.

What is traditionalism? It is not one of the traditions. It is that structural matrix, that paradigm, which is common to different traditions. If we compare them with the society of Modernity, with the New Age and the secular paradigm of contemporary science, it turns out that all concrete traditions and religions share something in common. The attempt to describe, uncover, and single out this common element leads to traditionalism.

In this context, traditionalism can be understood as the result of a sociological analysis of modernity (with negative conclusions) in parallel with a comparative study of concrete traditions. But it also claims (for example, in the person of Guénon[1]) something else – “primordialism,” that is, that traditionalism is an expression of the Primordial Tradition, which precedes the known traditions and does not follow from them.

We will not now discuss whether this claim is justified. For the moment, it is enough for us that the sociological procedure that reconstructs traditionalism, or the paradigm of traditional society, in contrast to modern society, is entirely reliable. This alone lends Guénon persuasiveness. But whether his conviction is justified that the sociological and philosophical concept of “Tradition” corresponds in reality and historically, and also ontologically, to some existent that lies at the roots and can be apprehended experientially (including in metaphysical and spiritual forms of experience), this requires

more careful consideration. That is, whether we can speak of a true “primordially,” and not simply of an a posteriori mental reconstruction akin to postmodern generalizations, remains an open question.

The value of Guénon in the context of Postmodernity is obvious. But how do his ideas correlate with the structures of the Premodern? And is there in the Premodern anything like what he singles out as its central component – that is, the Primordial Tradition?

Our hesitation will protect us from lapsing into syncretism, New Age, occultism, and neo-spiritualism. We do not pass judgment; we say: let us accept the thesis of “Tradition” and even of the “Primordial Tradition” as a concept that is undoubtedly operational sociologically (a common structure underlying concrete traditions), and for the time being bracket its historical-ontological grounding.

Let us approach the problem from the standpoint of semiotics. What is a concrete tradition? A religious one, for example? It is a language[2]. This language is structured, contains signs and syntax, creates (connotative – for structuralists) fields of meanings, and constitutes or describes (constitutes) denotata. In any case, a concrete tradition has three linguistic and logical layers:

a series of signs (symbols, dogmas, plots, myths, narratives), that is, the structures of the signifier;

a series of meanings corresponding to the signs (the signifieds);

and a series of senses (which govern the correlations between the first and second series – or the relations of the signs of the first series among themselves, connotation).

For example, when a Muslim says “Allah,” he has in mind something different than what a Christian has in mind when uttering the word “God.” Without a detailed analysis of these three series we cannot understand anything in a concrete tradition. The same applies to “Antichrist” – in a strict sense he has meaning (and value) only as a figure of the Christian narrative, of Christian dogmas; he is linked to Christ in a complex way (most often by inversion) and points us to a denotatum (what is designated) that is constituted exclusively by the Christian religion and remains within its framework. One can speak of the Antichrist as a connotatum that receives being from its conceptual place in the system of the Christian language and its structure.

The same can be said of any figure in a concrete religion. For example, of Khidr in Islam or of the prophet Elijah among the Jews. Some things have distant analogues in other religions; others do not.

In addition, there are borrowings and re-interpretations of one and the same figures in different contexts. This complicates the analysis.

The Ontology of Denotata in Traditionalism

But what is the semiotic structure of traditionalism, that is, of Tradition – or, if one prefers, of the “Primordial Tradition”? This structure represents, in relation to concrete traditions, a kind of meta-language that generalizes the paradigmatic properties of concrete traditions as concrete languages. That is, we are dealing with a generalizing series of signs that can be provisionally assigned to the field of the signifier.

But observe: this is a special signifier, which does not coincide with any one concrete tradition or religion. And here the most interesting question arises: what is the corresponding field of the signified, that is, what are the denotata of traditionalism? Or, in other words, what is the aggregate of connotative senses of traditionalism that constitute its “essences” as a discourse?

Does a meta-language in general (and traditionalism in particular) possess a denotative or connotative field? If the meta-language is a purely artificial construction, then it has no such field, since a meta-language serves only for the technical description of how the real language is arranged. But if we recognize (together with Guénou) that traditionalism is not a summarizing technical abstraction but the expression of an eternal, permanent, and supra-historical structure, then it does.

Hence, in order to speak of “Antichrist” outside the Christian context – in such a way that this figure has both sense and meaning – we are forced to adopt the standpoint of primordialism. Otherwise, we will have to limit ourselves to comparing among themselves the three-level series of various religions and exclude altogether the possibility of dealing with that (ontological and semantic) which is common to them (except in the sense of a posteriori and distanced external – that is, nominalist! – observations and generalizations). Strictly speaking, they have nothing in common (ontologically nothing, no unity of the signified).

The Antichrist in Christianity

Having said all this, we must nevertheless return to the Christian context, from which we shall begin our investigation of the semantics and meaning of this figure.

The Antichrist marks the last times, the eschatological aeon, the culmination of apostasy (ἀποστασία). He sums up the conditions (historical, social, existential, ontological, etc.) under which salvation becomes maximally difficult and complex, and all things in the world and even in religion are turned upside down. The Antichrist passes himself off as Christ and as God – and so skillfully that many are unable to recognize this. This constitutes the essence of his function: he confuses, deceives, perverts, passes one thing off as another. He is a harlequin, an actor, a buffoon, a jester.

The figure of the Antichrist in the semantics of Christianity can be considered multidimensionally. Structurally it is tightly coupled with the Christian paradigm of history. This history proceeds from Paradise to the Fall, to the vicissitudes of the chosen people, then to Christ, then to the Church, then to the release of Satan from his bonds and to the End of the World, whose culmination is the Last Judgment. The stage of the appearance of the Antichrist is the last before the End of the World and the Second Coming of Christ. Therefore, the theme of the Antichrist can be taken as an instrument for measuring Christian time. And much depends on how this time is calculated – including one's attitude toward society, the world, and even religion. For – and this is the most important thing! – the Antichrist counterfeits everything; his epoch is an epoch of forgery. Forgery of what? Of everything – of the world, of religion, of society, of power, of the human being. It is an epoch of simulacra, of substitutes, of perverted copies. Accordingly, in the face of the element of the Antichrist, people of the last period must act and be otherwise than before. Seeing water, a star, a human being, or a temple, Christians of the pre-Antichrist period relate to them accordingly. But Christians of the Antichrist period are invited to act differently: to distrust, to verify, to remain vigilant in regard to the most simple and familiar things. The familiar is no more. In everything a trap is hidden. The era of the Antichrist is an epoch of suspicion.

The Katechon and the Antichrist

In the Orthodox tradition the definition of the Antichrist has a political dimension.

In full, this passage, fundamental for the history of Christianity, reads as follows:

Let no one deceive you by any means: for that day shall not come, unless there come a falling away first, and the man of sin be revealed, the son of perdition,

who opposes and exalts himself above all that is called God, or that is worshipped; so that he sits as God in the temple of God, showing himself that he is God.

Do you not remember that, when I was still with you, I told you these things?

And now you know what restrains, that he might be revealed in his own time.

For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

And then that lawless one will be revealed

In Church Slavonic the corresponding verses read:

And now ye know that which restraineth, that he might be revealed in his own time.

For the mystery of iniquity doth already work: only he who now restraineth will restrain, until he be taken out of the midst.

“That which restraineth” – τὸ κατέχον – is a participle in the neuter and refers to the “Kingdom,” the “Empire,” whereas “he who restraineth” – ὁ κατέχων – is a participle in the masculine and points to the one who restrains, that is, to the “Tsar,” the “Emperor.” Both words are derived from the verb κατέχειν, “to hold, to restrain,” literally “to have under,” “to possess, to hold in one’s grasp.” From here comes the Russian word derzhava (“great power, realm”), as well as “vlast” (authority, power) – that which the ruler “holds,” over which he is the possessor.

Here is how John Chrysostom’s commentary on the Epistles of the Apostle Paul interprets this passage:

Quite rightly everyone may first ask what this “that which restraineth” (τὸ κατέχον) is, and then desire to know why Paul speaks of it so obscurely. What is this “that which restraineth his appearing,” that is, “that which prevents him”? Some say it is the grace of the Holy Spirit, and others – the Roman Empire; with the latter I am more inclined to agree. Why? Because if the Apostle had wished to speak of the Spirit, he would not have expressed himself so obscurely, but would have said clearly that what now prevents his appearing is the grace of the Holy Spirit, that is, the extraordinary gifts. Besides, then he ought already to have come, if he is to come when the extraordinary gifts fail, since they have long since failed. But since the Apostle speaks of the Roman Empire, it is clear why he only hints and for the moment speaks in veiled terms. He did not wish to draw upon himself excessive hostility and useless danger. Indeed, if he had said that in a short time the Roman Empire would be destroyed, then immediately they would have wiped him off the face of the earth as a rebel, and together with him all the faithful, as those who live and strive precisely for this.

This is why he did not use such an expression, and did not say that this would happen soon, although (in veiled form) he hints at this constantly. (...) Exactly so he says here: “Only he who now restraineth (ὁ κατέχων) will do so, until he is taken out of the midst.” That is: when the Roman Empire ceases to exist, then he (the Antichrist) will come. And rightly so – because as long as people fear this Empire, no one

will quickly submit to the Antichrist. But after it is destroyed, lawlessness will prevail, and he will strive to seize all power – both human and divine. Just as earlier other kingdoms were destroyed, namely: the Median by the Babylonians, the Babylonian by the Persians, the Persian by the Macedonians, the Macedonian by the Romans, so this last one will be destroyed by the Antichrist, and he himself will be vanquished by Christ and will rule no more. All this is related to us with great clarity by Daniel. “And then,” it is said, “the lawless one shall be revealed.” What then? Immediately after this comes consolation: the Apostle adds, “whom the Lord Jesus shall slay with the breath of His mouth and shall destroy with the brightness of His coming, whose coming is after the working of Satan.” Just as fire, when it only approaches, even before it arrives, paralyses and destroys the small animals that are at some distance, so also Christ by His mere command and His coming will kill the Antichrist. It is enough for Him simply to appear, and all this will perish. Barely does He appear, and He already puts an end to the deception.[4]

The removal of the Katechon-Emperor “from the midst” (ἐκ μέσου) is both the sign and at the same time the mechanism of the coming of the Antichrist. In other terms, the transition from traditional society (in Orthodoxy it is expressed by the “symphony of powers” and the caesaropapist principle[5]) to post-traditional society is accomplished in this way. With this the final epoch of substitutions begins.

Not all Christians acknowledge this, yet in the Middle Ages most Catholics agreed with such an interpretation of 2 Thessalonians (where the “son of perdition” and the “mystery of lawlessness” are mentioned) with reference to the Emperor and the Western Roman Empire of the German Nations[6]. It collapsed, incidentally, in the person of Austria-Hungary in 1917 – at the same time as the Russian Empire and the Russian Emperor.

But even those Christians who interpret the passage about the Katechon not politically, but metaphorically, think in approximately the same structural way. For them, the “restrainer” acquires the generalized meaning of “piety,” “holiness,” which leaves society.

The Antichrist as a Measure of Time

In all eschatological currents in Christianity the theme of the Antichrist manifests itself in one way or another. Thus, in the Russian schism it played a decisive role. Characteristic in this respect is the statement of an Old Believer, a representative of the extreme “priestless” group of “wanderers” (a follower of the famous “fugitive” Antipa Yakovlev):

“Do you hear, brethren, what these deceivers say – that it is unnecessary to know about the Antichrist. But all our faith consists in the Antichrist.”[7]

What does it mean that “all faith consists” in him? It means that the assertion of the coming of the “spiritual Antichrist” radically changes one’s attitude to the environment in which the Christian finds himself. Changes in relation to what? In relation to the pre-Antichrist period. What is the pre-Antichrist period? The paradigm of the socio-comic existence of a normative Christian society.

Thus, the role and function of the Antichrist in Christianity is clear. The dispute is waged between the “already” and the “not yet.” At the same time, it is revealing that in contemporary Christianity there is a tendency to remove the theme of the Antichrist from brackets altogether. In so doing, the most important hiero-historical moment is removed, and religion is de-historicized, de-socialized, de-ontologized, de-existentialized. Christianity without the theme of the Antichrist is unreliable and cannot justify the temporal moment. Hence, it loses its most important dimension and gradually turns itself into a simulacrum. The trick of the devil, as is well known, consists in persuading everyone that he does not exist.

Dajjāl

There is nothing impermissible in attempting to discover functional analogues of the figure of the “Antichrist” in other traditions and religions. This comparative procedure is fairly simple. One need only remember that the semantics of these analogues will be determined by the context and the religions as languages.

In Islam this is “Dajjāl,” the “Liar” (الدجال), or “al-Masīḥ al-Dajjāl” (الدجال المسيح, the False Messiah). He is depicted as one-eyed (asymmetrical). He will fight with the Muslims and the returning Christ at the end of time (we must immediately note that the Christ of the Muslims is not the Christ of the Christians).

The victor over Dajjāl, in the view of Muslims, is the Mahdi, who for Sunnis is the eschatological leader of the Islamic umma, and for Shiites – the last Hidden Imam.

Claudio Mutti summarizes the information about Dajjāl in the Islamic tradition:

The Mahdi will fight the Antichrist, the Deceptive Messiah (al-Masīḥ al-Dajjāl), who will establish his kingdom on earth in the last times before the Imam's manifestation. "I warn you," says a hadith of Muhammad, "of the danger of his coming. There is no prophet who did not speak of him to his communities. Even Noah did this for his people. But I will tell you of him what no prophet has ever told his disciples. Know that he is blind in one eye, while Allah, Allah is not such." This physical deformity will be a sign of the general hideousness characteristic of the false Messiah who, however, will be able to conceal, by the force of suggestion, his true appearance. Nevertheless, according to a conviction widely spread today among Muslims, Dajjāl has already established his hegemony over the greater part of the earth. Many are those who have been able to recognize in modern Western civilization truly diabolical features and who have seen in the traditional image of the devil a symbol of the contemporary world. In this case the partial blindness of the Antichrist can be understood as an indication that modern technological civilization... sees only one aspect of life, material progress, and completely ignores its spiritual aspect.[8]

The astonishing ability of Dajjāl to see and hear from afar, to fly with mad speed – that is, his traditional characteristics – can be expressed in the following terms: "With the help of its mechanical marvels, modern civilization allows man to see and hear far beyond his natural abilities and to traverse gigantic distances with unimaginable speed." [9] The prophecies about the ability to bring down rain and to have power over the growth of plants, which are common both to Dajjāl (the Antichrist) and to the Mahdi, but which in the case of Dajjāl represent a satanic parody, can, within such parallels, be identified with modern science. Another aspect of the activity of Dajjāl can be interpreted in a similar way: the discovery and exploitation of mineral deposits in the bowels of the earth, which he is supposed to encourage according to prophecy; and this kind of activity is also common to the Mahdi and Dajjāl. Finally, it is said that the false Messiah will be able to kill and restore to life, so that those weak in faith will take him for God and worship him. And in fact, modern medicine "returns life to those seemingly doomed to death," while the wars of modern civilization, with their scientific horrors, annihilate life. And the material development of this civilization is so "powerful and so dazzling that those whose faith is weak believe that there is something divine in it." [10] But those whose faith is firm will read, written in letters of fire on its forehead, the inscription "Denier of God," and will understand that this is a deception meant to put their faith to the test. The identification of Dajjāl with the modern Western civilization that, since the era of colonial expansion, has begun to press hard upon Islam, first appeared in narrow circles of African "Mahdist" movements which opposed proud resistance to the penetration of the infidels and their "civilizing mission." "Recently," we read in a British colonial report, "agitators have acquired the habit of identifying the European conquerors of Muslim countries with Dajjāl." [11] And, in the end, Dajjāl will be vanquished precisely by the Mahdi. And Jesus, sayyidinā ʿĪsā, must finally annihilate him: "He shall break the cross and cut the swine in two," it is said of this in a hadith.[12]

Dajjāl appears at the end of the cycle. Victory over him is the last act of sacred history.

In extreme Shiism – Ismailism – there is the figure of the “Qā’im” – the Resurrector (Qā’em, قائم – literally “the one who rises”), who is the supreme embodiment of the third heavenly Logos who has descended into the world and has become the spirit (intellect) of humanity.[13] The task of the Qā’im is to restore the fatal consequences of the primordial error that he committed when he doubted the source of the Light and therefore fell. Here “Dajjāl” is interpreted as the exteriorization of this shadow of doubt, which has become an object standing before the spiritual subject. In the final battle of the Qā’im with Dajjāl, the Logos fights with itself, with its dark side.

Naturally, this gestalt cannot be directly identified with the Christian Antichrist, since the contexts (languages) are different, yet the homologies are obvious.

‘Erev Rav

In Judaism there is also a theme directly connected with the gestalt of the “Antichrist.” It concerns the notion of ‘erev rav (ערב רב) – “the peoples of the great mixture,” as interpreted by Kabbalah.[14]

The Zohar describes the ‘erev rav as follows:

The Great Mixture consists of five peoples: the Nephilim (“fallen ones”), the Gibborim (“heroes”), the Anakim (“giants”), the Rephaim (“shades,” literally “healers,” “sorcerers”), and, finally, the Amalekim. Because of these peoples the small he (ה) of the Tetragrammaton fell from its place.[15] Balaam and Balak came from the branch of Amalek: remove the letters “lak” from Balak and “e’am” from Balaam and the remaining letters form the word “Babel,” “for there the Lord confounded the language of all the earth.”[16]

The people of Amalek, scattered over the earth in the age of the Tower of Babel, were the remnants of those of whom at the time of the Flood it was said: “And I will destroy every living thing that I have made from the face of the earth.”[17] And the descendants of Amalek in the period of the fourth dispersion[18] are those mighty princes who rule over Israel by force of arms. Of them it is also said in the verse: “The earth also was corrupt before God, and the earth was filled with violence.”[19]

Of the Nephilim it is said: “Then the sons of God saw the daughters of men, that they were fair.”[20] They constitute the second group of the Great Mixture; they descend from the “fallen” (Nephilim) of the

upper world. When the Holy One, blessed be He, wished to create man and said, "Let us make man in Our image, according to Our likeness,"[21] He wished to make him ruler over the beings of the upper world, so that he would command and that all would be governed by his hand, like Joseph, of whom it is said, "And he set him over all the land of Egypt." [22]

But the beings of the upper world decided to oppose this and cried out: "What is man, that Thou art mindful of him?" [23] – this man who in the future will rise up against Thee! The Holy One, blessed be He, answered them: "If you yourselves were in the lower world as he is, you would commit even more crimes than he!" And soon "the sons of God saw the daughters of men, that they were fair," [24] they desired them, and the Holy One, blessed be He, made them fall bound in chains into the lower world. The sons of God were called Aza and Azael, but the souls of the Great Mixture, which descend from them, are called Nephilim, who doomed themselves to a fall by fornicating with "fair" women. Thus the Holy One, blessed be He, erased them from the world to come so that they might have no share in it. He gave them their reward in the lower world, as expressed in the words: "And He repays those who hate Him to their face, to destroy them; He will not be slack." [25]

The Gibborim ("heroes") constitute the third group that forms the Great Mixture; of them it is written: "These were the mighty men who were of old, men of renown." [26] They come from the same stock as the people of the Tower of Babel, who said: "Let us build ourselves a city, and a tower whose top is in the heavens, and let us make a name for ourselves." [27] They build synagogues and schools and place there scrolls of the Torah with crowns on their heads; but all this is not for the sake of YHWH (יהוה) but "that we may make a name for ourselves." [28] Since they come from "the other side," they despise the children of Israel as the dust of the earth and rob them. Therefore their work will be broken. Of them it is written: "And the waters prevailed exceedingly on the earth." [29]

The Rephaim ("shades") constitute the fourth group of the Great Mixture: when they see the children of Israel in trouble, they draw away from them, and even if they are able to save them, they evade it. They shun the Torah and those who study it and go to do good to idol-worshippers. Of them it is said: "The dead will not live" (more literally, "the shades shall not rise"). [30] In the era of the redemption of Israel Thou "wilt destroy all remembrance of them." [31]

The Anakim ("giants") constitute the fifth group of the Great Mixture. They hate those of whom it is said that the Torah is "an ornament about your neck." [32] Of them it is written: "They were also regarded as Rephaim, like the Anakim," [33] for they are indeed equal to one another.

The five groups of the Great Mixture lead the world back to the state of *tohu-bohu* ("The earth was without form and void").[34] And "to return to *tohu-bohu*" means the destruction of the Temple.

"The earth was *tohu-bohu*,"[35] because the Temple was the axis of the world. But when the Light comes, which is the Holy One, blessed be He, they will be wiped from the face of the earth and annihilated. However, the final Liberation depends not on their being "wiped from the face of the earth," but on the destruction of Amalek, for it is in relation to the Amalekim that the oath was pronounced.[36]

The most authoritative Kabbalist, the Vilna Gaon, Elijah ben Shlomo Zalman, clarifies that the *'erev rav* is the "husks (*klipah*) of Jacob." In his commentary on the Zohar he gives the following interpretation:

Esau and Ishmael are woven into Abraham and Isaac, but the *'erev rav* is woven into Jacob. Therefore the *'erev rav* is more problematic for Israel and the Shekhinah, for they are the leaven in the dough – since all who are stingy and those who do not support the Torah are among them.[37]

His commentary on a passage from the Book of Numbers – "And the people spoke against God and against Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no bread and no water, and our soul loathes this worthless bread'"[38] – explains:

The leaven in the dough – this is the *'erev rav*, who are worse than all the nations of the world (the *goyim*), because they stop Israel on the path of fulfilling the commandments (*mitzvot*),[39] and he who turns his fellow away from the path does him more harm than if he had killed him.[40]

In the already mentioned section of the Zohar it is said:

Dispersion, exile, and the destruction of the Temple, and all sufferings – all of them result from Moses' having accepted the *'erev rav*, and all the evil and perverted people and malefactors of all generations descend from them, from their souls, for they are reincarnations of those who left Egypt.[41]

In this way, the idea is formed that, alongside the evil that comes from outside with respect to the Jewish people, there is evil arising from within the people themselves. And it is precisely this evil – the ‘erev rav – that becomes, for some commentators, the most important.

The ‘erev rav are not simply Christians (Esau/Edom) or Muslims (Ishmael), but an admixture of Gentiles of the Egyptian era into the Jews themselves. The ‘erev rav are those with whom Israel will fight at the end of time in the messianic period (Vilna Gaon).

A disciple of Rabbi Hillel of Shklov transmits his teacher’s words:

The central role of the two Messiahs, Messiah son of Joseph and Messiah son of David, in the generations consists in the defense and war against the three main klipot (husks) – against the husks of Esau,[42] Ishmael,[43] and the ‘erev rav.[44] The main battle must erupt in order to remove from Israel the forces of the ‘erev rav, the husk of Armilus.[45] The ‘erev rav is our greatest enemy, which separates the two Messiahs from one another. The husk of the ‘erev rav acts through deception and roundabout paths, through flattery. Therefore, the war against the ‘erev rav is the most difficult and bitter of all.[46]

Concerning the enigmatic figure of Armilus, also symmetrical to the gestalt of the “Antichrist,” the Vilna Gaon explains:

Armilus, the angel of the Great Mixture, is the one who attempts to join Esau and Ishmael[47] in order to destroy Israel and the whole world, God forbid. The central desire of the Great Mixture is to unite Esau and Ishmael and thereby separate the two Messiahs. Our central task is to oppose these actions and to fight them. We must annihilate the might of the Great Mixture, the perverted husk of Armilus, and drive it out of Israel. The Great Mixture is our main enemy, because it separates the two Messiahs. The husk of the Great Mixture acts by deception and indirectly. Therefore the war against the Great Mixture is the most difficult and bitter, and we must fight it and defeat it with all our strength. Whoever does not participate in the war against the Great Mixture becomes part of its husk. Whoever he may be, it would be better for him never to have been born.[48]

Thus, according to this identification, “that side” (sitrā ahrā), “hell,” “darkness” is located not merely around the Jews, but inside the Jews, within them themselves, as their disintegrating into five groups inverted black double.

And again, as in the case of the Christian Antichrist, we see here the main motif – parody, counterfeit, simulacrum. The ‘erev rav are not merely other religions or adversaries of the Jews; they are an internal challenge arising from the substitution and subtle perversion of Judaism itself.

Satan

Judaism also knows other analogous images. First of all, this is Satan (שָׂטָן), who was identified as the leader of the fallen angels. From Judaism the gestalt of Satan passed into Christianity and Islam (Shayṭān – شيطان). The meaning of the Semitic root is “to be hostile” or “to act as an adversary, to hinder.”

In the story of the sufferings of Job, Satan disputes with God about the devotion of the righteous man who blessed God for His gifts and benefactions, but had yet to face the test of faith in the last labyrinths of suffering. Satan is described there as one of the “servants of God” (and even “sons of God” – בני האלהים), subordinate to Him and fully obedient to His will.

However, in Jewish eschatology as such, the figure of Satan does not play a key role – unlike the ‘erev rav. In Christianity, on the contrary, the Devil appears as the “Father of the Antichrist.” In Islam Shayṭān or Iblīs (إبليس) is described as the one who first raised a rebellion against God.

In the Christian tradition, at the end of time there must take place the final battle between the angelic hosts led by the archangel Michael and the demonic hordes under Satan’s command.

In the Latin tradition Satan was identified with the spirit of the evening star – Venus, Lucifer.

To this same circle belong the demonic images of Samael, the demon of murder and crime, Aza and Azael, who are mentioned in the Zohar and apocrypha, the female demons Lilith, Nahema, Agrat bat-Mahlat, and so on. Strictly speaking, they can all be considered components of the ‘erev rav, the “Great Mixture.”

Kali-Yuga

In Hinduism an analogous eschatological situation rests on the mythology of degradation in descending cycles and rests on the period of Kali-Yuga (कलियुग).

Hinduism envisions the cyclical picture as follows. There is the night of Brahma and the day of Brahma. During the night of Brahma the world does not exist; during the day it exists. Since Brahma is eternal, his days and nights do not follow one another in time, but coexist, expressing his two aspects – unmanifest and manifest – Saguna Brahman (Brahma with qualities) and Nirguna Brahman (Brahma without qualities). Each day of Brahma (mahā-kalpa) contains 1,000 kalpas.[49] In each kalpa there are 14 manvantaras[50] – 7 manvantaras of departure and 7 manvantaras of return. In each manvantara there are 4 yugas (Satya-Yuga, Treta-Yuga, Dvāpara-Yuga, and Kali-Yuga).

Modern humanity lives at the end of the Kali-Yuga of the 7th manvantara (after which the cycle of return should begin) of the kalpa of Varāha (the White Boar).

From the standpoint of the Hindu theory of cycles, it is important that within the manvantara the sequence of yugas follows a descending order: the yugas correspond to the Golden, Silver, Bronze, and Iron Ages of Hesiod, and this is reflected in the quality of the earthly environment and in the shortening of their duration. Satya-Yuga lasts four tenths of the manvantara, Treta-Yuga three, Dvāpara-Yuga two, and Kali-Yuga one. In parallel with this, the parameters of human existence worsen, becoming ever worse and worse. Since Hinduism considers as antitheses the pairs order/disorder, sacred/profane, hierarchical/chaotic, etc., the logic of the succession of yugas means a transition from order, sacredness, and hierarchy to disorder, profanation, and chaos. The last yuga, Kali-Yuga, in turn represents a descent, only now within the framework of an already lowest cycle: it is the epoch of destruction, mixture, chaos, lawlessness, injustice, and decline par excellence.

At the end of Kali-Yuga the tenth avatar of the god Viṣṇu – Kalki (कल्कि), king of the mystical land of Shambhala[51] – must appear. With this the Kali-Yuga of the seventh manvantara will end, and a new Satya-Yuga of the next, eighth manvantara will begin.

Kalki is the one who conquers darkness and filth:

It is said that at the end of Kali-Yuga the earth will be ruled by mleccha kings. Base-born and impious, they will not be crowned properly, but will seize power by force and will begin to commit various atrocities. They will kill women and children without hesitation and destroy one another. The rise and

fall of such kingdoms will rapidly alternate. These kings will know neither pity nor true love nor genuine wealth. Ordinary people will follow their example. All traditions existing today will be lost. Kings will destroy their subjects; they will be distinguished by greed and bad conduct. There will be more women than men in those times. Education will fall into decay; people's strength will diminish, and life expectancy will shrink. Finally, time will put an end to the rule of the existing kings, and there will be no more kings. Only the coming of Lord Kalki will put an end to all mlecchas, heretics, and evil-doers. Further, in the Vāyu Purāṇa (98.391–407) the end of Kali-Yuga is described, a time when only a few will remain alive. These will be helpless beggars deprived of any property. No one will help them; they will continuously suffer from diseases and various misfortunes, dying of hunger in times of drought. They will kill one another (out of malice or hunger). Every loving feeling will be lost, even between the closest friends. People will settle along river banks and in the mountains, wandering about the earth and rummaging through garbage in search of food. At the end of Kali-Yuga humanity will be destroyed.[52]

Kali-Yuga is the epoch of the rule of the demon Kali (कलि). This point is sometimes overlooked because of the closeness of this name to that of the black goddess Kālī (काली), the śakti of Śiva. But these are different roots: in the name of the demon Kali (kali) both vowels are short, while in the name of the goddess Kālī (kāli) they are long. In some myths the final battle that ends the dark age is fought precisely between the goddess Kālī and the demon Kali. The demon Kali (कलि) functionally corresponds to the gestalt of the "Antichrist."

We should note that the phonetic closeness of the names of all the main figures in the eschatological scenario has symbolic significance: in many religions and traditions the conditions of the end times differ precisely in that, during this period, it becomes easy to confuse top and bottom, truth and its simulacrum. The black demon is a simulacrum of the black goddess and the enemy, the opponent of the white avatar – Kalki.

In Buddhism King Kalki is mentioned as the 25th ruler of Shambhala.

Buddhism also features the future Buddha Maitreya (मैत्रेय).

The antagonist of the Buddha is the demon of illusion and death, Māra (मर). In the Buddha's victory over Māra he attains bliss and awakening.

Ohrmazd and Ahriman

A peculiarity of the Zoroastrian religion consists in the fact that in it the battle between the god of Light and the god of Darkness continues throughout the course of world history.

The Zoroastrian text Bundahišn relates its structure as follows:

Ohrmazd has always been supreme in omniscience, virtue, and radiance. The realm of Light is the place of Ohrmazd, which he calls "Endless Light," and omniscience and virtue are the constant properties of Ohrmazd. As he says in the Avesta, the Avesta is the explanation of both: of the one who is constant and without limit in time – for Ohrmazd, his place, his faith, and his time were, are, and always will be – and of Ahriman, who in darkness, ignorance, passion of destruction, and abyss was and is, but will not be. And the place of destruction and darkness is that which is called "Endless Darkness." Between them there was a void, that is, what is called "air," in which now the two spiritual principles, limited and limitless, have become mixed with one another – the upper one, which is called "Endless Light," and the abyss, "Endless Darkness." What lies between them is the void, and the one is not connected with the other, and [then] both spiritual principles are bounded in themselves. As for the omniscience of Ohrmazd, he knows about both kinds of his ("Ohrmazd's") creatures – the limited and the limitless – since he knows the covenant of the two spiritual principles. Further, the sovereignty of Ohrmazd's creatures will be realized at the final embodiment[53] and will become limitless forever and ever. And the creatures of Ahriman will perish at the time when the final embodiment comes, and this too is limitlessness.[54]

It is important that Ahura Mazda and Angra Mainyu fight one another almost as equals for power over past and present. "Ohrmazd was and is" (būd ud ast), and "Ahriman was and is" (būd ud ast). The field of this battle is the "void" (tuhīg) or "air" (wāy), where the two abysses – of Light and of Darkness, of limit and limitlessness – meet. But the wisdom of Ohrmazd consists in the fact that to him belongs the third dimension of sacred time, the time of the war – the future. Ahriman "was and is, but will not be" (būd ud ast kē nē bawēd). The Spirit of Evil is denied one thing – participation in the future. This very denial predetermines the nature of the future as Zoroastrianism understands it. The future age is an age without Ahriman.

It is remarkable that the middle era between Creation (Bundahišn) and the era of final separation or judgment (Wizārišn) is the epoch of mixture. In it Light is mixed with Darkness, truth with falsehood, high with low. In a certain sense this is the epoch of apostasy – that is, of desertion and substitution. It is also the "time of rivalry." It is described as follows:

Then, by virtue of his omniscience, Ohrmazd knew: “If I do not create the time of rivalry, then he will be able to deceive and subjugate my creatures, for even now, in the period of Mixture, there are many people who commit more sins than righteous deeds.” And Ohrmazd said to the Evil Spirit: “Consent to the time, so that our battle in the period of Mixture should last nine thousand years.” For he knew that with the acceptance of this period of time the Evil Spirit would be weakened. Then the Evil Spirit, inattentive and foolish, approved such an agreement, just as two people at war with each other set a time: ‘On such-and-such a day we shall fight.’[55]

In Zoroastrianism the last epoch, *Wizārišn* (Separation), is the final division of good and evil. During this period the faithful to Ohrmazd fight the last battle with the servants of Ahriman.

At the end of the cycle appears the “last Zoroaster” or “second Zoroaster,” who acts as the restorer of the original good world. This is the culmination of history as battle:

According to the new revelation received by Zoroaster, humanity shares with the good divine beings a common destiny – gradually to overcome evil and restore the world to its original, perfect state. The wonderful moment when this takes place is called *Frashōkərəti* (in Pahlavi *Frashegird*), which probably means “making wondrous, miracle-working.” At this point the second era will end, since the third will begin – “Separation” (in Pahlavi *Wizārišn*). Then good will again be separated from evil, and since the latter will be finally destroyed, this “Separation” will last forever, and throughout this time Ahura Mazda, the good divine beings – the *yazatas* – and men and women will live together in complete tranquility and peace.[56]

The analogue of the Christian Antichrist here is Ahriman himself, who by the end of history has subjected the material world to his power. At the critical moment of the world confrontation Ahriman reveals his face. The “collective Antichrist” of Zoroastrianism may be considered the aggregate of the “children of Darkness,” the army of Ahriman, which reaches the peak of its power at the turning point of sacred history.

The Pole of Light is embodied in the figure of the Saoshyant, the Savior, the universal King, who meets the armies of Darkness in the final battle.

Giants, Titans, and Monsters

In the Hellenic tradition – in contrast to the monotheistic religions and Iranian Zoroastrianism – there is no such sharply contrasting figure that would embody the principle of pure evil. The structure of Greek worldview gravitates toward the Platonic notion that “evil is only a diminution of good” and therefore lacks hypostatic presence, independent existence, essence. Socrates refused to recognize the existence of a separate idea (paradigm) for dirt; accordingly, in such a context there could be no idea of evil, still less of pure evil. Eschatology likewise played no significant role in Greek culture, since being revolved in measured circles around an unchanging, eternal divine axis. In such a picture there was good and only its relative diminution. Time is the moving image of eternity. The world is the image of Olympus. Becoming is the image of being. At the center of things rests the unmoved mover, who alone is truly important and significant as beginning and end, as source and goal.

Characteristic of the balanced attitude of Greek religion to the gods of Hades, the realm of the dead. Hades and Persephone, who ruled there, had their own cults and temples, rites, and myths. The Underworld was visited by Olympian gods – Zeus himself, Apollo, Dionysus, and Hermes. The smith-god Hephaestus was linked to subterranean regions. Hades was also regarded as an ordered place, with structures belonging to it that entered into the overall harmony of the world.

But the Greeks also knew of the Titanomachy and Gigantomachy – the rebellion of the Titans and giants against the authority of the eternal gods, the attempt of Becoming to overthrow the unchanging and eternal Olympian order.

Therefore, analogues to the figure of the “Antichrist” in the Greek tradition should be sought among the Titans and giants, as well as the heroic figures close to them.

Thus, especially sinister features in Greek mythology are ascribed to the Titan Prometheus; to the chthonic, serpent-like monsters Python and Typhon; to the king of the giants Eurymedon and their leader in the uprising against the gods in the Phlegraean Fields, Alcyoneus; and so on. Myths relate that the chief Titans and principal giants were twelve in number, corresponding to the twelve Olympian gods. Each of the chthonic monsters – each giant – sought to overthrow the god who confronted him: Alcyoneus – Hades, Polybotes – Poseidon, Mimas – Hephaestus, Enceladus – Athena, and Porphyryon – Zeus himself.

Here we see the same symmetry characteristic of the gestalt of the “Antichrist,” who imitates God, tries to pass himself off as Him, substitutes reality with its copy. The Titans and giants are not merely the gods’ adversaries; they are their simulacra, striving to present themselves as gods.

Other polytheistic traditions know similar ranks of reverse-symmetrical beings analogous to the gods and Titans (giants) of the Greeks. In Hinduism the counterparts are the devas and asuras; in Mazdaism, in reverse proportion, the ahuras and devas. In Germanic myths the heavenly Æsir are opposed by the frost giants, the jötnar.

In other mythologies, battles and collisions between old and new gods are described in a similar way. In the West Semitic tradition of Canaan the god-fighting figure was Ba’al, the younger deity, cut off from inheritance, who decided to seize it by force, overthrowing his father – the old god El.[57]

A truly sharp antagonism between the gods and their chthonic opponents is seen only in the Iranian tradition, grounded in the metaphysical dualism of Ohrmazd and Ahriman. In other mythologies and religious systems – above all in Hellenism – it does not play such a fundamental religious role. Accordingly, the eschatological dimension in these traditions is only hazily outlined.

Yet even these mythological gestalts can, with appropriate reservations, be counted among the archetypal forms relevant to the “Antichrist.”

Structural Analysis of the Eschatological Scenario, the “Calendar Antichrist,” and the Morphology of the End of the World

In developed theologies – and especially in the context of monotheism – the final battle and the moment of the coming of the “Antichrist” acquire particular significance, standing out from the general context of time. In a sense, the words of the Russian Old Believer – “All our faith consists in the Antichrist” – apply to all monotheistic traditions in which the drama of the confrontation with the enemy, with the inverted spirit of evil, is the central problem. The theme of the “last times” is singled out into a separate discipline: eschatology, the doctrine of the end.

In other, primarily polytheistic religions and traditions the metaphysics of war, of the last battle, is somewhat muted. From the standpoint of forms – morphology – it can be reduced to the constant repetition of cyclical situations. Their prototype is the yearly cycle.

If we describe in this context the morphology of the end of the world, we obtain the classical cyclical-calendar model.

Dark times – winter/night/darkness/cold/death. This is the setting. The “calendar Antichrist” is the personification of the period that directly precedes the midnight point in the daily cycle or the winter solstice point in the yearly cycle.

Where does the parodic character come from? In calendar morphology everything is clear: evening twilight resembles morning twilight; autumn resembles spring; the time before sunset resembles dawn; the morning star resembles the evening star (Lucifer of the Romans).

Cyclical symbolism and map/calendar clearly lie at the basis of the set of images with which traditions operate.

The various figures analogous to the Christian Antichrist can quite well be reduced to this calendar morphology.

From the standpoint of a connotative study, this gives us an exhaustive result, since it provides a sign-map that can be applied to more complex mythologies and theologies as well. In this sense eschatology – at least structurally – is derivable from the marked-up cyclical symbolism.

However, from the standpoint of the denotative, we find ourselves in a situation where we must admit that we are dealing with a hypostatization of natural phenomena elevated to the status of a religious-mythological personality. That is, the denotatum of the “calendar Antichrist” is only a sector of the natural cycle and the symbolic topology that corresponds to it (sea, underworld, pits, burrows, roots, the bottom – whence Shambhala etc.).

The opponent of the “calendar Antichrist” in this case is the next cycle, symmetrically positioned with respect to him on the other side of the winter solstice point. Two ur runes (two mountains, two horns, two gates, Janus with two faces, the heavenly twins, etc.) illustrate all the possible scenario motifs quite clearly.[58]

The Sociology of the “Antichrist”

The introduction of calendricity and cyclicity makes it possible to give a sociological interpretation to the “Antichrist” (in a structurally generalized form). It is the state of society at the end opposite to the normative. Such cyclical observations of society can already be found in the father of sociology, Ibn Khaldun.[59] Society passes through cyclical stages; the end of one cycle is followed by a new one. The end of a social cycle is the “last times” in sociology.

Society is concrete. This concreteness of society is reflected in the structure of its temporality. Sooner or later society degenerates and disintegrates (not society as such, but its concreteness). This is followed by a period of anarchy and chaos, after which a new society begins a new cycle. This is a new concreteness. In Pitirim Sorokin this is described through the sequence: ideational society/idealistic/sensate – and then again ideational.[60]

In this sense eschatology is the period that completes a concrete society. And the “Antichrist,” as a sociological phenomenon, can be regarded as the generalization or personification of the last agony of this society.

In Sorokin’s view, the sensate model of the sociocultural system is the final stage before a new ideational phase. The culmination of the sensate system, in Sorokin’s terms, is the “sociological Antichrist,” and the sensate system itself is the “Kali-Yuga” or apocalyptic society.

It is characteristic that Christianity too links the moment of the coming of the Antichrist with socio-political changes (that is, with the “removal of the Katechon from the midst” – according to John Chrysostom).

Societies differ; accordingly, their social eschatologies are structurally similar but temporally/historically distinct. What is a flowering for one society can appear as decline for another. Everything depends on the structure of concreteness.

Only society itself knows what it really is. Therefore only within it can one form an idea of its end, of its eschatological phase.

The Concept of Counter-Initiation. The Great Parody. The “Radical Antichrist”

After this methodological digression let us return to the problem posed at the very beginning: whether this generalized figure of the “Antichrist,” which we have traced in various religious, morphological, and even sociological contexts, has a common ontological denotatum. Does there exist a “generalized Antichrist”?

Let us suppose that yes, and that Guénon is literally right (and not only sociologically and structuralistically). We mean by this that traditionalism has its own denotative field, which represents ontologically reliable series of signifieds. In other words, the terms and constructs of traditionalism correspond in reality to certain “extra-linguistic” realities. Moreover, these realities are apprehended not through the grid of concrete traditions (and concrete societies), but can be accessed directly – by means of traditionalism itself.

In that case in traditionalism we obtain a radical (that is, root, from *radix*, “root”) language together with a root semantic field and – this is the most important – a root ontology of the corresponding denotata. Concrete traditions and religions in this case will be the modifications of these root (radical) instances, which, by virtue of their particularity and relativity, acquire distinctive features in the following spheres:

of connotation (structural connections),

of semantics (senses built upon these connections),

of language itself (as the totality of signs, rules, and paradigms),

of constituted (apprehended) denotata (that is, of ontology proper).

This is precisely what Guénon asserts.

If this is so, and in traditionalism we are dealing not only with a technical meta-language but with all three layers (sense-sign-signified), then there exists a traditionalist or root (radical) denotatum, whose modifications are the figures analogous to the Christian Antichrist. Guénon clearly describes this, introducing two traditionalist terms – “counter-initiation” and “the Great Parody.”[61] He grounds the mechanism of the “Great Parody” in the image of “opening the cosmic World-Egg from below.”

In this model, besides the Christian Antichrist and analogous figures in other traditions, whose denotativity is justified (constituted and given ontological status) by these very concrete traditions, we are dealing with a special new denotatum that generalizes the ontology of all these concrete religious-social forms – with the “Radical Antichrist.”

A Generalization about the “Antichrist.” The “Concrete Antichrist”

We have obtained the following windows or paths of access to the dark problem of the “ontology” and “semantics” of the figure of the “Antichrist.”

First, one can consider the gestalt of the “Antichrist” as a sequence of separate and semantically distinct figures that perform more or less similar functions in different religious doctrines and traditions, as well as in different social contexts and rite-calendar complexes. In that case we are dealing with meaningful, connotative, and denotative entities (essences) constituted or apprehended by concrete traditions.

These constructs or phenomena depend on the structure of a concrete religion and tradition, of the society based upon it, of the normative political system. That is, they depend on the socio-cultural, epistemological, and anthropological context.

Since concrete traditions, religions, and societies differ, in each case we are dealing with a distinct essence, although one that is typologically comparable.

According to the Sapir–Whorf hypothesis, there is no direct translation between languages. There is likewise no direct translation between traditions, religions, and societies. When people of a concrete society (concrete tradition, culture, civilization) see that their normativity is collapsing, they turn to the figure of the Antichrist, Dajjāl, Ahriman, to the concepts of Kali-Yuga, Ragnarök, etc., as to a marker, a crucial semantic moment, a reality intimately linked with their social existence and its history. And having activated such a concept, they begin to act with regard to it accordingly.

Yet each time this is an entirely concrete actualization, that is, the being of the “Antichrist” is, in each case, separate and distinct. We can correlate the “Antichrists” among themselves only in the form of a posteriori comparativism. We do not penetrate into the being of this generalized archetype.

Here we are dealing with occasionalism and must relate to the topic occasionalistically and pluralistically. For some “Antichrist” is such, for others otherwise. The recipes and paradigms of perception can differ, as can reactions and conclusions.

Nevertheless, the very fixation of this figure and comparative observations, if we carry them out cautiously and with thorough consideration of those features that make each society, tradition, religion, or culture unique and different from the others, can in some cases help us better understand each of these figures. What is known of Ahriman may prove useful for an understanding of the devil in Christianity; details reported about Dajjāl may shed light on the structures of the “‘erev rav”; and the themes of Kali-Yuga, in their turn, may clarify certain aspects of the Apocalypse.

The “Situational Antichrist”

Second, a wide opportunity opens before us for morphological generalizations – cyclical, sociological, and semiotic in nature. This makes it possible to ground a certain similarity between “situations of the Antichrist.”

These situations really do possess many common traits. Once more the picture – as in the case of religions – proves fruitful for comparative studies, but with the same limitations. A distinction here is the “metaphorical” nature of the interpretation: the winter solstice, for all its cultic significance, or a social catastrophe leading to the death of a society or culture, are not sufficiently concentrated to ensure an experience of tension as high and focused as in the case of the figure of the “Antichrist” in a religious context.

At the same time, morphological analysis is only a distant view from outside – a pure superstructure of meta-language. Here we are dealing solely with observation and cannot either encounter the essence of the phenomenon or (still less) look into its depths.

The naturalism of the calendar approach only illustrates how, by solving the problem, one can move very far away from it – unless, of course, one does the opposite and lives through the drama of the New Year as a node of existential, ecstatic tragedy. Many archaic rituals were precisely this, until the conventionality of the sacrifice replaced the piercing horror of real ritual torments and deaths.

Radical Ontology

Finally, we come to the most important point – the possibility of interpreting the figure of the “Antichrist” as a certain ontological unit possessing an independent being that does not depend on cultural and religious contexts but, on the contrary, influences them. Such a figure requires that we accept traditionalism and its generalizations not as a technical a posteriori construction, but as a realm referring to actual being, structured in a special way. This approach demands that we regard Guénon or similar theories of universal sacred ontologies (above all the Neoplatonists and, in particular, Proclus’ reconstruction of the Platonic Theology[62] or the Elements of Theology[63]) with maximum trust. This means that we are ready to accept traditionalism as a radical language – that is, not simply as a morphological scheme but as an ontological field of root – radical – denotata. All the radicality here consists in the fact that this field precedes the chain of (always relatively) homologous figures of concrete traditions or socio-cultural contexts, as the root precedes the trunk and branches.

At the same time we should immediately warn that such radicality does not necessarily mean chronological precedence – for roots do not exist before the tree, but together with the tree. Hence the notion of the Primordial Tradition in Guénon should not be interpreted as a reference to an indefinitely remote past. Primordially, at least ontologically understood primordiality, is always contemporaneous. It can be more or less open and evident – or, on the contrary, veiled and concealed (depending on the cyclical situation), but it cannot fail to exist here and now. If we accept the basic thesis of traditionalism, it is precisely the being of the Primordial Tradition that makes each concrete empirically attested tradition real and sacred. For this the Primordial Tradition must be not “before” the historical tradition, but “inside” it, together with it, synchronously with it.

One more clarification. It is incorrect to regard any one of the existing traditions as the perfect model and direct identity of the Primordial Tradition, and the others as its distortions, variants, or deviations. Every historical tradition is always a concrete semantic and semiotic context and therefore cannot at the same time be the paradigm. Guénon himself adheres to this understanding, specifying it in the case of Hinduism – as the most primary – and Islam – as, on the contrary, the last and final tradition. It is precisely this specification that may be disputed, as becomes evident, for example, in Guénon’s acceptance of Nestorian Christology, reflected in Islam, as definitive. But on the whole, with certain corrections, Guénon defines universality and primordiality in a correct and balanced way.

Just as in practice it is difficult to resist attributing “primordiality” to some single tradition, so there is a strong temptation to put forward the hypothesis of the existence, alongside all known and existing traditions, of yet another – a distinct – religion or tradition, perhaps secret or hardly accessible, which would contain within itself the entire set of root – radical – structures. At times the excessively detailed and formal descriptions by Guénon of esoterism and corresponding initiatic practices can lead to such a mistaken conclusion. The esoteric dimension may – and indeed must – be present in every authentically

sacred tradition, but none of them can represent this “esoteric tradition” in its fullness; and at the same time such an “esoteric tradition” cannot exist alongside the others as something special and separate.

True primordality (that is, true radicality) has a different nature: it cannot precede empirically attested traditions, nor coincide with any one of them, nor exist alongside them as something isolated. It represents a special vertical dimension present within the givenness of a concrete tradition, but never coinciding with this givenness.

The “Radical Antichrist” and the Experience of Him

Having accepted the existence of radical ontology, we can approach the figure of the “Antichrist” from yet another angle. This can be defined as the eliciting of the figure of the “Radical Antichrist.” The “Radical Antichrist” appears when we recognize the hypothesis of the existence of a hypostatized denotatum for the traditionalist language.

In this case we must fix, within the field of traditionalism, a certain zone where we identify that root gestalt which unfolds into an indefinitely broad variability of homologous figures. These figures are those of which the eschatological narratives of various traditions speak – from calendar-ritual to religious and socio-cultural. The “Radical Antichrist” is that common element present in the known typical images and situations, but not as the result of observations and comparisons, of analytical operations, but as a moment of a special metaphysical experience. The presence of this entity shows through the religious and cultural forms that we have cursorily enumerated, but never coincides with them fully. Nor does it have independent existence apart from their contexts – one can speak of an “esoterism of the Antichrist,” but not of an “esoteric Antichrist.” The “Radical Antichrist” manifests through traditions, uniting their particular images. At the same time he is effectively present in these images and entities as their inner dimension, their spiritual vertical. He is the common root that is, for each branch of the tree, its own root.

Therefore, the encounter with the figure of the Antichrist (Dajjāl, Ahriman, the ‘erev rav, the Titans, the demon Kali, Māra, etc.) and with analogous socio-cultural moments in dying societies can remain limited to the concrete context, or it can penetrate through it – into the inner dimensions, into the realm of roots. It is precisely in this way that radical experience is structured.

Recognition of this dimension and the unique experience bound up with it rests upon the acceptance of a special – likewise root – ontology of traditionalism. This is why such experience may be called primordial.

Antikeimenos as a Concept

In order to give the gestalt of the “Radical Antichrist” a more formal character, we can introduce yet another neutral technical term which, given all the considerations set out above, can become an effective concept. With the help of this concept we can avoid direct connotations with a concrete – in this case Christian – religious context, which would inevitably divert us, to a greater or lesser degree, from the metaphysical experience of the “Antichrist” in its radical – primordial – dimension. As such a term we propose the Greek word ὁ ἀντικείμενος. Its basic meaning is “opponent,” “enemy,” “adversary.” Its etymology is transparent – it is a participle of the verb ἀντίκειμαι, which in turn consists of the prefix ἀντί- (“against,” “opposite”) and the root κείμεν (“to lie, to be placed”). Ὁ ἀντικείμενος is “the one who stands opposite,” “lies opposite,” is the “counterpart, opposite.” The semantic core also includes the idea of resistance, counteraction, as well as hostility and even harmfulness. In general, this is quite close to the semantics of the Hebrew word “Satan” (שָׂטָן, šāṭān).

It is noteworthy that the term ὁ ἀντικείμενος is used in the same fundamental text for all Christian eschatology – in the Second Epistle of Saint Paul to the Thessalonians, where the Katechon, “the one who now restrains,” is discussed. Let us quote it again:

Let no one deceive you by any means; for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.[64]

μή τις ὑμᾶς ἐξαπατήσει κατὰ μηδένα τρόπον ὅτι ἐάν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας ὁ υἱὸς τῆς ἀπωλείας

ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει ἀποδεικνύοντα ἑαυτὸν ὅτι ἔστιν θεός.

Here the subject is precisely the Antichrist, who in this case is called “the man of sin” (ὁ ἄνθρωπος τῆς ἀνομίας), “the son of perdition” (ὁ υἱὸς τῆς ἀπωλείας – note that, once again, the Antichrist parodies Christ, which is expressed in his being called “son”), “the one who exalts himself” (ὑπεραιρόμενος), and “the one who opposes” (ὁ ἀντικείμενος). Antikeimenos is the Antichrist. In this sense the term fully preserves its link with the entire complex of this figure in the Christian context.

However, if we do not specially sharpen precisely this correspondence, we can use the notion of Antikeimenos more freely. It can denote everything that, contextually and at the same time on a large scale and convincingly, we can understand as “the adversary,” “the enemy.” Moreover, “the main enemy,” the fundamental, absolute one – root, radical, primordial. This correlates excellently with the devil, with Satan, who in the Christian tradition is sometimes also called “the enemy,” “the hostile power,” “the enemy of the human race.” Antikeimenos is the gestalt of the absolute enemy. In this sense the term is applicable to the Antichrist proper, and to Dajjāl, and to the ‘erev rav, and to Ahriman, and to the demon Kali, and to the Titans and giants, and to any other powers of Darkness that hurl a mortal challenge at peoples, religions, societies, cultures.

In the passage from the Apostle Paul quoted above, Antikeimenos is logically linked to the figure of the Katechon, since it is precisely the presence of the Katechon (ὁ κατέχων) that prevents the appearance of Antikeimenos from being realized. Both gestalts are inseparably bound together by the structure of the eschatological scenario. The very being of the Katechon has as its main aim to prevent the manifestation of Antikeimenos. But the reverse is also true: Antikeimenos’ aim is to break the resistance of the Katechon.

Antikeimenos and Political Theology

It is now appropriate to recall what an important role the Katechon played in Christian politics, where, in the Middle Ages – and, to some extent, over a longer period of preservation of the Byzantine paradigm in Eastern Europe (up to the theory of “Moscow – the Third Rome”) – it was precisely the presence or absence of Empire that served as the reference point for eschatological time. Christian society, naturally, reckoned this time from the side of the Katechon, being in solidarity with him and with the Roman order embodied in him. But the placing of such a vantage point necessarily had to be linked with Antikeimenos, who at any moment could appear through a breach in the katechontic rampart of the Christian polis. In other words, the insufficiently conceptualized Antikeimenos constantly and invariably was present at the very heart of Christian political thought.

In the twentieth century the German philosopher Carl Schmitt[65] recalled the significance of the Katechon for the entire structure of European politics, after which the term itself began to be routinely used in a broad political-theological context, designating the state as a secular figure of “political theology.” Accordingly, the antithesis Katechon–Antikeimenos received conceptual content. All the more so since the Modern Age was precisely the period of the destruction of the old order and of the social-political institutions associated with it. In this case, the gestalt signifies the source of that historical and political power that is directed toward the destruction of the structures of traditional

society – religious, estate-based, hierarchical. Modernity itself, in this case, turns out to be an expression of Antikeimenos, since its openly proclaimed aim is the overturning, the overthrow of traditional systems and institutions. In that case, the gestalt of Antikeimenos semantically coincides with the concepts of progress, liberalism, modernization, etc. Antikeimenos means revolution.

The Rebel Object

We should also note that in Greek, in an entirely analogous way, the philosophical term ὑποκείμενον is formed, which is translated into Latin as sub-jectum, sub-stratum, or sub-stantia. In meaning and structure, ἀντικείμενον can mean – and does mean – “object.” In Greek philosophy the pair of notions “subject/object” in a strict sense did not exist, but if we were to translate them back into ancient Greek, we would obtain precisely ὑποκείμενον/ἀντικείμενον. Thus, ἀντικείμενον is also the object, with the entire volume of its meanings. More precisely, it is first of all precisely the “object,” the “thing,” that which is “in front of” the observer, beyond the external boundary.

In this philosophical sense antikeimenos (perhaps here it would be better to write with a small letter) means that external thing which lies on the other side of the observing presence.

Such ambiguity – Antikeimenos as “Antichrist” and antikeimenos as “object” – is extremely expressive. The Modern Age in science, culture, politics, and ideology represents precisely a shift of the center from subject to object – toward matter, “reality,” density, into the realm of parts without a whole, that is, of parts of an unknown something, parts of an absent gestalt. Correspondingly, one can quite well speak of the katechontic function of the subject, which remains (where it still remains) the guardian of a sacred order – albeit worn and weakened. If the object is a synonym of the “political Antichrist,” then the subject acquires the meaning and mission of the Katechon.

If we now project these resonances onto object-oriented ontology (OOO), which is becoming increasingly popular, the symmetry we have constructed on the basis of the term ὁ ἀντικείμενος will unfold fully. The philosophers of OOO increasingly clearly discern in the external side of things (objects) the sinister features of a dark deity – a bearer of absolute horror.[66] The aim set by the speculative realists (Quentin Meillassoux[67], Graham Harman[68], etc.) is precisely to abolish the subject once and for all, freeing, from the rationalist projections that previously suppressed them, autonomous object-ontologies. The overthrow of the structures of order is also the main aim of that God-fighting power which appears, in the eschatological scenario, as the direct adversary of the Katechon.

Antikeimenos and the Radical Subject

The term Antikeimenos is a successful equivalent of the term “Radical Antichrist.” It does not so much add new properties or features to the “Radical Antichrist” as it allows us to operate with it freely – not only in a theological context or in the context of political theology, but to invoke it in analogous cases further removed from religion and religious eschatology, while preserving all the deep content of the corresponding primordial metaphysical experience.

Antikeimenos can be applied to philosophy as an equivalent of the object, but such an equivalent in which a reference to a Lovecraftian reality of gods of horror or to a breakthrough of infracorporeal hordes of Gog and Magog from under the “World-Egg” (in the spirit of Guénon’s symbolism[69]) is already contained.

On the other hand, it allows us to distance ourselves from the concreteness of the Christian teaching on the last times and to operate freely in dialogues with representatives of other religious traditions, for whom it will be far easier to accept a neutral term, investing in it their own content. Instead of such synthetic formulas as “Dajjāl/Antichrist” – and even more cumbersome ones – we can refer to Antikeimenos.

Another remarkable feature of this concept is the possibility of its operational use in political-science, as well as in sociological and cultural-studies contexts – by analogy and in direct symmetry with the concept of the Katechon, which received wide circulation following Carl Schmitt’s successful interpretation of it.[70]

Finally, Antikeimenos fits best with the primordial significance of the radical ontology that we recognize (if we recognize it) in traditionalism. And in this capacity the term becomes the most important symmetrical counter-pole in relation to the Radical Subject, another figure of radical ontology.[71] From this symmetry much can be drawn that will shed light on both gestalts. But this is already the subject of the next cycle of studies.

(Translated from the Russian)

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Footnotes

[1] René Guénon, *The Crisis of the Modern World* [Кризис современного мира]. Moscow: Arktogeya-Center, 1991.

[2] Alexander Dugin, *The Philosophy of Traditionalism* [Философия традиционализма]. Moscow: Arktogeya-Center, 2002.

[3] Second Epistle of St. Paul the Apostle to the Thessalonians, 2:3–9.

[4] St. John Chrysostom, *Works of Our Holy Father John Chrysostom, Archbishop of Constantinople*, vol. 11, book 1 [Творения святого отца нашего Иоанна Златоуста, архиепископа Константинопольского], pp. 597–598.

[5] Alexander Dugin, *Noomakhia. The Byzantine Logos. Hellenism and Empire* [Ноомахия. Византийский Логос. Эллинизм и Империя]. Moscow: Akademicheskii Proekt, 2016.

[6] Antonio De Stefano, *L'idea imperiale di Federico II*. Parma: Edizioni all'insegna del Veltro, 1999.

[7] A. I. Maltsev, "The Socio-Political Views of Euthymius According to His Works and Later Old Believer Sources," in *Sources on the History of Social Thought and Culture of the Late Feudal Era* [Памятники общественной мысли и культуры позднего феодализма], ed. N. N. Pokrovskiy. Moscow, 1988.

[8] Muhammad Asad, *Le chemin de la Mecque*. Paris, 1976.

[9] Ibid.

[10] Ibid.

[11] C.-J.-F. Tomlinson, C.-J. Lethern, *History of Islamic Propaganda in Nigeria*. London, 1927.

[12] Claudio Mutti, "The Appearance of the Mahdi," in *Milyy Angel* [Милый Ангел], no. 1, 1992.

[13] Henry Corbin, *Cyclical Time and Ismaili Gnosis*. London: Kegan Paul International and Islamic Publications, 1983.

[14] Bar Shaul, "Who Were the Mixed Multitudes?" *Hebrew Studies*, vol. 49, 2008.

[15] The topic of the relation between the Tetragrammaton, the Divine name Yahweh, which in the Jewish tradition is not to be vocalized and consists of the letters (from right to left) יהוה, is central for the doctrine of 'erev rav. Kabbalists place these letters vertically and correlate them with four worlds. י corresponds to God Himself. The first ה corresponds to Elohim-Mother, the Heavenly Shekhinah. The letter ו represents the spiritual bridge, the axis of the world. The second ה, the small he, corresponds to the Shekhinah in exile or to Israel. By attacking the bridge vav, the "peoples of the Great Mixture" cause it to recede, and thus the connection between the upper Shekhinah and the lower Shekhinah is broken. This theme is entirely comparable with the doctrine of the Valentinian Gnostics about the fallen Sophia. See in more detail: Alexander Dugin, "The Messianism of the Kabbalah," in *The End of the World* [Конец Света]. Moscow: Arktogetya, 1998.

[16] Genesis 11:9.

[17] Genesis 7:4.

[18] According to Judaism, the current fourth exile began in the year 68 A.D., i.e., 172 years before the beginning of the 5th millennium according to the Jewish calendar. See Alexander Dugin, "The Messianism of the Kabbalah," in *Milyy Angel* [Милый Ангел], no. 3, 1996.

[19] Genesis 6:11.

[20] Genesis 6:2.

[21] Genesis 1:26.

[22] Genesis 41:43.

[23] Psalms 8:5.

[24] Genesis 6:2.

[25] Deuteronomy 7:10.

[26] Genesis 6:4.

[27] Genesis 11:4.

[28] Genesis 11:4.

[29] Genesis 7:19.

[30] Isaiah 26:14.

[31] Isaiah 26:14.

[32] “[...] for they are a garland of grace for your head,” in the Synodal translation. Proverbs 1:9.

[33] Deuteronomy 2:11.

[34] Genesis 1:2.

[35] “And the earth was without form, and void; and darkness was upon the face of the deep.” Genesis 1:2.

[36] Zohar [3oap], vol. 1. Paris: Verdier, 1981–1991, pp. 143–146.

[37] From the book by the disciple of the Vilna Gaon, Rabbi Hillel of Shklov. Rabbi Hillel Shiklover, *The Voice of the Turtledove (Kol HaTor)* [Голос Горлицы (Коль ha-Tor)]. Petah Tikva: Rabbi Yeshiel Bar Lew, 2011, p. 122.

[38] Numbers 21:5.

[39] The follower of Sabbatai Zevi, Baruchya Russo, founder of the most radical branch of Sabbateanism, called precisely for a “sacred violation” of all Old Testament commandments (mitzvot) as the path to “paradoxical salvation” and “deliverance.”

[40] Rabbi Hillel Shiklover, *The Voice of the Turtledove (Kol HaTor)*, p. 45.

[41] Zohar [3oap], vol. 1, pp. 161–162.

[42] A synonym for Christian peoples.

[43] A synonym for Muslim peoples.

[44] The “shell” (klipah) of Jacob — an inner corruption within Israel.

[45] Armilus (ארמילוס) is a figure of Talmudic eschatology. According to one version, he is identical with the Messiah from the tribe of Joseph (and of Ephraim), that is, the suffering Messiah who in the era of “deliverance” (ge’ulah) will create a “great Empire.” According to another version, he appears as the black double of the Messiah, an analogue of the Christian Antichrist. In this version he appears as the son of Satan and a female statue, who has created a gigantic world Empire. In the tract The Book of Zerubbabel he is opposed by Hephzibah, the mother of the true Messiah from the line of David, as well as by a second suffering Messiah (in this version a positive hero) who fights against Armilus and dies in this war. Only the second Messiah, from the line of David, the son of Hephzibah, succeeds in defeating Armilus.[46] Rabbi Hillel Shiklover, The Voice of the Turtledove (Kol HaTor), p. 70.

[47] I.e., to unite Esau (Christendom) and Ishmael (Islam) in a single anti-Jewish alliance.

[48] Rabbi Hillel Shiklover, The Voice of the Turtledove (Kol HaTor), p. 71.

[49] The term kalpa means both a long period of time and something ordered, formed, defined, limited.

[50] Manvantara means “the age of Manu,” i.e., a human age or cycle.

[51] Alexander Dugin, Noomakhia. Horizons and Civilizations of Eurasia. The Indo-European Heritage and the Traces of the Great Mother [Ноомахия. Горизонты и цивилизации Евразии. Индоевропейское наследие и следы Великой Матери].

[52] C. Lavallois, “The Tenth Avatar,” in Milyy Angel [Милый Ангел], no. 3, 2000.

[53] The expression tan pasēn means “future body” or “body of the age to come.” Henri Corbin analyzes this concept as the “body of glory” in detail. See: Henry Corbin, The Man of Light in Iranian Sufism / The

Light of Glory and the Holy Grail (Russian ed.) [Человек света в иранском суфизме / Свет славы и Святой Грааль]. Moscow: Volshebnyaya Gora, 2006.

[54] Zoroastrian Texts. The Judgments of the Spirit of Wisdom (Dadestan-i Menog-i Khrad). The Creation of the Foundation (Bundahishn) and Other Texts [Зороастрийские тексты. Судения мудрого духа. Создание основы (Бундахишн) и другие тексты]. Moscow: Vostochnaya Literatura RAS, 1997, pp. 265–266.

[55] Ibid., p. 267.

[56] Mary Boyce, Zoroastrians: Their Religious Beliefs and Practices [Зороастрийцы. Их религиозные верования и обычаи]. Moscow: Nauka, 1987, p. 36.

[57] Alexander Dugin, Noomakhia. The Semites. The Monotheism of the Moon and the Gestalt of Ba'al [Ноомахия. Семиты. Монотеизм Луны и Гештальт Баала]. Moscow: Akademicheskii Proekt, 2017.

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[61] René Guénon, The Reign of Quantity and the Signs of the Times. Essays on Hinduism. The Esoterism of Dante [Царство количества и знамения времени. Очерки индуизма. Эзотеризм Данте]. Moscow: Belovod'e, 2003.

[62] Proclus, Platonic Theology [Платоновская теология]. St. Petersburg: ITD Letniy Sad, 2001.

[63] Proclus, *The Elements of Theology* [Элементы теологии]. Moscow: Progress, 1993.

[64] Second Epistle of St. Paul the Apostle to the Thessalonians, 2:6–9.

[65] Carl Schmitt, *Der Nomos der Erde im Völkerrecht des Jus Publicum Europaeum* [Номос Земли]. Berlin: Duncker & Humblot, 2011.

[66] Eugene Thacker, *Horror of Philosophy*, vol. 3: *Tentacles Longer Than Night*. Perm: Gile Press, 2019; Graham Harman, *Weird Realism: Lovecraft and Philosophy*. Perm: HylePress, 2020.

[67] Quentin Meillassoux, *Après la finitude. Essai sur la nécessité de la contingence* [После конечности. Очерк о необходимости контингентности]. Yekaterinburg; Moscow: Kabinetny Ucheny, 2016.

[68] Graham Harman, *The Quadruple Object: A Metaphysics of Things After Heidegger*, trans. A. Morozov and O. Myshkin [Квадруплетный объект]. Perm: Gile Press, 2015.

[69] René Guénon, *The Reign of Quantity and the Signs of the Times* [Царство количества].

[70] Massimo Cacciari, *The Withholding Power. An Essay on Political Theology* [Удерживающая сила]. Bloomsbury Academic, 2018; Giorgio Agamben, *The Time That Remains: A Commentary on the Letter to the Romans* [Оставшееся время]. Moscow: Novoe Literaturnoe Obozrenie, 2018; idem, *Homo Sacer: Sovereign Power and Bare Life* [Гомо сакер]. Moscow: Evropa, 2011.

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A. Dugin

ORDER OF ELIJAH

"Dear Angel" №3, M., 2000, "Absolute Motherland", M., 2000, "Conspiracy theories", M., 2005

Introduction

Elijah the Tishbite, Elijah the prophet, occupies a special place in the context of the Jewish and Christian traditions. His authority was fundamental to all esoteric movements of Judaism. Thus, adherents of Kabbalah base the orthodoxy of their doctrines on the fact of a personal meeting of the Kabbalist with the prophet Elijah, which is tantamount to receiving the most direct and pure Kabbalistic initiation.

In Christianity, he is considered as the spiritual forerunner of the Messiah, in whose power and spirit John the Baptist came to earth. He, along with Enoch (another central figure of Jewish esotericism), is considered one of the witnesses of the Apocalypse. John the Baptist is considered in Christianity to be "the highest and last of the Old Testament prophets," and on the basis of his obvious spiritual kinship with Elijah, the same highest exclusive definition is transferred to Elijah the Tishbite. In Catholic monasticism, there was (and still is) a special "Carmelite Order", which considered the prophet Elijah (who performed a miracle on Mount Carmel) as its spiritual patron.

It is also interesting that many esoteric organizations of the West, in particular the Rosicrucians, appealed to Elijah's authority. Many Rosicrucian manuscripts feature the mysterious character "Elias artista", who was identified with the prophet Elijah himself.

Elijah also performs an important function in Islamic esotericism, where a mysterious character appears, – Khizr (Green), – combining the features of Idris (Enoch) and the prophet Elijah. Khizr appears in the Quran in the story of Moses, where he forces Moses to commit illogical and illegal acts, the providential meaning of which he reveals only after they have been committed. In the beginning, he makes Moses kill the youth, and when Moses refuses in horror, it is revealed that this youth is – a great sinner who was about to bring many sorrows to the world. He then invites Moses to break down the wall in the dwelling of two poor orphans. After another indignant refusal, Khizr breaks the wall himself, and takes

out from there the treasures that were given to the unfortunate orphans from now on to live in prosperity, etc.

Khizr – the most important figure of Islamic Sufism.

Let us try to understand the metaphysical burden this mysterious image bears, which is of extreme importance for such various traditions as Judaism, Christianity, Islam and their corresponding esoteric schools.

Evidence of the Old Testament

Elijah's Old Testament devotes several chapters to the books of Kings III and IV. No information is given about its origin¹. In Cr. III, 17, 1, without explanation, states

"And Elijah the Tishbite, one of the inhabitants of Gilead, said to Ahab..."

("Kai eipen Hliou o profetes o Qesbithz ek Qesbwn ths Galaad pros Acaab..." – according to the Septuagint.)

Elijah predicts a drought for King Ahab (lack of dew and rain), which can only end with the word of Elijah. That's what happens. After this episode, the traditional formula "the prophet who concluded heaven" is assigned to Elijah.

Below are some passages from the Old Testament that describe Elijah's deeds to better understand the structure of his metaphysical function and the meaning of his spiritual mission. We will provide the text with preliminary comments, which will be developed in the future.

Book of Samuel III. Chapter 17

1. And Elijah the Tishbite, one of the inhabitants of Gilead, said to Ahab: As the Lord God of Israel lives which I stand for! In these years there will be no dew or rain, except at my word.

[Cessation of rain and dew, "conclusion of heaven" – traditional sacred plot about the dominance of an exceptional person (saint, hero) over the forces of nature. Such superhuman power in the Hellenic tradition was called "theurgy", i.e. "forcing" the higher divine world to perform supernatural miraculous actions. In addition, rain and dew are symbols of the "heavenly waters", which means spiritual influences. Thus, Elijah is subject not just to the forces of nature, but also to the worlds of the spirit, which he is able to both call for communication with people and lock in their original "transcendental" state. We especially emphasize that from the very beginning the story of Elijah is connected with "dry", "hot", and then directly with Fire. Drought – this is the absence of water, i.e. excess natural heat, heat. Alchemists called the "path of Elijah." "by dry route". At the same time, this prophet was often symbolized by sealants on the same basis philosophical fire".]

2. And the word of the LORD came unto him, saying [God's first revelation.]

3. Go from here, and turn east, and hide yourself at the brook Horath, which is opposite the Jordan.

[From the point of view of sacred geography, it is important that Elijah goes to east. The stream name "Khorafa", Hebrew for "Kereth", means "god's punishment", "exile", "cutting off". Perhaps the name of the stream refers to the ascetic loneliness of Elijah, which all Christian monasticism would later consider as a model. The beginning of Elijah's exploits takes place nearby Jordan, and he will be taken on a chariot of fire also not far from Jordan- which he shall cross over on dry ground, by striking his by mercy.]

4. From this stream you will drink, and I commanded the crows to feed you there.

["Drink from the stream of Horath" and receive food from ravens, dark birds, clearly means an ascetic practice. In alchemical practice this is called "working in Black", "nigredo".]

5. And he went and did according to the word of the Lord; He went and remained at the brook Horath, which is opposite the Jordan.

6. And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and from the stream he drank.

7. After some time had passed, this stream dried up; for there was no rain on the earth.

[The realization of the prophecy of drought also concerns Elijah himself.]

8. And the word of the LORD came unto him, saying

[Second revelation.]

9. Arise, and go to Zarephath of Sidon, and stay there; I have commanded a widow woman there to feed you.

[Sarepta of Sidon – Phoenician city between Tyre and Sidon. In ancient times it was an important sacred place; it preserves numerous religious monuments, burials, caves that served as places of rituals, etc. Perhaps the name of the city "Zarapat" is associated with the root "zarapha", "connect", "mix" – from the same root comes a special Kabbalistic operation "ziruph" and the name of the liquid "syrup". Elijah here "connects" (zarapha) with the people he left exile (kereth) after the first revelation.

The symbolic function of the "widow", which is the oldest mythological figure, should be emphasized. Widow symbolism is central to Freemasonry, and Freemasons themselves refer to themselves as "widow's children". The widow who lost her husband was the ancient Egyptian goddess Isis. The metaphysical meaning of "widow" indicates the absence (removal) of the masculine-spiritual-paternal

principle, to inferior ontological conditions in which the spiritual vertical is absent (or hidden). On the other hand, "to be the son of a widow" means, in a symbolic sense, "to have a transcendent father" whose physical and earthly presence is not obvious. The Gnostics called the "widow" "lower Sofia", and the Kabbalists – "shekinah in exile".]

10. And he arose, and went to Zarephath; and when he came to the gate of the city, behold, there was a widow woman gathering wood. And he called her over, and said, Give me some water in the vessel to drink.

[Firewood symbolism, dry wood very important for "of fire", par excellence, Elijah's missions. "Drywood" plays an important role in alchemy. It is also important that the same stanza mentions and firewood and water. The same situation will be repeated in the story of the altar doused with water in the next chapter. Actually, a couple Fire – Water it is characteristic of the prophetic activity of Elijah.]

11. And she went to take it; and he shouted after her and said: Take a piece of bread in your hands for me.

12. She said: As the Lord your God lives! I have nothing baked, but only a handful of flour in a tub and a little oil in a jar; and behold, I will collect two logs of wood, and go and prepare it for you and my son; We will eat it and die.

13. And Elijah said to her: Do not be afraid, go and do what you said; but first make a small unleavened bread out of it for me, and bring it to me; and for yourself and for your son you will do it later.

14. For thus says Yahweh, the God of Israel, The flour in the tub shall not be exhausted, neither shall the oil in the jar be lost until the day when Yahweh gives rain to the earth.

[Wonderful property to preserve equal the amount of food or other substance, regardless of how much is taken away from it, is found in different esoteric plots. Christ also divided bread and fish. Outside the Jewish context, there are many legends about the "cornucopia" ("magic cauldron of Dagda" in Irish myth, self-assembled tablecloth, etc.) We are talking about an operation with the essential aspect of a thing or substance: only the quantitative side of things is subject to decreasing, while their essence is constant. One who is able to operate with essence can perform "palingenesis" of objects and beings,

restoring their completeness at will. This miracle relates to the "active" handling of archetypes of things that are not only contemplated, – as in the case of ordinary prophets, mystics and clairvoyants,– but are also subject to active volitional influence from the "theurgist". Elijah's path is associated with precisely such an active prophecy, capable of transforming the outside world through operations with its "causal", essential, archetypal plan. Naturally, in a monotheistic vision, such a theurgic operation is possible only as the fulfillment of the plan of the One God.]

15. And she went and did as Elijah said; and she, and he, and her house fed for a while.

16. The flour in the tub was not exhausted, and the oil in the jug did not decrease, according to the word of the Lord, which he spoke through Elijah.

17. After this, the son of this woman, the mistress of the house, fell ill, and his illness was so severe that there was no breath left in him.

18. And she said unto Elijah, What is it to me and to thee, O man of God? you have come to me to remind me of my sins and to kill my son.

19. And he said to her: Give me your son. And he took him from her hands, and carried him to the upper room where he lived, and laid him on his bed.

20. And he called to the Lord and said: Lord, my God! will You really do evil to the widow with whom I am staying by killing her son?

[For the Jewish context, the argument of Elijah is striking, reminding the Lord that the widow treated him personally – Elijah – well, and that therefore the Lord should treat her well too! This logic perfectly corresponds to the "theurgic" approach, but contrasts sharply with the spirit of strictly creationism.

This verse is interpreted in "Zohar" ("Vayigash" 208-209) -

"Come and see: there are only two personalities who have spoken words against what's above: Moses and Elijah. Moses said, 'Lord! Why did You subject this people to such a disaster?' (Ex. 5:22). And Elijah said, 'Will You really do evil to the widow <...> by killing her son?'. Both said the same thing. Why? This is – a secret."

Further, the secret is not explained, only a hint indicates the angelic nature of Elijah (and Moses), who belong to the Tree of Life, and therefore they are delivered from the dictatorship of "that side" ("sitre aher"). The "Zohar" in the same states: He who sustains life and cares for others, especially in times of famine, clings to the Tree of Life, and finds life for himself and his children, it is established. And in this case, Elijah said: "He who supports the soul in this world deserves life and deserves to merge with the Tree of Life, but now the Tree of Death, the side of death, rules over the widow whom you commanded to feed me, therefore: "Will You <...> will do evil..."

It is significant that the "Zohar" brings Elijah closer to Moses in this passage, emphasizing that only they two of all the characters in the "Old Testament" could theurgically "correct" the Divine. It is no coincidence that Moses and Elijah will be seen by the apostles at the moment of the transfiguration of Christ on Mount Tabor.]

21. And, stretching over the boy three times, he called to the Lord and said: Lord my God! may the soul of this boy return to him!

22. And the Lord heard the voice of Elijah, and the soul of this boy returned to him, and he came to life.

[Elijah practices resurrection of the dead. This is obvious eschatological action. As in the case of oil and flour, a similar situation will arise during the coming of the Savior into the world, although the deep meaning of events in both cases differs. The Christian tradition sees in Elijah's story the anticipation of the miracles of Christ, their pre-education, but at the same time it emphasizes that the miracles of Christ have a globally metaphysical meaning, while Elijah's deeds relate to more particular and reversible aspects of reality. Thus, Christians say: Elijah resurrected the widow's son, but he still died later. Christ gave the souls of all humanity immortality.

In the context of strict Judaism, this miracle of Elijah –, like his entire path –, generally fits with difficulty, since the obvious "theurgic" meaning of the miracles he performs goes against the "creationist" logic of Judaism, which considers the processes of created existence to be essentially irreversible and

unidirectional. The very concept of unidirectional time was formed precisely on the basis of the Jewish worldview. But we will return to this in more detail.

It is also important to note the initiatory meaning of the resurrection of the widow's son. The point is that Elijah replaces the boy's "transcendental father" in this plot, revealing his presence at a critical moment. Above, in the case of Elisha, Elijah's disciple and governor, a similar scene to the boy's resurrection will be described in close terms, but with the clarification that Elisha "put his mouth to his mouth, and his eyes to his eyes, and his palms to his palms, and stretched out on him" Cr. IV,4). Since Elisha was Elijah's successor in everything, it can be assumed that Elijah resurrected the widow's son in a similar way. In such a case, the ritual of metaphysical identification would be obvious. Some esoteric rituals associated with initiatory death exactly repeat this scene.]

23. And Elijah took the boy, and brought him from the upper room to the house, and gave him to his mother, and Elijah said: Look, your son is alive.

24. And that woman said to Elijah: Now I have learned that you are a man of God, and that the word of the Lord is true in your mouth.

Chapter 18

1. After many days had passed, the word of the Lord came to Elijah in the third year: go and show yourself to Ahab, and I will give rain on the earth.

2. And Elijah went to appear to Ahab. There was a severe famine in Samaria.

3. And Ahab called Obadiah, who was in charge of the palace. Obadiah was a very God-fearing man.

4. And when Jezebel destroyed the prophets of the Lord, Obadiah took one hundred prophets and hid them, fifty at a time, in caves, and fed them bread and water.

5. And Ahab said to Obadiah: Go through the land to all the springs of water and to all the streams on the earth, if we find grass somewhere, so that we can feed the horses and hinnies and not lose our livestock.

6. And they divided the land among themselves to go around it: Ahab went one way and Obadiah especially went the other way.

7. When Obadiah walked along the road, behold, Elijah came towards him. He recognized him, and fell on his face, and said, Is this you, my lord Elijah?

[The meeting with Elijah is a key event in the spiritual path of Jewish esoteric Kabbalists. From this moment they begin dedication. Kabbalists say that Elijah can appear in a variety of guises, but most often this the elder is poorly dressed and has a gray beard. However, this is far from necessary. Theoretically, any stranger could turn out to be Elijah. In this regard, it is significant that Obadiah was pious and saved one hundred prophets from the persecution of Jezebel. Those. he had experience in the field of "defining prophets" or "distinguishing spirits.". That's why he asks an initiative question that is so understandable to every Kabbalist: "Is it you, my lord Elijah?"]

8. He said to him: I; go and tell your master: Elijah is here.

9. He said: What have I done wrong, that you deliver your servant into the hands of Ahab to kill me?

10. As the Lord your God lives! there is not a single people or kingdom where my sovereign sends to look for you; and when they told him, no, he took an oath from that kingdom and people that they could not find you.

[It is about the special existence of the prophet Elijah, who is not in any particular place. No point in earthly space contains its individuality, which cannot be strictly localized. Obadiah is well aware of the

uniqueness and paradox of the meeting with Elijah and cannot accept the answer "Elijah is here.", since this is contrary to the spiritual quality of the prophet. If you can meet with Elijah, then it is impossible to fix the meeting place and return there.]

11. And now you say: "Go, tell your master: Elijah is here."

12. When I go from before you, then the spirit of the Lord will carry you away, I know not where; and if I go to notify Ahab, and he does not find you, he will kill me; and your servant fears God from his youth.

[Audius explains his fear: having comprehended the spiritual nature of the prophet Elijah, he understands his connection with the spirit of the Lord, – pneumonia kuriou, – and the quality of the spirit lies in his mobility and immateriality. His fears are based on this initiative moment. Obadiah understands that asserting a clear localization of Elijah from a spiritual point of view will be a lie, which will entail the execution of the person who expressed it. Therefore, there is a mention of "God-fearing", illogical without a metaphysical context.]

This passage is commented on in the Zohar through an indication of the angelic nature of the prophet Elijah. ("Bereshit III", 46b) "Elijah did not come into the world through his father and mother, he was brought in four streams, as the verse "the spirit of the Lord will carry you away, I don't know where" tells. "The Spirit of the Lord" – one stream, "will carry you away" – second, "to" – third, "I don't know where" – fourth. This entire passage of "Zohar" concerns the existence of the main angelic entities – Archangel Michael, Archangel Gabriel, Prophet Elijah, Angel of Death, Raphael, Uriel, etc. We'll take a closer look at Elijah's angelology further.]

13. Is it not told my lord what I did when Jezebel killed the prophets of the Lord, how I hid a hundred men of the prophets of the Lord, fifty men at a time, in the caves, and fed them bread and water?

14. And now you say: "Go, tell your master: Elijah is here"; he will kill me.

15. And Elijah said: As the Lord of hosts lives, before whom I stand! today I will show myself to him.

16. And Obadiah went to meet Ahab and told him. And Ahab went to meet Elijah.

17. When Ahab saw Elijah, he said: Are you the one who confuses Israel?

18. And Elijah said, It is not I who trouble Israel, but you and your father's house, because you have despised the commandments of the Lord and are following Baal;

19. Now go, and gather to me all Israel to Mount Carmel, and the four hundred and fifty prophets of Baal, and the four hundred prophets of the oak groves, feeding from the table of Jezebel.

20. And Ahab sent to all the children of Israel, and gathered all the prophets to Mount Carmel.

[The name of the mountain – Carmel – means "vineyard of God" or "garden" in Hebrew]

21. And Elijah came to all the people and said: How long will you limp on both knees? if the Lord is God, then follow him; and if Baal, then follow him. And the people did not answer a word.

22. And Elijah said to the people: I am the only prophet of the Lord left, and the prophets of Baal are four hundred and fifty people.

23. Let them give us two bulls, and let them choose one bull, and cut it, and put it on the wood, but let them not put fire; and I will prepare another bull and put it on the wood, but I will not put fire.

24. And you shall call on the name of your god, and I shall call on the name of Yahweh my God. That God who will give an answer through fire is God. And all the people answered and said, "Good."

25. And Elijah said to the prophets of Baal: Choose for yourself one calf, and prepare it first, for there are many of you; and call on the name of your god, but do not put fire.

26. And they took the calf that was given to them, and prepared it, and called on the name of Baal from morning to noon, saying: Baal, hear us! But there was no voice or answer. And they galloped at the altar that they had made.

[It is important to note the time of calling Baal: beginning – in the morning, continuation – throughout the day, and so on – until the evening. The fact of beginning service to Baal in the morning indicates that this deity and his cult were associated with the East and the celebration of the beginning of the year spring equinox day. It is possible that this Assyrian deity had Elamite or Persian roots.]

27. At noon Elijah began to laugh at them, and said: shout with a loud voice, for he is a god; maybe he is thinking or busy with something, or on the road, or maybe he is sleeping, so he will wake up.

28. And they began to shout with a loud voice, and stabbed themselves, as was their custom, with knives and spears, so that blood flowed over them.

29. Noon passed, and they still raged until the time of the evening sacrifice; but there was no voice, no answer, no hearing.

[Elijah begins his ritual in the evening, since the Jewish tradition is associated with The West and he believes the beginning of the year in autumn equinox, in autumn. It is possible to draw a parallel here with the original tradition associated with sedentarism, manifestationism and the Indo-European race, and the priests of Baal who worship "the morning and day of history." "golden Age". Judaism refers to "evening" parts of history following the Fall. The very fact of the nomadic orientation of the Jewish tradition carries within itself "an Impulse of Expulsion from Paradise", his inertia. Supremacy is based on this nomad-livestock breeder Abel over sedentary the farmer Cain, in whose person Judaism branded Indo-European traditions. The priests of Baal are Kainites, perhaps this is an additional reason for refusal their deities from animal sacrifice. Everything could have been different if they had thought of making a bloodless sacrifice to Baal... Elijah in this case shows himself to be a follower of Abel.]

30. And then Elijah said to all the people: Come to me. And all the people came to him. He restored the destroyed altar of the Lord.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the Lord said this: Israel will be your name.

32. And he built an altar of these stones in the name of the Lord, and made a ditch around the altar, with a capacity of two sats of grain.

33. And he laid the wood, and cut the bullock, and laid it on the wood

34. And he said, Fill four buckets of water, and pour it on the burnt sacrifice and on the wood. Then he said: repeat. And they repeated. And he said: do it a third time. And they did it for the third time.

[Here you should pay attention to the parallelism with 17, 10, the scene of the meeting with the widow, where firewood and water also appear.

On an altar of 12 stones, according to the number of the tribes of Israel, 12 buckets of water are poured – 3 times 4 buckets. This is not just proof of supernatural nature fire, caused by Elijah, who can devour and water, but also the ritual of "washing the sins" of the 12 tribes, i.e. prototype water baptism in the Jordan of the Prophet John the Baptist. Again the symbolism of the "dry tree", the "old man", which in order to bloom must be washed and receive a "transcendental" fire. In the Christian tradition for water baptism is followed by baptism fiery, i.e. condescension into a Christian of the Holy Spirit. But in the case of the Old Testament miracle of Elijah, this is not the Holy Spirit itself, but its prototype, its "analog".]

35. And water poured out around the altar, and the ditch was filled with water.

36. During the evening sacrifice, Elijah the prophet came up and said: Lord, God of Abraham, Isaac and Israel! Let them know this day that You are one God in Israel, and that I am Your servant and have done everything according to Your word.

[In the Septuagint, this passage and subsequent ones have significant discrepancies: "And rose Elijah went to heaven and said: Lord God of Abraham, Isaac and Israel, hear me, Lord, hear me now in the fire! and let the people themselves know, for thou art the Lord God of Israel, whom I am a servant, and by

whose compulsion I have done all'. - "Kai anebohsen Hliou eiz ton ouranon kai eipen Kurie o QeoZ Abraam kai Isaak kai Israhel, epakouson mou, kurie, epakouson mou shmeron en puri, kai gnwtwsan paz o laoz outoz oti su ei kurioz o QeoZ Israhel kagw douloz sou kai dia se pepoihka ta erga tauta." – In Church Slavonic it sounds like this: "And call Elijah to heaven and speech: Lord God Abraham and Isaac and Jacob, listen to me, Lord, listen to me this day with fire, and let all these people understand, for you are the Lord God alone of Israel, and your servant, and for your sake do these things." First of all, two details are striking in the text: the first is the fact of Elijah's rise to heaven as a prototype of his final ascent. The second, closely related to the first, – a clarification as to whether that he asks the Lord God to hear fire, or in fire - en pur. Consequently, in this case we are talking about transformation elijah himself and about theophany of God in the Fire. Perhaps we are talking about the prototype of Favorsky transfigurations of Jesus Christ himself, next to whom the apostles saw also Elijah together with Moses. In a certain interpretation, associated with the doctrine of the Hesychasts, Moses himself was mysteriously bound and providentially with the light of Tabor even during the Sinai epiphany. By the same logic we can say that this "en pur" and "anebohsen Hliou eiz ton ouranon" related to the same transcendental light theophany.]

37. Hear me, Lord, hear me! Let this people know that You, O Lord, are God, and You will turn their hearts.

[In the Septuagint: 'Hear me, O Lord, hear me on fire(!), and let the people know, for You are the Lord God, and You will turn the heart of the people to yourself.' – "Epakouson mou, kurie, epakouson mou en puri, kai gnwtw o laos outos oti su ei kurios o Qeos kai su estrexas thn kardian tou laou opisw". The second time "epakouson mou" is repeated en pur", "hear me in the fire." – In Church Slavonic – "Listen to me, Lord, listen to me fire."]

38. And the fire of the LORD fell down, and consumed the burnt offering, and the wood, and the stones, and the dust, and consumed the water that was in the trench.

[In Old Church Slavonic: "And the fire fell from the Lord from heaven, and the burnt-out belt, and the firewood, and water, even in the mori, and the stone and the finger of the poliza fire." Again, as in stanza 18, 36, appears and fire and sky.]

39. Seeing all the people fall on their faces and say: The Lord is God, the Lord is God!

40. And Elijah said unto them, Seize the prophets of Baal, that none of them may take refuge. And they grabbed them. And Elijah took them to the brook Kishon, and killed them there.

41. And Elijah said to Ahab, Go, eat, and drink; for the sound of rain is heard.

42. And Ahab went to eat and drink, and Elijah went up to the top of Carmel, and bent down to the ground, and laid his face between his knees.

[This pose of prayer to Elijah was the most important element in the tradition of Orthodox hesychasts, who, precisely at this place in the Bible, built a tradition of a special "rolled up" position of the body during the creation of the Jesus Prayer. Mount Carmel was spiritually compared to Mount Tabor and Mount Athos. Carmel – prototype, Tabor – performance, Athos – commemoration of the "fiery light Epiphany."]

43. And he said to his youth: Go and look to the sea. He went and looked and said: there is nothing. He said, Go on up to seven times.

[It is possible that we are talking about a boy who was the "son of a widow" and whom he revived. Later he will be mentioned again – Elijah will leave him in Judah when he runs into the wilderness from the wrath of Jezebel. To this youth ascends one of the lines of the prophetic filiation of Elijah through the tribes of Judah, while the other, more direct, ascends to the Israeli line of Elisha.]

44. The seventh time he said: behold, a small cloud rises from the sea, the size of a human palm. He said: go tell Ahab: "Harness and go, so that the rain does not catch you.".

[In Old Church Slavonic, this place more accurately conveys the Septuagint: "And turn your boy seven times: and be in the seventh, and behold, the cloud is small, like man's footprint, lifting up water from the sea."]

The symbolism of the "footprint" is related to the oldest primordial complex. This symbol denotes the winter solstice, when one "leg of the year" is a thing of the past, and the other has stepped into the

future. In addition, the "traces of Buddha" are known, which in Buddhism is considered to be all reality – manifestation, "trace" of the true metaphysical state of awakening. In the most Judaistic context, Kabbalists compare King David and the Messiah himself to the "foot" of a sephirotic person. The hands in this form are Abraham (right hand) and Isaac (left hand), the torso and heart of Jacob, and the feet of David. They correspond respectively to the sephirs – Chesed, Gebura, Tiferet and Malkut. The head is served by the three upper sephirs – Keter, Khokhma and Bina. In this meaning, this symbol acquires an eschatological, messianic load.]

45. Meanwhile, the sky became gloomy with clouds and wind, and it began to rain heavily. Ahab got into the chariot and went to Jezreel.

[Symbolism chariots closely connected with all the activities of the prophet Elijah. He will be taken to heaven in chariot of fire. And then Elisha will utter a strange cry, which will be repeated in Bibilia only once more – by King Joash in Cr. IV, 13, 14 on the deathbed of Elisha himself – "My father! My father! The chariot of Israel and its cavalry!" It is important that in this case the treatment impossible in strict Judaism is used against God "Father!", which is the property of an exclusively Christian tradition. This once again emphasizes the central educational character of Elijah for the Church. It is symbolic that in clause 46 Elijah runs before a chariot Ahab to Jezreel. He, like John the Baptist, precedes the "good news.". In this case ending the drought there is also a prototype of eschatological restoration, victory and salvation.]

46. And the hand of the Lord was on Elijah. He girded his loins and fled before Ahab all the way to Jezreel.

[Expression "hand of the Lord, – "hand of the Lord." ("heir kuriou") was on so-and-so' means the fact of the prophet's "prophetic trance", the prophet's "admiration" for the human condition. The Christian sacrament of "ordination" originates from this dedicatory gesture, i.e. transmission of a special spiritual power or the ability to communicate with this power. However, in the Old Testament and New Testament contexts, the meaning of this "ordination," consecration, varies significantly, since Christians are given the power of the uncreated Holy Spirit himself, and it becomes the inner and inalienable property of the priest, and in the case of the Old Testament prophets, the divine influence was indirect and episodic. However, the uniqueness of Elijah lies in the fact that his attitude towards the Divine falls out of the general Old Testament picture of the "ontology of the prophets." what explains his rapprochement with Moses himself, a figure central to the Jewish tradition.]

Chapter 19.

1. And Ahab told Jezebel everything that Elijah had done, and that he had killed all the prophets with the sword.

2. And Jezebel sent a messenger to Elijah to say: Let the gods do this and that to me, and even more if tomorrow by this time I do not do to your soul what I do to the soul of each of them.

3. Seeing this, he got up and went to save his life, and came to Beersheba, which is in Judea, and left his boy there.

[The Septuagint emphasizes that "Elijah was afraid" - "kai efobeqh Hliou".

On this occasion, i.e. Regarding fear, the issue was also raised in Zohar (Vayigash 209).

"Rabbi Hiya said: How could it happen that Elijah, whose decrees even the Saint fulfilled, be he blessed, who forbade heaven to give rain and dew, was afraid of Jezebel? He was afraid and went to (save) his life. Rabbi Issi said to him: It is known that the righteous do not want to disturb their Master in a situation where the danger is obvious, like Samuel, about whom it is written: "How will I go? If Saul finds out, he'll kill me." YHVH said, "You will take one heifer with you" (1 Sam 16:2) because the righteous do not want to disturb their Master in such circumstances when they are in danger. Same in the case of Elijah, noticing that he was in danger, he did not want to disturb his Master'.

Further, this theme of Elijah's "fear" develops in Zohar even more interestingly:

"Regarding Elijah it is not written: "He was afraid (vayyira) and went to save his life," but "He saw (vayar), he had a vision. What did he see? He saw that for many years the angel of death hunted him, but he was not transferred to his power, and then, "he went to save his life. (Literally "he went to his

soul"). What does "he went to his soul" mean He went to the foundation of life, which is the Tree of Life, to cleave to it. Go and see: it is not written here "went 'eth' to your soul", and you should understand the particle 'eth' as 'to' – "to your soul", and that's what they always write, but "'el' to your soul", i.e. "'in the direction of' your soul," and I got into this secret, thanks to what Rabbi Simeon said: "All the souls of the world arise from the Stream (ninth Sefira – Yessod – AD), which flows and expands, then they gather in the Sumy of the Living, and when the Feminine Principle (Sefira Malkut – AD) is inseminated by the Masculine Principle (Yessod – AD), souls enjoy desire on both sides, the desire of the Feminine Principle of Man and the desire of the Masculine Principle – Women, but especially when the desire of a Man is passionate, souls are more wealthy, because everything in them is imbued with the desire and passion of the Tree of Life (The Tree of Life is identified in the Zohar with the Sefira Yessod, the Masculine Principle and the Stream –AD). But since Elijah comes from this passion (ra'avata) more than all other people, he survived and did not recognize death." Further, the text of the Zohar explains the subtle difference between the Hebrew prepositions "eth" and "el". The first symbolizes the "Feminine Principle" and the sephira Malkut. The second refers to the "Male Principle" and the sephira Yessod. Next – "And since Elijah comes from the side of the Masculine Principle more than all the other children of this world, he survived the longest in his being and did not die, like all other people. It comes entirely from the Tree of Life and not at all from Praha (a different name for the Feminine Principle and the sephira Malkut). Therefore, he rose to the heights, and did not die like all other mortals, as it is written – "and Elijah rushed into heaven in a whirlwind."]

4. And he himself went into the wilderness on the day of the journey, and when he came, he sat down under a juniper bush, and asked for death for himself, and said, It is enough, O Lord; take my soul, for I am no better than my fathers.

["Zohar" relates this verse to the preceding one. There Elijah "went to his soul.". The mystery of the preposition "el", "k", Masculine Principle is emphasized. Here "asked for death for himself" in Hebrew sounds like "asked that his soul die.". Now there appears that particle "eth" that was not in the previous verse. This means that the Tree of Death, unlike the Tree of Life, is associated with the Feminine Principle.]

5. And he lay down and fell asleep under the juniper bush. And so the Angel touched him and said to him: get up and eat.

[In the Septuagint, the Angel is not mentioned in this stanza. But it stands – "and there someone touched him and told him..." - "this hyato autou kai eipen autw..." The Angel of the Lord is mentioned only through the stanza – clause 7.]

6. And Elijah looked, and behold, at his head was a baked cake and a jug of water. He ate and got drunk and fell asleep again.

7. And the Angel of the Lord returned a second time, touched him and said: Arise, eat; for the long road is before you.

8. And he got up, ate and drank, and, refreshed with that food, walked forty days and began to sleep until Mount Horeb of God.

9. And he entered the cave there and spent the night in it. And behold, the word of the Lord came to him, and he said to him: Why are you here, Elijah?

10. He said: I was jealous, O Lord God of hosts; for the children of Israel have forsaken Your covenant, destroyed Your altars and killed Your prophets with the sword; I am left alone, but they are also looking for my soul to take it away.

[The phrase "I was left alone" is very important for Islamic esotericism, where there is a special path of initiationlonely"", "afrad", which is carried out without the mediation of people, but directly as a result of the phenomenon of Khizr, which is the initiatory equivalent of Elijah in Islam. Sacred loneliness – a special characteristic inherent in the prophet Elijah. His origin is unknown, his demise – taken to heaven in a chariot of fire – supernatural. He falls out of general human logic, and in this he is similar only to such unusual Old Testament characters as Enoch and Melchizedek². From the same initiatory concept came the word "monk", i.e. "lonely", "separated" and corresponding initiatory Christian rank.]

11. And he said: Go out and stand on the mountain before the Lord. And behold, the LORD shall pass through, and a great mighty wind, and a wind that rent the rocks, and break the mountains before the LORD; but the LORD is not in the wind. After the wind there is an earthquake; but the Lord is not in the earthquake.

[This entire passage in the Septuagint is given in a slightly different rhythm and with significant differences. Here's the full list: "And he said, Go out and stand before the Lord on the mountain. The Lord will rush there."

Next come lines that are rhythmic in style and metaphysical load, also covering the next paragraph. Septuagint (11 – 12):

"And a great strong wind (spirit) that tears the mountains and crushes the stones in the face of the Lord, there is no Lord in the wind.

And behind the wind is an earthquake

there is no Lord in the earthquake.

And behind the earthquake there is fire

the Lord is not in the fire.

And behind the fire is the voice of a gentle breeze, -

the Lord is there."

"Kai pneumonia mega krataion dialuon orh kai suntribon petrax enwpion kuriou,

ouk en tw pneumatikuriou.

Kai meta to pneumonia susseismos,

ouk en tw susseismw kuriou.

Kai meta ton susseismon pur,

ouk en tw puri kuriou.

Kai meta to pur fwnh auras lepthx,

kakei kuriou"

11. And speech: Come out in the morning and stand before the Lord in the mountain: and behold, the Lord will go by, and the spirit is great and strong, destroying the mountains and breaking the stone in the mountain before the Lord, (but) not in the soul of the Lord: and in the soul of the coward, but not in the coward of the Lord:

12. And there is fire on the coward, and the Lord is not on the fire: and on the fire the voice of cold is thin, and there the Lord."

"Aura Leph", "quiet, gentle wind", "cool tone". This is not just a description of a one-time historical fact of Old Testament history, but a revelation of the "structure of the Divine.". After the shells of a formidable and all-deprecating presence, after instilling incredible horror in nature and people, in all created reality, the Lord appears chosen in the form of a meek and gentle breeze, an almost inaudible voice. In this is a frank prototype of the entire New Testament Truth – the formidable God turned into his quietest sacrificial Son, the Lamb, the Savior of the fallen. And after his ascension he bestowed the Holy Spirit, which also quietly and inaudibly condescends on Christians during baptism, sacraments and prayers.

"Kakei kuriox". "And there the Lord.". This phrase contains all the most profound aspects of Judaistic esotericism and anticipates the Good News.

The Zohar interprets the change of theophanies as the penetration of Elijah to the heights of the Sephirothic Tree. "Chlad tonok" stands for "the most intimate place from which all lights come" and is identified with the sephira "Bina", from where all emanations of divine reality come.]

12. After the earthquake there was fire. After the fire there is a winnowing of a quiet wind.

13. When Elijah heard, he covered his face with his mercy, and went out and stood at the entrance to the cave. And a voice came to him, and said to him, Why are you here, Elijah?

[First mention of miloti prophet, i.e. lambskin capes. This one cuteness will participate in many miracles of Elijah. Therefore, this is its most important attribute. Naturally, from a Christian point of view, it is important that mercy is made from a lamb, which is a symbol of Christ. On the other hand, it is important that Elijah covers with mercy face, as if from the unbearable light, which accompanies the epiphany. Orthodox hesychasts compared this plot with revelation burning bush To Moses and the Light of Tabor. According to Palamas, in the case of the Light of Tabor itself, it was about uncreated reality, about the divine and adoring energies of the Most Holy Trinity. Regarding the Sinai light, and especially the light from which Elijah closed himself off by the grace of Mount Horeb, Palamas does not have such unambiguous confidence, and he speaks of the identity of this Light presumably. However, the appearance of Christ on Tabor to his disciples surrounded by Moses and Elijah allows us to assume that

they were somehow connected with him, although in a different way than Christ as a true and perfect God. Since this logic, from an Orthodox point of view, is at least undeniable, it is natural to assume that Elijah's cuteness, which "received" the influence of the "Transcendental Light," has now acquired wonderful qualities. This explains both that this is the first time she has been mentioned in this passage.

St. Maximus the Confessor interprets Elijah's mercy as: symbol of the human body, as "leather robes", like flesh. The wonderful properties of the mercy of the prophet Elijah can be seen, therefore, as an anticipation of his personal ascent to heaven in a chariot of fire, which again clearly refers us to the hesychast theme of transformation. The mysterious properties of transformed flesh are associated with overcoming the threshold of death, with the prolongation of initiatory existence.]

14. He said: I was jealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, destroyed Your altars and killed Your prophets with the sword; I am left alone, but they are also looking for my soul to take it away.

15. And the Lord said to him: Go back on your way through the desert to Damascus; and when you come, anoint Hazael king over Syria.

16. And anoint Jehu the son of Namessiah king over Israel; Anoint Elisha, the son of Shaphat, from Abel-meholah, as a prophet in your place.

[The indication of the genealogy of Elisha, Elijah's successor, contrasts with the mystery of the origin of Elijah himself.]

17. Whoever runs away from the sword of Hazael will be killed by Jehu; and whoever is saved from the sword of Jehu will be killed by Elisha.

18. However, I left seven thousand among the Israelites; All these tribes did not bow before Baal, and all these lips did not kiss him.

[These "seven thousand Israelites" symbolically correspond to the 144 thousand chosen, – 12 thousand from each tribe of Israel, –which are spoken of in the "Apocalypse" of John the Theologian.]

19. And he went from there, and found Elisha the son of Shaphat, when he was yelling; He had twelve pairs of oxen, and he himself was with the twelfth. Elijah, passing by him, threw his mercy on him.

[First initiatory use of cuteness. With its help it happens anointing Elisha as a prophet. It is interesting to correlate this gesture with the ritual of absolution in Orthodoxy, where the priest also covers the head of the Epitrachelion to the confessor.

The mention of twelve pairs of oxen and the stressing of the fact that Elisha stood by the last, twelfth pair – all point to eschatological the nature of the mission of Elijah and, accordingly, his student Elisha. This will be especially true in the mission of John the Baptist.]

20. And he left the oxen, and ran after Elijah, and said, Let me kiss my father and my mother, and I will follow you. He said to him, Go and come back; for what have I done to you?

21. He departed from him, took a pair of oxen and slaughtered them, and, lighting the plow of the oxen, roasted their meat and distributed it to the people, and they ate. And he himself stood up and followed Elijah and began to serve him.

[Elisha destroys the last oxen, i.e. those with whom he stood. He breaks the connection with the cycle Taurus and he is preparing to enter the cycle Lamb, symbolized by the grace of Elijah.

There is also a reference to Elijah in chapter 21 (20 on the Septuagint). It is told how, at the command of the Lord, he came to Ahab to reprove him for the murder of Naboth and the appropriation of his vineyard. After threats and prophecies about the terrible death of Ahab himself and Jezebel, Ahab is sad, for which the Lord is postponing the fulfillment of the prophecies to his offspring. In the Book of Kings IV, chapter 1 again talks about Elijah. This time he encourages the Angel of the Lord to announce the death of King Ahaziah, who, having received injuries, sent his people for advice to the priests of Beelzebub of Akkaron. The ambassadors of Ahaziah, returning, tell the master about the prophet they met.

Cr. IV, 1:

7. And he said to them: What is the appearance of the man who came out to the meeting and spoke these words to you?

8. They said to him: The man is covered in hair, and is girded with a leather belt over his loins. And he said, This is Elijah the Tishbite.

[Septuagint: "Anhr dasux kai zwnhndermatinhn periezwsmenox thn osfun autou." "Animal skin" – same cuteness. It is curious that the Masonic leather apron was traditionally built specifically for this archetype.]

Ahaziah sent fifty soldiers to Elijah, who was sitting "on the top of the mountain," whom Elijah burned with fire.

10. And Elijah answered and said to the Pentecostal, "If I am a man of God, let fire come down from heaven and burn you and your fifty.". And fire came down from heaven, and burned him and his fifty.

This happened again, until the chief of the third fifty, horrified by the fate of his predecessors, begged Elijah to have mercy on him.

15. And the Angel of the Lord said to Elijah: Go with him, do not be afraid of him. And he arose and went with him to the king.

[The whole plot with a threefold challenge fire it has a strictly symbolic and initiatory meaning, which continues fiery elijah's mission line, which will end with a fiery ascension.]

Finally, the last chapter devoted to Elijah in the Old Testament is Chapter 2, which should be given in its entirety.

1. While the Lord wanted to lift Elijah into heaven in a whirlwind, Elijah walked with Elisha from Gilgal.

[In the Septuagint, the expression 'in a whirlwind' translated as 'in an earthquake' or 'en susseismw'. It should be noted that all three preliminary forms of 'epiphanie' that preceded the revelation of God in 'in the voice of a quiet wind' ('the voice of cold is thin') on Mount Horeb – 'great strong wind', 'earthquake' ('coward') and 'fire' (cf. Cr. III, 19, 11 – 12 – are correlated with Elijah himself. At first, Obadiah fears that the spirit of the Lord will carry Elijah away from the earth. The word is the same - pneumonia. This was discussed in the episode on Mount Horeb - 'ouk en tw pneumati kiriou', 'but the Lord is not in the soul.'. It says about 'whirlwind'='earthquake' (susseismo), and in the story on Mount Horeb - 'ouk en to susseismon kuriou', 'but the Lord is not in a coward.'. And finally, 'fiery chariot and fiery the horses' which appear in this chapter in paragraph 11 correspond to the fire', which was also mentioned - 'ouk ek en to puri kiriou', 'and not in the lights of the Lord.'. Such a coincidence cannot be accidental, just as there is nothing accidental in the sacred text. And the phrase - is filled with a special meaning 'kai meta to puri fwnh aurax lepthx, kakei kuriox', and especially 'kakei kuriox', 'and there the Lord'. Elijah himself is directly related to all the preliminary forms of epiphany, he is close to the Lord in the maximum possible way for the creature, but at the same time he still remains outside the divine essence, outside 'the cold is thin.'. This is the fundamental difference between Christ (and Christians) and the Old Testament prophets, and even the highest and most chosen among them: the Light of Tabor – internal to the God-man, since he is God and this is his Light ('All the glory of the king's daughter from within,' according to the prophecy of the psalm of David). For Elijah (and for John the Baptist, who came in his power and spirit) and for Moses, this light – external, remaining inaccessible to the distance of the transcendental God, is on the other side of all the amazing epiphanies of horror.]

3. And the sons of the prophets, who were in Bethel, went out to Elisha and said to him: Do you know that today the Lord will lift up your master over your head? He said: I also know, be silent!

4. And Elijah said to him: Stay here, for the Lord is sending me to Jericho. But Elisha said: The Lord lives and your soul lives! I won't leave you. And they went to Jericho.

5. And the sons of the prophets who were in Jericho came to Elisha and said to him: Do you know that today the Lord will lift up your master over your head? He said: I also know, be silent!

6. And Elijah said to him: Stay here, for the Lord is sending me to the Jordan. But Elisha said: The Lord lives and your soul lives! I won't leave you. And both went.

7. Fifty of the sons of the prophets went and stood in the distance opposite them, and they both stood at the Jordan.

8. And Elijah took his mercy, and turned it, and struck the water with it, and it parted here and there, and both crossed over on dry land.

[The transformation water to land – a miracle, again characteristic only of three biblical figures – Moses, Elijah and Christ himself, who at the moment of baptism made the waters of the Jordan flow backwards. And it is these three faces that are revealed to the apostles on Mount Tabor. Again in Elijah's case, the miracle is connected with by mercy, with the skin of a lamb, with which he covered his face during communion with God on Mount Horeb, while before the Son of God the waters of the same Jordan parted on their own. In any case, "water drainage" is associated with the action of "fire" or "light".]

9. When they had passed over, Elijah said to Elisha, Ask what you should do before I am taken from you. And Elisha said, Let the spirit that is in you be doubly upon me.

[There is a Kabbalistic commentary on this passage in the Zohar and in Moses of Leon in the Reponsa. It is paradoxically interpreted as "Elisha's humility before Elijah's fortitude, for Elisha wants through his own coming miracles the glory of Elijah – by whose might all things will be accomplished – to double".]

[Kabbalah interprets this place as the need to trace the trajectory of Elijah's power "to the root.". If Elisha can see the entire path of ascent teacher, he will trace the mystery of his mission all the way to the source and gain knowledge of the fullness of the "spirit and power of Elijah," half of which was evident in Elijah himself and his miracles, and the other half remained hidden. This continues the idea that "the power will be doubly on Elisha."]

11. As they walked and talked along the way, suddenly a chariot of fire and horses of fire appeared, and separated them both, and Elijah rushed into heaven in a whirlwind.

["Zohar" ("Vayigash" 209) comments on the place as "Come and see, it is written – "suddenly a chariot of fire and horses of fire appeared," because then the spirit separated from the body and rose in contrast to all other people, and he again became a holy angel like the rest of the saints of the Almighty. He fulfilled a mission in this world, as was explained, since the miracles that the Holy One be blessed to accomplish in this world, he accomplished through his mediation'. Here the Kabbalistic concept of Elijah as an angelic being clearly appears. The last phrase about Elijah's mediation in the realization of miracles is especially important. This refers us to another topic about the functional closeness of the figure of the prophet Elijah to the house-building of the Holy Spirit in Christianity. "Zohar" ("Bereshit III") clarifies, what God says to Elijah – "You closed the door behind you so that death could never take possession of you, but the world cannot carry you like other people! Elijah answered him, "For the children of Israel have forsaken Your covenant." . Holy be he blessed replied: "I swear on your life! Wherever My children are and practice the holy covenant (of circumcision), you will be sent. It is taught that for this reason, at every circumcision ceremony, a special chair is prepared for the prophet Elijah, who is sent there." We will discuss this topic in more detail below.]

12. Elisha looked and cried out: My father, my father, the chariot of Israel and his cavalry! And I didn't see him again. And he grabbed his clothes and tore them into two parts.

13. And he lifted up the mantle of Elijah that had fallen from him, and struck the water with it, and it parted there and the ships, and Elisha crossed over.

[In the Septuagint, this place looks completely different. When Elisha first struck Elijah's waters with mercy, nothing happened. And only after he proclaimed "Where is God?" Iliin" (Pou o Qeos Hliou affw), and hit the waters again, they parted. In other words, Elisha could only work miracles with the participation of himself Elijah, although he remained invisible.]

14. And he took the mercy of Elijah that fell from him, and struck the water with it, and said: Where is the Lord God of Elijah – He Himself? And he struck the water, and it parted here and there, and Elisha crossed over.

15. And the sons of the prophets who were in Jericho saw that the spirit of Elijah rested on Elisha. And they went to meet him and bowed to the ground.

This concludes the biblical account of the deeds of the prophet Elijah.

It is extremely significant that the "Old Testament" itself ends with the words of the prophet Malachi, dedicated specifically Elijah.

Malachi, 4, 5 – 6:

"Behold, I will send Elijah the prophet to you before the coming of the day of the Lord, great and terrible.

And he will turn the hearts of the fathers to the children and the hearts of the children to their fathers, so that when I come, I will not strike the earth with a curse."

End>>>

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ORGANIC DEMOCRACY

"Democracy" and criticism from the right

In recent years, the political and ideological development of social processes in a variety of countries, it forces many established intellectuals to rethink positions of traditional ideological blocs – such as "right" and "left". Moreover, if we do not do this and refuse to give a new answer to "challenge to History", then "loyalty to principles" can turn out to be marginal archaism or even direct sabotage of a line that is courageous and persistent our ideological predecessors defended. The era requires us to rethink "revision" as confirmation of our active participation in the informal, spiritual the reality of the tradition on whose behalf we speak. Therefore, despite the complexity of the problem "democracy", we must courageously address it impartial analysis and study despite the temptation, mechanically transfer on modern life, a derogatory criticism of this ideology, formulated traditionalists and patriots of previous generations. With all her justice it is impossible not to notice in it some fundamental insufficiency and inferiority which is being revealed especially clearly right now. So, what were they the traditional right's main complaints about "democracy"?

In general, criticism of democratic views on the right, from traditionalists, supporters of aristocracy, hierarchy, monarchy, empire, etc., was founded on a purely quantitative understanding of society, which, in their opinion, consists of of autonomous, atomic individuals incapable of their overwhelming the majority for a competent and informed decision is none of the serious ones fateful issues of the state. We must admit that they themselves are democratic doctrines provided many grounds for such criticism, as in them most often, society "society" is understood precisely as such a quantitative one atomic reality. Democrats and their opponents on the right converged on one thing — in considering specific members of society as mechanical units, as "beings capable of experiencing only pleasure or suffering." (in Paul Wien's expression), as in population of social microbes endowed with primary instincts", as discrete and fractional "narcissistic subjects". If critics of democracy were rejected with disgust and contempt the very idea of decision-making by such human atoms in important state ones questions, insisting on the need for rule by an elite consisting of exceptional ones caste differentiated

people, from a competent aristocratic minority, separated from the masses and not associated with them, the Democrats themselves, on the contrary, they enjoyed this state of affairs, arguing that the principle "of aristocracy" and "elitism" is violence against the masses, striving to be only that that she exists and does not want any benefits from a caste of masters alien to her "" .If critics of democracy were rejected with disgust and contempt the very idea of decision-making by such human atoms in important state ones questions, insisting on the need for rule by an elite consisting of exceptional ones caste differentiated people, from a competent aristocratic minority, separated from the masses and not associated with them, the Democrats themselves, on the contrary, they enjoyed this state of affairs, arguing that the principle "of aristocracy" and "elitism" is violence against the masses, striving to be only that that she exists and does not want any benefits from a caste of masters alien to her "" .If critics of democracy were rejected with disgust and contempt the very idea of decision-making by such human atoms in important state ones questions, insisting on the need for rule by an elite consisting of exceptional ones caste differentiated people, from a competent aristocratic minority, separated from the masses and not associated with them, the Democrats themselves, on the contrary, they enjoyed this state of affairs, arguing that the principle "of aristocracy" and "elitism" is violence against the masses, striving to be only that that she exists and does not want any benefits from a caste of masters alien to her "" .from a competent aristocratic minority, separated from the masses and not associated with them, the Democrats themselves, on the contrary, they enjoyed this state of affairs, arguing that the principle "of aristocracy" and "elitism" is violence against the masses, striving to be only that that she exists and does not want any benefits from a caste of masters alien to her "" .from a competent aristocratic minority, separated from the masses and not associated with them, the Democrats themselves, on the contrary, they enjoyed this state of affairs, arguing that the principle "of aristocracy" and "elitism" is violence against the masses, striving to be only that that she exists and does not want any benefits from a caste of masters alien to her "" .

Thus, both critics of democracy and its supporters were based on essence, on an initial assumption of a purely quantitative nature society, on the conviction of the mechanistic behavior of specific autonomous ones individuals, in complete identity of the people and the masses. If you analyze it carefully human history, we will see that the historical reality is democratic and anti-democratic regimes and social trends, on the one hand confirms this dualistic theory of political possibility, but with on the other hand, living reality always turns out to be much broader and more difficult than her. We see in many cases how democracy, having won, gives rise to an elite, quasi-aristocratic system of government, or vice versa, as aristocratic, the monarchical regime becomes the spokesman for the most mediocre representatives of the social mass or follows the lead of the lowest and most quantitative layers of society. But the most important proof is the inadequacy of traditional ones the concepts of criticism of democracy (or its apologetics) are that in fact, no nation represents that "ideal" quantitative a model on the basis of which both ideological sides build their arguments and evidence. Of course, there are trends towards the emergence of "purely quantitative individuals" modern societies certainly do, but they largely exist they owe it precisely to the artificial democratic principles of social organization imposed "from above", by the will of a democratic minority, a priori convinced in the correctness of his

understanding of social reality, but in fact they are simulators and creating this reality in accordance with their abstract theories. That society, that “people” with which democratic concepts operate there is not something given, natural, but something artificially fabricated provoked, mechanically educated and completely alien to the natural histories of peoples, states, ethnic groups and nations.

Right-wing critics of democracy who recognize the legitimacy of quantitative attitudes towards society as a mathematical conglomerate “narcissistic subjects”, “atomic individuals”, unwittingly help democrats in them “social engineering”, since one right-wing agreement with the formula “people = mass” is already making it easier for the democrats to turn “the people into mass”, which in fact is by no means simple or self-evident by deed.

All these considerations force us to reconsider the usual clichés of the anti-democratic critics, to analyze more closely possible forms of democracy, deeper explore the concept “people”, “demos”, appeal to which is integral part of all democratic slogans.

Three types of democracy

Alain de Benoist, the main ideologist of the French New Right, whose main ideological task is precisely to revise many clichés of the Old Ones Right, expressed a very important consideration regarding the existence of three types of democracy corresponding to the three members of the famous democratic triads “Freedom, Equality, Brotherhood” (“Liberte, Egalite, Fraternite”).

The first type of democracy, the most widespread in the modern world, —this is “liberal democracy”, putting the principle of “liberalism” at the forefront (from the French word “liberte”, “freedom”). This type of democracy does emphasis on “the individual”, on the “narcissistic subject”, absolutizing its economic and animal needs; demands that the whole structure be subordinated society to selfish interests “free consumption”. From this democratic one the version is inseparable from the concept “of human rights”, which became the basis of the mondialist one demagoguery when liberal democrats criticize all undemocratic regimes or other, illiberal, options for a democratic structure. For liberal democracy is characterized by the principle: “one person – one vote”.

The second type of democracy, according to Alain de Benoist, is “egalitarian democracy”, sometimes called “populist democracy” or “people's democracy democracy” (the latter expression is quite inadequate, which will be clearly later). It is dominated by the principle of “equality” (“egalite”). This type of democracy manifested itself most in the form of tyrannical, totalitarian ones regimes of a

nationalist or socialist type. This concept of democracy is the ultimate, extreme form of a mechanical attitude towards society understood as a mass of atomic individuals. Just like that "egalitarian the types" of democracy Ortega y Gasset defined as a consequence "of the uprising of the masses" characteristic of the political landscape of the 20th century. In egalitarian democratic the regime is dominated by the same atomic, quantitative approach to the individuals in the liberal democratic, but the advantage is not given an individual discrete individual, and the entire set of such individuals mass, a quantitative conglomerate of discrete units.

And finally, the third type of democracy, the least rare and the most positive alternative in relation to the previous, purely quantitative types, is "organic democracy" based on the principle of "brotherhood" ("fraternite"). This form of democracy represents the opposite not only the first two types of democracy, widely represented in modern ones political situation, but also anti-democratic theories based on the same inorganic, mechanistic premises regarding structure societies. The point "of organic democracy" is that it is the basis the social structure of society is taken by the people as a special single qualitative one and an organic community rooted in history, having its own spiritual, cultural, national and political tradition, which goes to bed it serves as a criterion for acceptance as the basis for the political self-manifestation of the people fateful decisions and the principle of collective expression of will. Organic democracy views the people not as a lifeless mechanism, but as a living one an organism that cannot be dissected into atomic units (parts) without so that death does not occur.

At the end of his analysis, Alain de Benoist cites one interesting historical one detail. If in the fundamental slogan of the French Republic there were all three terms of the democratic triad "Liberty, Equality, Fraternity", already in the Declaration of 1789, in the Constitutions of 1791 and 1793, it is equal as in the Charter of 1830, only the first two terms remain, and the mention of "brotherhood" was confiscated. Thus, two really dominant types democracy – liberal democracy and egalitarian democracy – by no means they exhaust all democratic possibilities. Moreover, they leave outside the brackets, perhaps the most interesting, attractive, harmonious a variant of democracy in which both parts of the term "demos" ("people") and "kratos" ("power") carry within itself the most specific thing natural and organic content, which cannot be said about the first two options where instead of "the people" and their "power" we are dealing with abstract and arbitrary, voluntaristic concepts of a certain "political sect" striving at any cost, bring to life their chimerical and mechanistic social utopias.

Problem "complicity"

The famous German conservative revolutionary Arthur Müller van den Brooke defined "democracy" (in his case, naturally, we were talking about "organic." democracy) as "the complicity of the people in their own destiny". He also he added: "democracy is not a form of government, but the fact of the people's complicity in the life of the State". Here the key term is "complicity" ("Anteilnahme" in German,

"participation") in french). It is this word that serves as a measure of authenticity and effectiveness of democracy, at least in its etymological understanding, is quite distant however, from the socio-political model that is commonly called today by this name.

"Complicity" summarizes all the relationships of a member of society to society in general, in an organic democracy. Neither a vote nor a plebiscite, neither elections, nor the system of representation, nor referendums determine such a measure as the very essence of a democratic regime as "complicity". In this it is easy to see how all the external attributes of democracy are used in two "inorganic" types of democratic systems (liberal democracy and egalitarian democracy) in the complete absence of real "complicity" of the people in making responsible social decisions. Indeed, predominant is the feeling of people involved in the farce of Western election shows or still fresh in our memory "of the Soviet elections", there was always a feeling of deception, manipulation, artificial orchestration of theatrical actions, the result of which obviously, the predetermined and dependent on some nebulous behind-the-scenes structures of media and public opinion managers. Inorganic democracy gives rise to social apathy, abstentionism in elections, complete disbelief that candidates and parties (whose programs, moreover, gravitate towards uniformization and differ only in nuances) will be able to adequately express the will of voters, etc. But these effects of alienation of the people from the political life, apoliticality, characteristic of both liberal and totalitarian regimes are the complete opposite of democracy, since the degree is real "complicity" of the people in politics, in management, in decision-making, in determination its social destiny is reduced here to a minimum or even disappears "no". media and public opinion managers. Inorganic democracy gives rise to social apathy, abstentionism in elections, complete disbelief that candidates and parties (whose programs, moreover, gravitate towards uniformization and differ only in nuances) will be able to adequately express the will of voters, etc. But these effects of alienation of the people from the political life, apoliticality, characteristic of both liberal and totalitarian regimes are the complete opposite of democracy, since the degree is real "complicity" of the people in politics, in management, in decision-making, in determination its social destiny is reduced here to a minimum or even disappears "no". they gravitate towards uniformization and differ only in nuances) will be able to adequately express the will of voters, etc. But these effects of alienation of the people from the political life, apoliticality, characteristic of both liberal and totalitarian regimes are the complete opposite of democracy, since the degree is real "complicity" of the people in politics, in management, in decision-making, in determination its social destiny is reduced here to a minimum or even disappears "no". they gravitate towards uniformization and differ only in nuances) will be able to adequately express the will of voters, etc. But these effects of alienation of the people from the political life, apoliticality, characteristic of

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One must, however, ask why peoples placed in conditions liberal democratic or totalitarian-egalitarian regimes do not rebel against the inorganic and artificial form imposed on them by "utopian politicians"? Why inorganic democracy, which still appeals to some extent to the people, does not turn under the pressure of their natural, organic interests in something else, in the "complicity" regime, in the social system based on the central principle "of brotherhood"?

The famous German lawyer Karl Schmitt answered this question perfectly noting that "true democracy (i.e. "organic democracy." —A.D.) is only possible in a homogeneous, homogeneous society.". This is perfect it is logical, since the people, "demos" in the organic sense, are like a kind of united one a high-quality community, like a single living organism, in order to rule adequately and express your will must be homogeneous, not composite. Violation this homogeneity immediately splits the popular will and creates obstacles for its manifestation. Karl Schmitt also argued that the more composite and society is heterogeneous, especially since it must move away from democracy and strive for authoritarian power – monarchical and even imperial. This is due to the fact that during the transition to a society consisting of several organic units, peoples, it is necessary to resort to some higher authority to determine the fate of all these peoples, to sacred authority, to geopolitical ones and religious principles. Schmitt believed that "the complicity of" the people in their own fate in the case of a homogeneous society manifests itself in democracy, in the case of a more complex option – in the monarchy, and in the extreme case when speaking it is about a huge number of nations and ethnic groups involved in a single geopolitical one the socio-state orbit "complicity" is expressed in empire and empire-building. and in the extreme case when talking it is about a huge number of nations and ethnic groups involved in a single geopolitical one the socio-state orbit "complicity" is expressed in empire and empire-building. and in the extreme case when talking it is about a huge number of nations and ethnic groups involved in a single geopolitical one the socio-state orbit "complicity" is expressed in empire and empire-building.

If we carefully follow the logic of these statements, we will see what between a democracy understood organically (in the case of a homogeneous, mononational one) (society), monarchy and empire there is no contradiction, of course if the most important condition – "complicity" is observed in all these forms of the people or peoples in their political destiny. This, by the way, is easy trace the historical examples of Russian statehood, which at the monotribal, ethnic and "polis" level, (Novgorod) gravitated to democracy, to "veche"; at a more extensive and intertribal level manifested itself in a princely, feudal organization; and finally, in the transition to interracial, it turned into an Empire of a supranational type.

At the same time, it remained untouched continuity of Russian history, organic unity of Russians, high quality the uniqueness of Russian destiny, the self-identity of the ascending Russian people from Slavic-tribal to Indo-European and, further, Eurasian community. The degree "of complicity" of Russians in the transition from direct veche expression of will through the delegation of power to the princes and up to the election of the Autocrat The Russian Anointed One for the Reign of a Great People remained essentially the same, regardless of changes in the political forms of historical statehood. remained essential the same, regardless of changes in the political forms of historical statehood. remained essential the same, regardless of changes in the political forms of historical statehood.

Thus, a qualitative understanding of the people as a living organism and the emphasis placed on "complicity" as a fundamental aspect of the historical the existence of the people overturns mechanistic schemes as liberal and egalitarian democrats and anti-democrats on the right, as this makes it clear the need for authoritarian, undemocratic rule in heterogeneous, complex, composite societies (which refutes the position of fanatics of "democracy." at all costs'), and asserts the positivity of democratic forms in ethnically and culturally homogeneous society (which diverges from supporters the thesis "aristocracy at any cost").

Based on these considerations, we can now respond to what has been set previously, the question is why the transformation of liberal democrats is not taking place and totalitarian-egalitarian regimes into regimes of organic democracy. The case the fact is that in inorganic democratic systems it is almost always we are dealing with heterogeneous societies, with societies made up of many ethnic, racial and cultural components, which obviously deprives the democratic there is no regime for the opportunity to be truly democratic, since there is no possibility here the most important and defining element of democracy – "the people", whose place occupies "mass". This heterogeneity of inorganic democratic regimes almost always has an ideological and even legal basis in themenshrined in the obligatory cosmopolitanism of liberal democracy and in the obligatory internationalism of egalitarian-socialist democracy. Word "brotherhood" it is no coincidence that it falls out of the slogans of these social systems, since lack of horizontal, organic, ethno-cultural, historical, soil, blood fraternal connection between members of society with inorganic democratic regime and distinguishes them fundamentally from the genuine organic one democracy. Therefore, splitting, crushing, destroying "the people" as high quality category, liberals and egalitarians deprive people of the possibility of the real full and direct "complicity" in political, social life, leaving them pathetic surrogates from meaningless election shows at the end of which real and unlimited terror begins by the cunning of dubious elites who made their way to power, an invisible reference and self-interested, fixated on their internal problems, at war parties and factions.

Inorganic democracy, obviously focusing on heterogeneous, heterogeneous, mixed and complex societies, in fact, deliberately go against the genuine complicity of the people in political life. And with

regard to such democracy indeed the words of the staunch anti-democrat Rene Guenon, who argued, are quite applicable that "the so-called "majority mode" – is just a mask for a certain minority behind the scenes of political processes, a mask that allows him to stay in the shadows and realize his own ominous and sometimes occult plans, nothing to do with the will of the majority having".

"Complicity" as a fundamental criterion of social and political justice allows us to determine the point of contact between supporters organic democracy and the traditional right behind the aristocratic regime, and all the contradictions here boil down to whether we are talking about a homogeneous one or a heterogeneous society. In the first case, the degree "of complicity" will be maximum under a democratic system, in the second – under an authoritarian order with an emphasized one traditional, national and religious specifics that correspond to culture and the geopolitical history of specific peoples and ethnic groups.

Person or Citizen?

Organic democracy proceeds from the principle that simple quantitative a mass of individuals – is not yet a people. There is another similar principle of this democracy: man – is not yet a citizen. The concept "of a citizen" even etymologically ("citizen" – from the word "city", "city") related to "polis", where, in fact, for the first time it appeared brighter total organic democracy. The citizen as a full participant in the democratic "complicity" was traditionally understood not as a simple "quantitative" individual located in a given cultural and ethnic territory, but as qualified and the organic representative of that particular society associated with him by historical, blood, religious and political ties. Division na "citizens" and "non-citizens" —is the first necessary condition for quality selection for personal "the embodiment of the will of the entire society", selection, which is repeated at a higher level when determining the most worthy citizens to make responsible decisions. Organic democracy, for this thus, she assessed members of society on a qualitative basis and pushed them out to the periphery of those who had to the organic unity of the people, polis or nations secondary, occasional or distant attitude. The question of citizenship —it is a question of belonging to that "demos" which, under organic democracy authorized to rule, to fully "participate" in his own destiny. Of course, "non-citizens" also participated in the public sphere in a certain way life, but indirectly, indirectly, episodically. It's important to notewhats it is like democratic discrimination is absolutely essential if the condition is to be met homogeneity, which in reality is always at risk of interference ethnic, religious, economic and cultural minorities (slaves, vagabonds, sectarians, migrants, etc.), capable of splitting the organic unity of the people if they are given equal rights in governance. Greek, the German and Slavic democracy always observed the polis, tinges and veche this is the most important division between citizens and non-citizens, since without it it is organic democracy would immediately turn into either anarchy or tyranny. capable of breaking organic unity of the people if they are given equal rights in governance. Greek, the German and Slavic democracy always observed the polis, tinges and veche this is the most important division between citizens and non-citizens, since without it it is organic democracy would

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It is important to note that the concept "citizen", nominally preserved in democracies of the inorganic type, —liberal and egalitarian, — on the very the matter has completely lost its significance, honorable and restrictive at the same time. Liberal doctrines have actually equated the concept "citizen" with the concept "man", "human individual", making the question of citizenship simple formality associated with minor legal and economic aspects. Egalitarian democracy, in turn, replaced the concept of the citizen as a central character of political reality on the concept "of the masses", "plenty", "population", where there is all responsibility and high-quality separation they dissolved in a purely quantitative, mechanical and sometimes purely decorative way action.

Citizen — is a member "of the brotherhood" of those who are conscious and responsible for the historical fate of this particular society of people who, of necessity, must be rooted in the history of this society, associated with it by strong religious ones ethnic, blood or cultural ties. Therefore, in democracies there is inorganic like there's just no room for him.

If liberal democracy insists on "human rights", then organic democracy must insist on "the rights of the citizen", and these are the rights must be the basis of legal legislation governing living in a society of organic democracy.

"Collective unconscious" as political factor

When anti-democrats talk about the incompetence of the masses, about principles the inability of mediocrities, "people of the crowd", to accept at least in any way they miss a reasonable decision to make at least some meaningful choice one very important circumstance that seems to exist. The fact is that democratic elective methods for solving important government problems also existed in traditional, hierarchical world — in feudal and even sometimes slave-owning ones societies. Election of the Orthodox Tsar at the Zemsky Sobor, election of the emir in the countries of Sunni Islam, etc. refute the simplified logic of the furious opponents of democracy. Francesco Nitti once remarked quite rightly: "The general public is always an expression of mediocrity, she she lives in mediocrity, but she doesn't like mediocrity." (Francesco Nitti "La democratie"). Alain de Benoist develops this one the topic is in the following words: "The people do not want to be ruled by the most ordinary people like everyone else. He wishes to respect and admire his rulers by them. Contrary to popular belief, the average voter is by no means does not strive for his chosen one to be as similar to him as possible. An ordinary person loves greatness, and

he is able to recognize it. He loves courage even if he himself is cowardly. He is not capable of carrying out any specific one himself politics, but at the same time he can easily figure out whether this one suits him politics or not. Just like a person in order to appreciate perfectly a written book should not be a writer at all, a voter for that to evaluate a politician he has chosen, he does not have to be a politician himself. "In this regard, the words of Aristotle, who it is difficult to count as defenders of democracy.: "The mass, consisting of individuals each of which in itself is of no value, united, it may turn out to be taller and nobler than all the individuals who make it up but not on an individual but on a collective level' (Politics, III). So, in the process of democratic choice, some comes into play an additional factor not taken into account in the mechanical and atomic model which is often founded by both defenders and opponents of democracy. What is this factor? rather than all the individuals who make it up but not on an individual but on a collective level' (Politics, III). So, in the process of democratic choice, some comes into play an additional factor not taken into account in the mechanical and atomic model which is often founded by both defenders and opponents of democracy. What is this factor? rather than all the individuals who make it up but not on an individual but on a collective level' (Politics, III). So, in the process of democratic choice, some comes into play an additional factor not taken into account in the mechanical and atomic model which is often founded by both defenders and opponents of democracy. What is this factor?

Usually supporters of national democracy, populists, democrats nationalists, etc. explain this phenomenon by the presence of a special "national" or the people's consciousness'. Even the ardent monarchist Maurras said: "Will, decision, action comes from the minority; consent, approval —from the majority'. In the same sense, the concept "of the People's Monarchy", popularized, should be understood in Russia recently, thanks to Solonevich's book. "National consciousness" —this is the qualitative category that comes into play at the moment when it comes to the real "complicity" of the people in deciding their own fate, at a turning point in history, at the moment of answering a tense challenge abandoned to the nation by time and space.

But on this issue there are all contradictions between supporters and opponents "national democracy" boil down to the use of the term "consciousness", which gives rise to various ambiguities in this matter. "Consciousness" is an intellectual characteristic that quite unambiguously describes the state an individual. "Consciousness" (of this or that fact, of this or that reality etc.) either there is or there is not. This is where supporters build their concepts purely aristocratic rule, rightly pointing out that if neither one individual nor another has a full-fledged "consciousness", then from where should he take it both together? But if you use "national instead of the term consciousness" term "collective unconscious", then all things will become on your places. "Collective unconscious" — this is a kind of social soul the people in which the sacred is imprinted historical memory and which since ancient times, it has contained psychic archetypes of Tradition in the form of mysterious ones symbols, vague images and characteristic dreams. "Collective unconscious" it is not at all necessary to consider "psychology in a narrow perspective depths" Jung. Traditionalists such as René Guenon, Julius Evola and especially

Mircea Eliade explained this phenomenon in a much more complete and adequate way showing that “the collective unconscious” – is “the psychic sediment of the One Tradition, with its symbolic doctrines and ritual signs, entrusted in “time it is” the lowest strata of the people just so that they not understanding the meaning of sacred content, they were able to preserve and convey it descendants the fullness of sacred information, without changing anything in it due to its complete incomprehensibility”. In a sense, “collective unconscious” the people stand very close to “folklore”, and it is through folklore, traditions, legends, epics and tales “the collective unconscious” are expressed in the external cultural dimension.

The people – bearer “of the collective unconscious”, and those inherent in it “unconscious” archetypes appear when the people are forced collectively jointly, democratically decide your historical destiny. Exactly this one the level of mental life of the people forces them to choose a strong, glorious one and a courageous ruler, similar to the archetype of the Sacred Monarch, sunny Emperor, Divine Hero. Precisely “collective unconscious” confirms in the choice of a healthy and full-fledged people the need for hierarchy social pyramid, by analogy with the sacred staircase of the angelic worlds. It is at this level that the sacred memory of “the courage of brave ancestors” wins weakness and indecision of cowardly descendants. It is important to emphasize that that “the collective unconscious” has nothing to do with individuality does not affect the actual “conscious” side of the human personality and in the case of a person’s distance from his traditional community, from his own blood, ethnic, religious and cultural roots, can “weather” and “get lost”, since it is associated specifically with “the team”, and in the usual case an individual cannot dispose of it as his own property, as his own personal quality.

Organic democracy is based entirely on the “collective priority the unconscious” over individual opinions, and precisely the fact of existence this authority allows us to find deep harmony between democrats and aristocrats since the “collective unconscious” is not a simple set of memorabilia events and experiences imprinted in the collective psyche, but structured, a sacred complex that has its own center and its own periphery, its own dark ones and its bright sides, its harmony and its chaos. In other words, “collective the unconscious” – is a whole ordered sacred cosmos, and in itself in its pure form, the prototype “of the collective unconscious” coincides with Tradition with the Sacred Primordial Knowledge, and therefore in the limit and with the corresponding with the amendments we can really talk about “national consciousness”. But more often all this “national consciousness” is dissolved in the collective psyche of the people and it appears only fragmentarily and partially, which still forces us to abstain from the frequent use of this term.

We have shown above that organic democracy is possible only in a homogeneous way society. Turning to the factor “of the collective unconscious” also gives one explanation is why this is the case. “Collective unconscious” it is preserved only under conditions of continuity and constancy of ethnocultural environment, or at least with harmonious and gradual development and expansion this

environment without loss of connections. "The collective unconscious" can change when peoples change external religion, ideology, culture, etc., but it always finds analogues to its original content in new conditions reinterpreting external, new images and signs in accordance with their ancient archetypes. But as soon as the homogeneity of society is violated, as soon as intense cultural, religious, ethnic, racial and "caste" begins mixing, "the collective unconscious" begins to deform much more than even with the most drastic and radical change in external ideology. The people can remain themselves, changing faith to the opposite, but they can quickly degrade and disappear without even changing its ideology if you start to intensively mix it with other peoples. Heterogeneity population, its heterogeneity means fragmentation, thinning and, ultimately counting, almost the disappearance "of the collective unconscious". And only in such a mixed society, mediocrity really chooses mediocrity and not a hero, but a coward wants to see a coward as his ruler. Obviously organic democracy, losing its basic reference point, "the collective unconscious" nations simply cannot exist in such conditions. And it's interesting to note that liberal and egalitarian forms of democracy, on the contrary, gravitate precisely to heterogeneous societies, sometimes creating this heterogeneity artificially (the concept of "melting pot", etc). This is by no means accidental, yes how these inorganic forms of democracy cannot exist in principle if the people have a healthy and strong "collective unconscious", which simply cannot help but reset the artificial one in a fairly quick time construction "of social mechanics" and political utopians, using it is democratic principles. In other words, in the presence of a homogeneous a people with a full "collective unconscious" no other democracy it simply cannot be anything other than organic. Paradoxically, liberals and egalitarians are very aware of this and that's why they either deliberately contact us with their democratic models to heterogeneous ethnocultural conglomerates (this is preferable for a liberal democracy), or introduce a direct dictatorship (this is preferable for a communist-type egalitarian democracy).

"Demos" of the West and "demos" of the East

The problem of democracy also has a geopolitical dimension. Strangely, but to the inexorable logic of History, the peoples inhabiting various regions of the planet gradually they grouped not only into state, racial, continental blocks, but also arranged in strict order according to their "psychological qualities". This pattern of ethno-geographical psychology of peoples has already been noticed ancient Greeks, who distributed peoples and their territories according to "climatic belts" with corresponding psychological differences. In our time this representatives of the geopolitical school dealt with the issue especially closely — Challen, Mackinder, Haushofer, etc. These authors showed that in Eurasian continent and in its immediately adjacent areas general ethnopsychology peoples varies with a fairly clear sequence along the line West — East. The same feature, but with a different, purely traditionalist one René Guénon also noted points of view. West and respectively "the peoples of the West", "demos" of the West, gravitate towards individualistic, rationalistic psychology to fractionality, discreteness and atomicity. This trend has reached its limit expression in that civilization that is built on modern, industrial West. The East, on the contrary, is distinguished by a contemplative distraction from the individual metaphysicality, collectivism, communalism, "anthropological pessimism" etc. Sometimes this difference is defined as a contradiction between Western "activism" and Eastern "fatalism". to fractionality,

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This pattern is also reflected in the ethnocultural homogeneity of peoples West and the peoples of the East, which is maximum in the East and minimum in West. The limit of the mixing society is the USA, the far West, and the limit ethnic Resilience – Far East, China and Japan. It is logical to assume that this distribution is also reflected in the “collective unconscious” peoples – “collective unconscious” among the people of the East is stable and strong developed, but among Westerners it is pale, fragmented and chaotic. Research Jung and other researchers “of the psychology of the deep” are brilliantly confirmed this hypothesis.

If we return now to our main topic, it becomes obvious that the prospect of organic democracy is much more open to the people of the East than for Westerners, at least within the framework of those states and the territorial entities where these peoples currently reside. The regimes of the East, by definition, should be more “popular” in quality and if this is not so, then what is most often artificially imposed is to blame from above, a political form of dictatorship which may well serve (and often serves) an egalitarian democracy of a Marxist persuasion. The West, on the contrary, naturally gravitates towards a liberal form of democracy (or direct individual despotism). That is why supporters of organic democracy in the West they insist on ethnic differentiation of the West on the idea of “Europe One hundred Flags” as a necessary step towards creating homogeneous ones societies, since modern nation-states of the West have nothing in common with ethnic ones they have no boundaries.

Given all this, we can say that Western democracy and democracy East – are two completely different things, since the peoples themselves are different (“demos”) of these regions, their various “collective unconscious”. To the West in order to put into practice the genuine “complicity of the people in deciding its fate” it is necessary first to return to small ethnocultural ones forms, put an end to the traditions of national and religious mixing, eliminate anti-traditional and anti-national consequences of melting pot liberal utopians. Only such a path will help restore “collective the unconscious” of the ethnic groups of the West will lead to the establishment of the truth there democracy. Conscious of all this, European supporters of organic democracy European nation-states have been harshly criticized for a long

timeincapable give a natural base for democracy and therefore under the guise of "democracy liberal" practitioners of a veiled economic dictatorship serving interests of the narrow plutocratic elite.

Восток же, напротив, предрасположен к "соучастию" народов в демократическом самоуправлении на Больших Пространствах, так как в этом регионе непрерывность традиции и устойчивость "коллективного бессознательного" простирается на громадные пространственно-временные промежутки. Восток "готов" к органической демократии, и главным препятствием для ее становления являются не столько либеральные доктрины, сколько эгалитарная демократия коммунистического образца, в которой многие восточные народы по ошибке увидели режим, в отдельных аспектах напоминающий подлинную, органическую, народную демократию (хотя бы уже потому, что эгалитаризм, в первую очередь, вызывает к множеству, а не к индивидуальности, как либерализм). Что же касается мондиалистского плана по установлению либеральной демократии на всей планете, то эта "худшая из утопий" имеет шансы реализоваться лишь на кратчайший промежуток времени, чтобы затем с треском провалиться в небытие, поскольку либеральная демократия, воспевающая "Царство Количества", не только прямо противоречит всем психологическим особенностям восточных этносов, но вообще не совместима с наличием "коллективного бессознательного" (сколь хрупким и тонким оно ни было бы), а значит, даже на Западе этот режим рано или поздно обречен на падение под давлением "воли к соучастию в своей собственной судьбе народов Запады". Либерализм возможно окончательно установить только в обществе машин, роботов или механических кукол, "големов". И даже самое смешанное и разнородное общество никогда не сможет дойти до состояния чисто количественной массы сладострастных и трусливых молекул, каким стремится видеть его зловещая мысль либералов.

Organic democracy is possible and desirable both in the East and in the West. But the whole difference is that in the East there are all the prerequisites for this but in the West, on the contrary, these prerequisites must first be created (or recreated). As for liberal democracy, which for geopolitical reasons the modern West is gravitating, and this trend can only end in disaster for all Western nations, since this is a direct path to material dictatorship plutocratic oligarchies, which are increasingly making themselves felt through monialist ones plans for the creation of a World Government, through a monopoly of transnational ones corporations, etc. Attempts to export this wretched liberal model the countries of the East simply cannot help but end in socio-political terms an explosion, since this trend will be regarded by the East as "genocide."carried out at the level of his collective unconscious', and therefore all deep forces will be mobilized for a brutal fight against liberalism the oldest and most powerful Eurasian ethnic groups. The East has its own democracy and being an organic democracy, based on the ancient, blood and soil brotherhood, it will not tolerate the invasion of liberalism into its vastness and will give he has a decisive fight. This will be more natural the more obvious the anti-people individualistic principles of liberalism. This time the East will not be mistaken as in the case of communist forms of egalitarian democracy, since there is absolutely nothing in liberalism that can be mistaken for expression true democracy, true organic democracy, corresponding ancient archetypes "of

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Organic democracy in Russia

For Russia as a country, Traditions, as a country of the East, are characterized by a special one reverent attitude towards the mission of the people, towards their sacred fate. Russians are worried its history is like the Sacred Mystery, where every act, every step, every victory and every tragedy are signs of historical Revelation, since everything this is not happening to just anyone, but to a great God-bearing people. Russian the people “participated” in deciding their fate initially, long before their appearance slavophile and, later, populist concepts about the need for democracy. Moreover, Russian traditionalists and nationalists started talking about the need people's, national power precisely when it is complete and obvious popular “complicity” were clouded and partially lost. The vast majority there were Russian revolutionaries of populist orientation (consciously or not) representatives of the Conservative Revolution, i.e. fighters not for Western innovation, but for a return to national, national roots.

Organic democracy inspired the majority of Russian ideological ones currents – from Russian monarchists to Russian socialists and communists, since all of them, being Russians, were representatives “of the collective unconscious”, so strong, stable and complete in our great to the people. The revolutionary upsurge was caused not so much by a nihilistic impulse how much of a popular, national reaction to purely Western, secular, liberal elements that the tsarist government is quite alienated from people, introduced by analogy with Western countries. After the brilliant Eurasian monarch Alexander I, the path of Russian society began to sharply move away from the true nationality which manifested itself primarily in the development and spread of the capitalist liberal way of life in Russian economic life. Exactly against this all Russian nationalists spoke – from the far right to the far left, and they all expressed in different ways a single popular will – the will to the organic democracy, the will for the participation of the people in History, the will for Tradition, for fidelity to your spiritual guideline, your Russian God, incompatible with the liberal one “Mammon of Injustice”.

Russian thought in the 19th century, even when oriented towards the West, did not gravitate so much to Freedom and Equality, as much as to Brotherhood, to that term about which very much the French quickly forgot. And only a terrible series of fatal circumstances led to the fact that instead of the Conservative Revolution, which is inexorable russian society was approaching both on the right and on the left, instead of Organic Democracies and Brotherhoods, we received an egalitarian communist regime as the anti-liberal extreme, as a historical compromise, as inorganic option “of pseudo-people's democracy”, as “charm”, as “temptation”, as the tragic excess of an understandable and well-founded hatred of capitalism and liberalism.

Russia took a long time and terribly to get rid of its "left bias". Almost already since 1917, together with the abstract dogmas of mechanical egalitarians, social engineers and cruel pathologists coexisted organic, national, sacred motives of the true, but then unfulfilled Russian Revolution conservative Revolution, Organic Revolution, designed to create (=recreate) truly popular, national, "eastern", traditional Russian System. The Russian "collective unconscious" emerged through the lifeless cold marxism, having digested or discarded what went against "Russian fate". But an attempt to completely transform "the society of equality" into "the society of brotherhood" failed. The stranglehold of the anti-people, anti-national turned out to be too strong utopias. Mechanical postulates were sharply contrary to the Russian will doctrines, born in far from Russian brains and having nothing in common with our "collective unconscious". And yet, as Alain de Benoit wrote, "it was a good word, 'comrade.'". Still a lot in Russian socialism was truly Russian. Still, sometimes it seemed what the people really "participate" really decides, really he lives in a huge number of construction sites, in the bloody elements of the brutal, but Patriotic Wars in a single people's pride from the consciousness of what is even in this disgusting. In the 20th century, we Russians were able to dodge the vile networks of the world plutocracy and they preferred noble poverty to suspicious wealth and physical poverty suffering from the mental terror of liberalism. There was something about Russian socialism from Organic Democracy. Our people are too big for that to completely identify with a provocative anti-national false doctrine. Too much he is spiritual and organic.

Organic democracy – is the natural Russian system. Will it lead this democracy towards Russian authoritarian rule (i.e. whether it is realized "collectively unconscious" archetype of the Tsar-Liberator, Solar Hero, Crowned Savior)? Will it give rise to a system of popular representation (i.e., will the desire for fraternal council and national assembly manifest itself)? This should be decided by our people.

For now, one thing is obvious: another attempt to impose a liberal one on Russia utopia completely failed. She couldn't help but fail. For Russia there are only two choices – either organic democracy or short-term democracy and a harsh anti-national dictatorship, which will inevitably end anyway the victory of democracy, Russian democracy, organic democracy, which according to the very logic of our sacred national history, it cannot but come sooner or later.

Our "collective unconscious", awakening, will approach to the flourishing "of national consciousness", to the fullness of national insight, to the Russian Truth, to the contemplation of the Majestic and Mighty Russian God. So, the political destiny of our people is in their hands.

The will of any people is sacred. But the Will of the Russian People is a hundred times more sacred *krat*.

Only the People in Russia should own all the Power. Such is the main imperative of Russian Organic Democracy.

The article was written in 1992, first published in the magazine "Our Contemporary" and «Elements» № 4

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Orion or the conspiracy of heroes (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001 | "Elements" №5, M., 1994 | "Conspiracy theories", M., 2005

ORION OR HERO CONSPIRACY

1. Open entrance to closed text della Riviera
2. Cosmogony of ice
3. Journey of the polar nymph
4. Secret of the Heavenly Dragon
5. A second of Betelgeuse
6. Forest of Rambouillet
1. Open entrance to closed text by della Riviera

"The Magic World of Heroes." A book with this title by Cesare della The Riviera came out in 1605. Later, already in the 20th century, Julius Evola republished her with her comments, claiming that it is in this hermetic the treatise contains the most open and understandable statement of spiritual principles alchemy, Hermetic art. René Guenon noted in his review however, that della Riviera's work is still not nearly as transparent as he claimed Evola.

Indeed, "The Magic World of Heroes" is extremely enigmatic - firstly, in its literary form, and secondly, because things and the words with which the author operates are in themselves something extreme mysterious, incomprehensible, having no equivalents in a specific reality.

But perhaps difficulties in understanding this topic arise because that the "principle of heroism" itself, the figure of the Hero is quite far from the sphere what surrounds us? Maybe for true heroes the difficult text is crystal understandable and does not need further decryption?

Crystal clear and transparent, like ice...

2. Cosmogony of ice

Evola's books deal with a wide variety of traditionalist and political problems, there is always an appeal to the Cold principle. The theme of Cold comes up here and there, regardless of whether we are talking about tantra or existential the position of a "separate person", about Zen Buddhism or medieval ones knightly mysteries of Europe, about contemporary art or autobiographical notes. "Cold" and "distance" – are two words that, perhaps most often found in the vocabulary of the "black baron".

By definition, there must be a hero cold. If he doesn't separate himself from others, if he does not freeze the warm energies of everyday life humanity, it will not be at the level of accomplishing the Impossible, i.e. at the level what makes a hero a hero. The hero must get away from people. But beyond the limit the piercing winds of objective reality, cruel, rage with social comfort and inhumane. Earths and stones rise on the animal and vegetal worlds. Aggressive vegetation corrodes minerals, and wild animals are merciless stubborn herbs are trampled. The elements outside society know no leniency. The world itself by itself – a triumphal feast of a substance whose lower plane is fused with blocks of bottom space ice. The hero is cold because he is objective because he takes up the baton of spontaneous strength from the world, frantic and unkind.

All the characters of historical heroes –from Hercules to Hitler – were the same: they were deep natural, elemental, bottomless cold and distanced from social compromise. They – bearers of the abyss of Objectivity.

In his strange Hermetic manner, Cesare della Riviera thus interprets the word "Angelo" ("angel") -

Angelo = ANTico GELO, i.e. 'Angel = Ancient Ice".

This already applies to another phase of the feat – not a departure to objectivity, but going beyond its borders, beyond the border of the "ice firmament", "ice firmament of heaven."

Alchemy and Kabbalah know a lot about the mystery of the "ice firmament". This is the boundary separating the "lower waters" of life from the "upper waters" Spirit. The phrase della Riviera has a strict theological meaning: leaving the sphere spiritual life, the hero becomes a crystal of ice in the glass sea of the Spirit a luminous angel on which the heavenly throne of the King rests. Snow Queen andersen forced the boy Kai to lay out something mysterious from ice floes the angelic word is "Ewigkeit", but the warm powers of the earth ("Gerda") in Old German –"land") they returned the failed hero to the meager and hopeless life. Instead of an angel, he later became a red-cheeked Scandinavian burger – with beer and sausages. Cold – sign of a corpse and initiate. The bodies of yogis become glaciated as the sacred serpent energy awakens - the higher Kundalini rises, the more lifeless the corresponding ones become parts of the body until the initiate turns into an ice statue, the axis of the spiritual constancy.

Each hero always travels to the pole, to the heart of midnight. There he learns to love that dark and incomprehensible substance that alchemists called "our land" or "magnesia of philosophers.". The urn containing the ashes of Baron Evola is buried in the thickness of an alpine glacier, at its peak Monte Rosa. Maybe the mountain was named after a sacred beloved the immature Friedrich Hohenstaufen. La Rosa di Soria. Polar rose.

3. Journey of the polar nymph

Siliani, a mysterious 19th-century alchemist whose pseudonym was established only with the help of Pierre Dujol, "Magafon", Fulcanelli's friend and ... secret Valois, wrote that his heroic journey into "magical." the World of Heroes "started with a strange visit from the" nymph of the polar star...

Where are her traces?

They lead inside. Inside the earth, where lies a fantastic matter called "sulfuric acid of philosophers.". *Visitabis interiora terrae rectificando invenies occultum lapidem.* The stone is completely black, like a soul shrouded "the opposite spirit", "antimon pneumonia" of the Gnostics. From there, from the blackness of personal uncertainty, from undifferentiation the "I", which eludes any name, begins a magical feat. If the hero does not question what is his apparent essence, he is doomed. Even divine parents do not provide an answer to the problem of origin "i".

4. Secret of the Heavenly Dragon

The search for a nymph is associated with the problem of determining the true polar star. The celestial pole, like a "escaping Atalanta," moves in a circle. Once upon a time, a slender creature was hidden in the fur of the Big Dipper, not far away from Arcturus. She now calls herself "Shemol". After 12 thousand let her say about herself – "I – Vega". But what is the Axis around which is the dance of millennia taking place?

Black dot in the northern sky. The dragon wraps itself around her, seducing her a close observer, offering dubious fruits of knowledge. Polar the Nymph gave Siliani the key to defeating the Dragon. Sealants believe that speech it's about primordial matter. Dragon of heaven, true north of the ecliptic. He is watching boreal heart of black distances. Like a spiral outlined around the absent one center.

5. A second of Betelgeuse

Orion – the most mysterious of constellations. On his right shoulder he hides time. He – is the main character of the underground (and not only the underground!) peace. In Arabic, "betelgeuse" – "hero's shoulder". It is on this shoulder of his the secret of the book that Fulcanelli first gave to Cancelli and then is kept he took it back and forbade it to be published. It refers to "Finis Gloria Mundi", o thirdbook of an adept. When Virgo's milk touches the muscular the shoulder of the "black god", and he himself loses his hands under it with the merciless knives of the executioners, the world fire is coming, the sphere is turning over. The sky is falling. It is known to be made of stone. The characters mysteriously prepare scary ones shocks to society. It calms itself by driving them out of history but where is the clear line between the library and the nuclear test site, between dark angle for meditation and carpet bombing?

There is information that Betelgeuse agents disguised as officials the inhabitants of the "magical world of heroes" made their way to the heating plant authorities. In their brains – only the cruelty of celestial correspondences and precessional ones cycles. Nuclear fire of the northern hemisphere – for them the path to Olympus, the fire Hercules.

In addition to the external mission, Evola had a secret mission...

6. Forest of Rambouillet

"The forest of Rambouillet – is the forest of blood" – hypnotically repeats in his novel by Jean Parvulesco. Then they find a white deer with its throat cut in it that is the corpse of a naked woman with identical wounds. The Magic Forest, in which dante got lost too. "Forest of Philosophers". In one engraving illustrating "The Emerald Tablet" by Hermes the Three Wise, a man with a deer the head hands Eva the moon. Later, according to Parvulesco, they will meet in the Rambouillet garden.

A sad rendezvous.

"One day Apollo will be back, and this time forever.", The last prophecy of the Delphic Pythia in the 4th century after Christmas read Hristova.

The article was written in 1993, first published under the pseudonym Leonid Okhotin in Zh-le «Elements» № 5 (Dossier «Democracy») in 1994

Orthodox symbolism (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №2

A.G. Dugin

"Dear Angel" №2, M., 2000

ORTHODOX SYMBOLISM

The interest in Tradition and the Church that is awakening in our time, even in the event that we are talking about "fashion" or "increased" curiosity', despite everything, has a positive aspect, so how people, often against their will, turn to the sphere Sacred. Perhaps some of them will be providential involved is the deep opposition of Tradition to the modern world. as for the ritual, liturgical and "ethical" side traditions, then involving converts in this area is a matter church shepherds and clergy authorized by themselves the status of "enlighten" and "nurture" the flock. But often heterogeneity of flock and sharp differences in intellectual it does not allow them to adequately illuminate the qualities of parishioners the deepest (but at the same time the most secret and the complex (s) sides of the Christian tradition. Dogmatic and, then moreover, the symbolic side of Orthodoxy most often remains on in the background in the face of more pressing and more specific problems associated with churching. However, certain the category of people interested in this area is quite strong and resilient, and it is extremely regrettable when instead of an orthodox legitimate interpretation, they are forced resort to dubious neo-spiritualistic speculation or be content with flat explanations of the incompetent "missionaries" (often neophytes like the rest). and it is extremely regrettable when instead of an orthodox legitimate interpretation, they are forced resort to dubious neo-spiritualistic speculation or be content with flat explanations of the incompetent "missionaries" (often neophytes like the rest). and it is extremely regrettable when instead of an orthodox legitimate interpretation, they are forced resort to dubious neo-spiritualistic speculation or be content with flat explanations of the incompetent "missionaries" (often neophytes like the rest).

For these reasons, we decided to devote a section to the Dictionary Symbols "in this issue of" Sweet Angel "precisely interpretation orthodox iconographic subjects, not only extremely beloved and popular among the Orthodox community, but also rich deep spiritual wisdom that opens the way to contemplation Glory and Power of the Lord.

DEAR ANGEL

BURNING BUSH

Theological symbolism

The Orthodox icon "BURNING BUSH" is known to everyone. On her the Virgin and Child are canonically depicted in the center an eight-pointed star, usually consisting of two diamonds different in color: green – vertical, and red -- horizontal. The worshipers are inscribed in a vertical diamond archangels are angels, but in horizontal – symbolic cherubic Figures of the Four Evangelists. Image of the Virgin Mary often surrounded by a blue circle, stylized as firmament. Sometimes she holds a ladder in her right hand. Between the tops of the diamonds depict eight petals with figures angels. This icon is extremely popular and loved by believers.

"The Burning Bush" is a unique Orthodox symbol since it contains a visual representation of the most important theological dogmas concerning the mystical person Mother of God. The name "Burning Bush" itself is new Testament greatness of the Mother of God, since it is Old Testament "the Burning Bush" in which Yahweh appeared to Moses on the mountain Sinai, in the Orthodox context, is considered precisely the prototype of the coming immaculate conception of the Messiah. "Irreversible kupina" – is a fire bush that burns and does not burn. So and the Mother of God miraculously gives birth to Christ, "Zizhdetel his "and remains a Virgo.

The staircase – in the hands of the Mother of God – is also hers the ancient Testament symbol – "ladder of the patriarch." Jacob' by which angels or souls descend and ascend people. In Christian theology, the Virgin Mary – is the most important an element in house-building is the mystery of Salvation, hence the frequent prayer formula "God, God save us." . And finally, finding the Virgin among the four archangels ("seraphim") and four "sacred animals" ("cherubim" of Ezekiel and apocalypse of St. John the Evangelist) symbolizes the most important orthodox prayer "The most honorable Cherubim and the most glorious without comparisons seraphim". Figure of Jesus in the arms of the Mother of God ends the text of the doxology – "without corruption of God-Word born."

The eight-pointed star symbol itself is also closely related to The Mother of God, her secret. In principle, the Eight-Pointed Star c Traditions mean Eternity, complete stability, going beyond limits of the long world. This is – the sign of Paradise, the finite Transfiguration, Heavenly Jerusalem. Icon, therefore depicts the spiritual cosmos, the "mother of God cosmos", in which dolnia, material energies are

elevated to their heavenly ones archetypes. But still, the spiritual cosmos of the Mother of God is not identical with the highest regions of Being, the worlds of the Most Holy Trinity. This is emphasized by the symbolic moment that Christ is depicted on the icon as a baby, like his manifestation in the human world, and not as Savior-in-Power and not as Second person of the Trinity. Canonical name of the Virgin Mary "Chosen Voivode", which means "leader of the angels" (The Virgin Mary took, according to legend, the place of the fallen Lucifer at the head angelic troops), emphasizes her belonging to the spiritual, but the promise, angelic reality, which is one side is related to the ternary reality, and the other – to earthly and human world. In Orthodox icon painting traditions The Virgin is often depicted with wings.

Eight lies between the lower set and the higher Trinity. Angelic, fiery, formidable and merciful space, "pawed fiery", hiding and revealing at the same time the latter secrets of Divinity.

Thus, the theological symbolism of this icon is compressed contains the fundamental principles of Christian cosmology, and therefore the basis of spiritual understanding realities. This is all the more important because it is Christian theological tradition rarely dwells on cosmological ones in detail descriptions, focusing on either "technique" problems personal salvation and Orthodox house-building, or purely transcendental contemplation of the Trinity reality. An attentive researcher based on this icon alone could I would like to get an idea of mystical cosmography and angelology of Christianity, and for prayer practice this icon provides ample opportunities for the enlightenment of the "heart." eyes "and" awakenings of the mind.

Universal symbolism*

[* In this part of our text we have based ourselves predominantly on research by German professor Hermann Wirth, set out in his fundamental work "Die Heilige urschrift der Menschheit".]

Consideration of this icon may go beyond the pure level christian theology and Christian cosmology in the field universal sacred reality, which, naturally, neither in which it does not contradict the Christian perspective, but it turns out far beyond its temporal, historical and cultural framework. Based on the instructions of St. Melitona from Sardes, it's possible to do it even while remaining within a purely Christian framework traditions, if we treat certain non-Jewish and non-christian symbols, myths and sacred plots as for the educational signs in which the Holy Spirit addressed to the peoples of the earth.

In this case, attention should be paid to the following correspondence: why the "burning bush" is depicted specifically in seeing an eight-pointed star, and not something else? The answer to this the question will lead us to comprehend the universal meaning of this symbol, and at the same time will help you understand everything deeper and more fully mystical correspondences embedded in such richness the meaning of an Orthodox icon.

From a purely graphic point of view, the symbol of an eight-pointed star it can be depicted either in the form of two diamonds or in a form superimposition of two crosses – vertical and "Maltese". So we get a figure. It is very important to note that this is the sign used to refer to the word an in Sumerian those. "god". Later, Semitic Akkadians have the same originally the Sumerian sign received the publicity "ilu", retaining the same one semantic meaning, "god". Note that from this the ancient Semitic "ilu" also originated the Hebrew words "el", "elohim", etc., also denoting "god". So we do it again we approached the Jewish tradition, which can easily be placed in a purely Christian context.

So the eight-pointed star is the oldest and the primary symbol of the Divine. But what an attitude she has has to that burning bush from which God spoke to Moses? Or let's pose the question differently if the connection is now obvious stars with God (speaking from the "burning bush"), then like her does it correlate with the "bush" itself? It is important to pay attention to this the apparent visual similarity of the eight-pointed star to a tree or a bush. Indeed, three branches grow upward a horizontal line marks the surface of the ground, and the bottom three features symbolize roots. In other words, the oldest hieroglyph denoting "god" and visual representation of the bush strictly we matched! Consequently, the Old Testament plot itself p Moses may not be seen as unique and inexplicable the fact of the specific history of a particular people in its specific relationship with the Creator, but, more broadly, as one of the foretelling manifestations of universal symbolism, where is the original concept about the deity and the image of the bush (bush, tree) are interconnected and almost identical. Of course, from this there is no need to draw a materialistic conclusion about "remnants of the animic cults of primitive humanity, deifying bushes and trees," as they would hasten to put it profane historians. This is not about "deifying" the bush but about revealing the deep kinship of certain symbolic ones realities through which the Spirit narrates to humanity and the world about the highest Truth.

If bush, kupina is a symbolic synonym for "deity", based on the visual similarity with the hieroglyph, it follows now answer the question why the oldest hieroglyph has what's this form? This may lead us to understand this the fact that the Old Testament text refers specifically to burning, but "non-combustible" kuste, about "burning" kupine ("labbat-esh mittok ha-snah" in the Hebrew original Bibles).

There is a popular mystery: "what burns, but does not burn"? The answer is such – year. Indeed, the seasons of the year are constantly changing but he himself always remains the same. Here we come to the most amazing: the most ancient symbol of the year, the most the ancient calendar was precisely an eight-pointed star inscribed in a circle. The periphery, the circle itself – seasons, what "it's burning". The center of the star from which the rays emanate is eternal and unchanged, it "does not burn.". But precisely in the image of the year, time, the original tradition saw the manifestation of the Supreme Deity in peace. The year is a living and visual embodiment of the dual the nature of reality, where the eternal and unchanging, spiritual, providentially combined with mortal, finite and transitory, material. The concrete is constantly changing, the archetypal remains forever and ever. So the year – symbol of God, symbol reality emanating from God. The year symbolizes nature Divine. Therefore, the calendar both in ancient times and in the Christian tradition is one of the most sacred things where metaphysical, theological, come together symbolic, liturgical, historical, house-building and even everyday areas of human and natural reality. Eight-pointed star in a circle – ancient calendar. In its in a reduced form (without a circle) it becomes the sign of a bush wood, but not as a purely natural object, but the Tree of Life The World Tree connecting the lower and upper regions of space conveying the grace of the Top (crown) to the dark regions of the Bottom (roots). Eight-pointed star in a circle – ancient calendar. In its in a reduced form (without a circle) it becomes the sign of a bush wood, but not as a purely natural object, but the Tree of Life The World Tree connecting the lower and upper regions of space conveying the grace of the Top (crown) to the dark regions of the Bottom (roots). Eight-pointed star in a circle – ancient calendar. In its in a reduced form (without a circle) it becomes the sign of a bush wood, but not as a purely natural object, but the Tree of Life The World Tree connecting the lower and upper regions of space conveying the grace of the Top (crown) to the dark regions of the Bottom (roots).

World Tree, Tree of Life, Jacob's Ladder (other form symbolism of the Tree of Peace or the Axis of Peace) Old Testament Burning The Bush of Sinai and the Christian Mother of God are the same sacred reality associated with mediating the authority between the valley and the mountain worlds, with the angelic reality. At the same time, it is directly related to the secret time, or rather to the secret cycle, since it is sacred tradition understands time exclusively cyclically, spirally. The image of such a time is the Annual Tree, Burning Kupina. Compliance

Symbolic correspondences of this sacred plot are possible it would be to continue in any direction. For example, if you take the eight-pointed star as a runic symbol, we get a rune Hagal, the rune of "year", "god", "tree", "completeness" and "of grace". This means in Germanic and Scandinavian mythology and, more broadly, in Indo-European mythology, many can be found analogies and metaphysical doctrines associated with our icon. IN THE in particular, if one considers the conceptual identity sign [hagal in a circle] and sign [vertical with three horizontals], then it is easy to explain the presence of the Mother of God in the hands stairs, since the sign [vert. with three horizons.] and is a hieroglyph for the oldest forms of the staircase (which has survived) many more archaic peoples – in particular, the Yakuts and other peoples of Siberia, where the staircase is a pole with the crossbars stuffed onto it).

The symbol of the Tree itself, as a synonym for the bush, can be traced to throughout the Old Testament, starting from the Tree of Life and Trees of the knowledge of good and evil; from the shrubs surrounding paradise after the fall; from the tree chosen by Noah for construction of the ark; from the sacred tamarisk planted Abraham – right up to our "burning bush" in Sinai. By the way, in Old Hebrew "kupina", "bush" – "sene", that consonant with the name of Mount Sinai. Hermann Wirth develops in detail the sound correspondences of this root, going all the way to Egyptian name for "Sacred Acacia", and, [drawing hieroglyph], which, as a symbol of immortality, grows on the grave of Osiris.

In the New Testament, the symbolism of the Tree found its main reflection in the Cross on which the Savior was crucified. Tree of death through the great sacrifice of the Son is transformed into the Tree of Life. Two trees, of which the Cross is made (The Church has a special holiday -- "the Feast of the Growth of the Trees of the Life-Giving Cross of the Lord"), nagging double Tree of Knowledge leading to the Fall of the Forefathers turns into a feat of Christ one Tree of Life. Rune Hagal reappears in Greek Christmas anagram of the Savior [See. Alexander Dugin "Mysteries of Eurasia", chapter "Mystery of the letter 'live'"].

Outside the biblical context in the mythologies of various peoples close symbols are found in abundance, and every time regardless of whether the correspondences are based on view, sound, graphic or similar similarity, they have a direct attitude towards united spiritual reality, a united a metaphysical doctrine whose contours can be made quite clear and understood, knowing the connection between symbolism and sacred doctrine, at least in one of the traditions. For a Christian, naturally, everything is sacred reality should be seen in a purely Orthodox Christian perspective, and precisely his own tradition, understood spiritually and deeply, it will give him the key to universal symbolism.

Note in conclusion that the Hagel rune has one more abbreviated spelling in the runic circle – H, which is for sure corresponds to the Latin letter H. But it is the Latin H in medieval mysticism it was considered the most mysterious letter -- the letter of the Holy Spirit, "the treasure of the good and the life of the giver."

The Burning Bush icon contains many secrets and an abundance of meanings. She – is the holy seal that reveals the "watchful mind" has doors to the heavenly worlds. And looking at the world "in the eyes of heaven", "in the eyes of the heart", the truth and presence of God they open not only in the Church and the strict framework of the saving dogma, but throughout the world – in the legends and symbols of other traditions, in ancient hieroglyphs of forgotten languages, in ordinary speech various peoples, in

classical art subjects, in nature, in the landscape, in the twinkling of a star, snowflake crystals, etc the contours of a lonely tree against a perfectly blue sky...

Contemplating the Great Eight-Pointed Star in strict and strict prayers delightful "smart doing" we turn again and again to the Mother of God -

"I sing of Your grace, O Lady, I pray to You my mind be kind to..."

DORMITION OF THE BLESSED VIRGIN MARY

Theological symbolism

The icon of the Assumption of the Blessed Virgin Mary is one of the most revered in Rus'. It was this icon that was wonderful for the first time she was transported in this way from Constantinople to Kyiv, where she was consecrated not only Kiev-Pechersk with its divine appearance the Lavra, but all of Holy Rus', is a new (and last) stronghold Orthodoxy.

In the traditional image we see the icons in the lower plan the deceased Mother of God, surrounded by saints on her deathbed, and on in the middle plan is the figure of Jesus Christ standing, who holds in by the hands of the soul of the Virgin Mary in the form of a baby.

When considering the symbolism of this plot, it follows immediately point to the reverse analogy between the central figure "Assumption" and the classic icon of "Theotokos and Child". If in the traditional image of "Theotokos with a baby" (k for example, "Vladimir Mother of God", "Kazan Mother of God" etc.) we see the "adult" Mother of God, as if surrounding Jesus, then in the plot of "The Assumption" the proportions are reversed – "adult" Jesus Christ and the "baby" Virgin Mary. Explanation such an opposite will help us discover the universal one the ontological character of the Christian tradition, which, as any full-fledged tradition, besides the historical aspect it carries a purely metaphysical, super-historical a load directly related to the spiritual understanding of reality in general.

So, the very fact of the Incarnation of God the Word in the material the human universe necessarily implies some "belittlement" of the completeness of the second hypostasis of the Holy Trinity, no essential "belittlement" (The Trinity always remains self-identical), but external, apparent, visible. Christ described in the Gospel as "suffering.". At the first coming the true nature of the Son remains veiled, hidden. Only selected students can guess it, but for subsequent ones generations of Christians definition of this divine nature becomes the basis of Faith. Precisely Faith, not Knowledge, because Knowledge is associated with the ontological evidence of a certain a sacred fact, and this obviousness of the divinity of the Son it will manifest itself only at the moment of the Second Coming, the Coming of the Savior-in-power, in Glory, i.e. in its true "unlooted" quality. Therefore, the classic image of the Virgin Mary mledenets is central to the prayer and church practices symbolic meaning – on this icon as on the sacred map of reality shows the "crazy" spiritual a center surrounded by human and more material things cosmic nature, which outwardly "surpasses" it is "predominant" in comparison, "greater" than he. The Virgin and Child describes the ontological status peace between the First and Second Comings, where the Son has already been revealed peace, but still in a "crazy" capacity, demanding from the faithful of the Faith personal effort and spiritual asceticism for the "dynamic", the volitional transformation of Faith into Confidence.

The icon of the "Assumption of the Blessed Virgin Mary" presents us with the opposite proportions. Rising above a specific historical fact the Orthodox tradition gives the personal death of the Virgin Mary here the prototype of an eschatological situation, giving the most valuable instructions on the meaning of the sacrament of the End Times. Christ with a baby The Mother of God in her arms describes the true proportions of the spiritual there is no world where the true Center, the Pole of Being, God the Word appears "crazy", but in its full metaphysical volume. In heavenly the true world of "crazy" is precisely "material", "earthly", the cosmic part, and the Spirit himself appears in all his fullness and in abundance to everyone. Here the Word is omnipresent and obvious all-filling. But the material world is not simply destroyed in heaven reality, he is transformed, he is "retracted" to spiritual regions, goes back to its celestial and supermaterial archetype. From here, by the way, and the special term "assumption" (tracing paper from the Greek "koimesis", "to sleep", "to rest", "to lie down"; in Latin "assumptio"), as opposed to the usual word is "death". "Assumption" means "calmness", i.e. transition from the state of "excitement" characteristic of material physical reality, into a state of "rest" in which all things are they stay in the regions of Eternity, but not at all "destruction", not "final disappearance" implied in the word "death". It is interesting to pay attention to the Russian etymology of the word "assumption", which is related to the ancient Indian term "svapiti", i.e. literally "to sleep". But this Indian term literally means "to enter into self, "to immerse yourself in your inner essence.". Therefore, our term "assumption" already etymologically means "entry into." inner world "and" inner world – is a synonym for "spiritual world" or "heavenly". In the troparion for the feast of the "Assumption of the Mother of God" he says "i didn't leave the world in the dormition.". It's not just about the merciful participation of the Mother of God in the affairs of the world after her departure, but also Fr a fundamental ontological event, about the "overthrow of the matrial peace "into the spiritual realms as a result of a special unique sacred

events. What a metaphysical one our term "assumption" already etymologically means "entry into." inner world "and" inner world – is a synonym for "spiritual world" or "heavenly". In the troparion for the feast of the "Assumption of the Mother of God" he says "i didn't leave the world in the dormition.". It's not just about the merciful participation of the Mother of God in the affairs of the world after her departure, but also Fr a fundamental ontological event, about the "overthrow of the material peace "into the spiritual realms as a result of a special unique sacred events. What a metaphysical one our term "assumption" already etymologically means "entry into." inner world "and" inner world – is a synonym for "spiritual world" or "heavenly". In the troparion for the feast of the "Assumption of the Mother of God" he says "i didn't leave the world in the dormition.". It's not just about the merciful participation of the Mother of God in the affairs of the world after her departure, but also Fr a fundamental ontological event, about the "overthrow of the material peace "into the spiritual realms as a result of a special unique sacred events. What a metaphysical one in the dormition of the world, she did not leave you.". It's not just about the merciful participation of the Mother of God in the affairs of the world after her departure, but also Fr a fundamental ontological event, about the "overthrow of the material peace "into the spiritual realms as a result of a special unique sacred events. What a metaphysical one event symbolizes itself the plot of the Assumption?

This is – The End of Time. It was at this moment, at the moment of the Second The coming, as we said above, is final affirmation of true spiritual proportions in the ratio of material and spiritual and "material" (Virgin Mary) turns out to be infinitesimal a point in the Infinity of spiritual Light, the Light of God the Word, Christ. Consequently, the icon of the "Assumption" reveals a deep secret to the Christian The End of Times, which is not a global catastrophe, not destruction or the disappearance of the physical earthly world, as seen more often in total, those who are only superficially familiar with Orthodox eschatology but the essential and total restoration of normal, natural and harmonious relations of existence, where the spiritual heavenly Light is completely absorbs physical, material darkness. Therefore, the End of Times c the Christian perspective is on the most important and most important event, and having entirely positive, positive, saving meaning. End Times – is not a disaster, but the end of the disaster, since from a spiritual point of view there is all sorts of "excitement", "experience", "movement" is a disaster for the spirit and, at the same time, triumph of the lower satanic forces. End Times, End of the World, The end of the world appears as something negative and only negative for the enemies of God, for those who identified their fate with the dark passage inexorable, demonic fate. For believers, on the contrary, this is salvation, holiday, celebration, transformation. Universal and final the "assumption" of matter together with the same universal and final "awakening" of the spirit.

So, we can now identify three levels in that spiritual teaching which is the icon of the "Assumption" so abundant in wisdom.

(1) Historically, it tells the story of the death of the Mother of our Lord Jesus Christ and about her subsequent mercy in the believers and those who suffer everything peace.

(2) Ontologically, it gives the statement of true proportions material reality in the complete picture of existence, where the spirit fills that's it, but physical reality has been "humiliated" to an infinitesimal point.

(3) Eschatologically, it indicates the true meaning of the End Times, which is the restoration of true existential proportions and affirmation the absolute triumph of the Heavenly, Divine principle; Moreover the "diminishment" of matter in the End Times does not mean its destruction, but its "introduction" to the fullness of light and peace.

Universal symbolism

Symbolism of the "Assumption" icon (if considered in conjunction with the icon) "The Virgin and Child") has analogies outside of Christian context. The most striking is a similar spiritual concept of the structure of existence reflected in the Chinese symbol Yin-Yang, where there is a white dot on a black background means "diminishment" of the spirit in matter, in a black dot on a white background, on the contrary, the "belittlement" of matter in spirit. However, Chinese tradition contemplation and the absence of eschatological are characteristic orientations, so the Chinese tend to view this symbol as a sign of eternal harmony, while Christians see everything ontological the plans are also in historical and eschatological perspective, why christian has a pronounced "dynamic" character presupposing the personal, volitional involvement of a person in the outcome of fate spirit. The Chinese are sure that this volitional aspect is not so important because the Tao will still suit everything in the end with the best in a way.

Of course, similar symbolism can be found in many others traditions, where we are talking about the relationship between material and spiritual mirov, but the Chinese example seems to us strongly expressive and impetuous that all similar plots can be brought together exactly to him.

Sacred sign of Russia

The fact that this particular icon was the first one, miraculously brought to Russia, and the Kiev Pechersk Lavra, which overshadowed with its presence which, in turn, was the first one distribution center Orthodoxy in Russia makes us believe that Russia is under special patronage of this particular icon. Russians think so too orthodox tradition and the Russian Church. If we take into account everything is theological and ontological, as well as eschatological the content of the very plot of this icon will naturally connect it with the sacred mission and spiritual destiny of Russia itself.

At the historical level, there will be such symbolism applied to Russia point to the constant participation of the Mother of God in the history of the Russian states, and not only during periods of its full-fledged orthodox existence, but also in dark periods of desolation and decline. As the fulfillment of the destiny with which expansion began orthodox faith throughout Russian land, in about a thousand years after the founding of the Kiev Pechersk Lavra, at the time of the collapse of the Orthodox order in Russia, the Mother of God appeared as one believer and announced that "from now on She takes responsibility for Russia and the sovereign Power in it." An icon called is dedicated to this "Sovereign". "And she didn't leave the world in the dormition."

On an ontological level, our symbolism can perfectly explain cultural and psychological characteristics of the Russian Orthodox a civilization that has always been contemplatively oriented being drawn by the spirit into the heavenly realms, where the true proportions are established once and for all, and sometimes neglecting earthly practical ones material things that appear to the religious consciousness of Russians as infinitely small as a tiny figurine of the Virgin Mary by the hands of the Savior.

And finally, at the eschatological level, the idea of Russia's mission is connected with the End of Times, I was clearly aware of Orthodox thought, from where, in particular, the idea of "Moscow-Third Rome", "The Last Rome", arose which is destined to stand until the final moment of earthly history. Ontologically, the "Assumption" icon describes an ideal entity russian Orthodox soul, then on the eschatological plane, she points to the active side of Russian civilization, but its mission which she is destined to realize in human history. And this mission, of course, it is connected with the implementation of the End Times and with the providential preparation for the Second Coming.

It is also important to recall the signs that were sent to St. Anthony (?) Pechersky before the construction of the first and main church Kiev Pechersk Lavra in honor of the "Assumption of the Blessed Virgin Mary". Anthony prayed to God to send him a sign pointing to the place where he needed to it was

necessary to build a Church. In the morning there was dew everywhere, but in one place the ground was completely dry. The next day the miracle happened again, but in reverse order. There was no dew anywhere, and only in yesterday's place everything was covered with dew. And finally, when the saint collected brushwood from heaven the Fire came down and set it on fire. After this, there is no doubt about the choice of location there is some left. All three miracles are strictly symbolic and doctrinal an interpretation associated precisely with the spiritual meaning of the "Assumption". Dry the place of the future Church in the middle of a space covered with dew symbolically identical to the icon "theotokos with Child", where the fiery, dry, light principle, Christ, is surrounded by the wet, earthly the beginning, the Mother of God. The next day, the opposite happens, i.e. actually, the plot of the "Assumption" icon, where there is dryness (i.e. fire, spirituality (a small humid space (matter) surrounds the earth. The third miracle is directly related to the mystery of the End Times, when there will be firewood prepared early (church of the faithful, believers) lit and transformed by the heavenly light power, the power of the Second Coming. In this mysterious story related to the foundation The Kiev Pechersk Lavra captures the deepest prophecy of Fr the fate of Russia, about the fate of Christianity and Orthodoxy, about its glorious and great future. those. actually, the plot of the "Assumption" icon, where there is dryness (i.e. fire, spirituality (a small humid space (matter) surrounds the earth. The third miracle is directly related to the mystery of the End Times, when there will be firewood prepared early (church of the faithful, believers) lit and transformed by the heavenly light power, the power of the Second Coming. In this mysterious story related to the foundation The Kiev Pechersk Lavra captures the deepest prophecy of Fr the fate of Russia, about the fate of Christianity and Orthodoxy, about its glorious and great future. those. actually, the plot of the "Assumption" icon, where there is dryness (i.e. fire, spirituality (a small humid space (matter) surrounds the earth. The third miracle is directly related to the mystery of the End Times, when there will be firewood prepared early (church of the faithful, believers) lit and transformed by the heavenly light power, the power of the Second Coming. In this mysterious story related to the foundation The Kiev Pechersk Lavra captures the deepest prophecy of Fr the fate of Russia, about the fate of Christianity and Orthodoxy, about its glorious and great future. believers) will be lit and transformed by the heavenly light power, the power of the Second Coming. In this mysterious story related to the foundation The Kiev Pechersk Lavra captures the deepest prophecy of Fr the fate of Russia, about the fate of Christianity and Orthodoxy, about its glorious and great future. believers) will be lit and transformed by the heavenly light power, the power of the Second Coming. In this mysterious story related to the foundation The Kiev Pechersk Lavra captures the deepest prophecy of Fr the fate of Russia, about the fate of Christianity and Orthodoxy, about its glorious and great future.

Oshy oshy (2000)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

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A.G. Dugin

"Invasion", 2000 | "Russian Thing", Arctogea, 2001

OSHYM OSHYM

On the Moscow-Kazan train I was wary. There was only one companion in the compartment on four. But for some reason I didn't trust him. He was over 60. It looks completely harmless. He changed his pants, opening the compartment doors wide. Extremely correct and quiet type. Silently polite. These people have a modest sandwich with white bread –no vodka, no fried chicken leg. But you can't trust the elderly. They have seen so much in life that no one can vouch for their psyche... I intuitively always believed that pensioners are dangerous. Very, very dangerous. Who knows what they've come up with in so many years...

Once I was already riding in a compartment with a polite pensioner. I was lying on the second shelf, at the bottom was the female half of the married couple, at the top along with me – the male half. And on a par with women's – pensioner. Either he was mortally drunk (but he didn't show it – it's no wonder to learn in so many years), or a latent maniac (which is not so rare, not so rare...), or something else. But he, falling asleep (and we all fell asleep), muttered something about the bills... Then the girl screamed. An elderly crazy accountant mistook her lying body along with him for something that penetrated the fabric of his twilight reflection. «Vitya, oh Vitya-ya-ya-ya...!!!! Look what he's doing to me». I tried to imagine what exactly through the unpleasant heavy sleep of a wheel. But only the public canteen came to mind. The guy hung himself and lazily poked him into the sheet pile on the bottom shelf: «Sleep, bastard». The pensioner muttered some sleepy word similar to «sorry» said in Swahili and temporarily went inside himself. But his oneiric exudations filled the coupe with four and prevented me from thinking about my own darkness.

«Ugly grandfather», it was spinning in my head. «Dangerous grandfather». He was dangerous because over the years, multiple fragmentary fragments of scattered visions, tangled stuffy desires, dark yellow mental carcasses, terrible because they would not connect with each other, had seeped into his scented soul. The horror of the vile soul of a young man is fresh. The horror of the elderly is sour. It is more passive and inarticulate, but more poisonous. Indeed: «dangerous grandfather».

This one from the Moscow-Kazan train was also dangerous, although it did not show it. The most suspicious was his snoring. Only sick, unpleasant people who don't take care of themselves at all snore. When they sleep, they think, bitches, only about themselves. You need to think about something else.

I still fell asleep, deciding not to fall deeply into sleep, and to follow the companion, the door, the lock, the suit on my shoulders, from which I took out my wallet and keys in advance, hiding them under my pillow (I suffer from kleptophobia), but I still It seemed that the suit was in danger, you never know for sure. In short, I fell asleep. In the compartment, darkness was visible through my squinted sleeping eyelids. He structured my dreams, the line was erased. Every jerk of the wheels of Moscow-Kazan threw me into a hole. I flinched and glanced half-openly at the suit. I was afraid to look at the elderly man. One day I was traveling in a SV carriage with a fat girl. She cried all night. I liked it incomparably more than snoring. In principle, if we went further, it was worth commercializing such a trip – «compartment with a crying girl». There are people who would pay for this fortune. I am convinced that there are those who would pay for snoring. Moreover, each of its varieties would have its own tariff. Snoring with a whistle, snoring simulating gasping, snoring light, snoring ending in an indistinct murmur, snoring like a moan... I used to always listen to people muttering in their sleep. Then I was ashamed of this or, which is closer to the truth, I collectively understood the range of these telegrams. Now I am able to reproduce the range of statements myself. Sleepy discourse is limited to Oneiric language. The grammar, morphology and vocabulary of such a language are quite accessible to systematic study. There's nothing to escape us. Nothing. like moaning... I used to always listen to people muttering in their sleep. Then I was ashamed of this or, which is closer to the truth, I collectively understood the range of these telegrams. Now I am able to reproduce the range of statements myself. Sleepy discourse is limited to Oneiric language. The grammar, morphology and vocabulary of such a language are quite accessible to systematic study. There's nothing to escape us. Nothing. like moaning... I used to always listen to people muttering in their sleep. Then I was ashamed of this or, which is closer to the truth, I collectively understood the range of these telegrams. Now I am able to reproduce the range of statements myself. Sleepy discourse is limited to Oneiric language. The grammar, morphology and vocabulary of such a language are quite accessible to systematic study. There's nothing to escape us. Nothing.

The train shook and he stopped. Dull voices were heard from behind the window. Someone was talking. The notes were obsessive. Snoring of an elderly verse. After lying down for about ten minutes, I decided to see what was happening. People were swarming on the platform. It was a dead night. They were dressed approximately, but all carried various large glass objects in their hands. The first thing I saw more clearly was a man in a bolonia jacket with a huge – meter – crystal glass. He raised it above his head and stuck it to someone imaginary from a nearby (not my) compartment. I imagined a big city, somewhere behind, where they all (and that one with a huge glass) came out. But opposite there was a train and closed the city. I really wanted the stupid train to start moving, and I would see the lights, crossings, bridge where it came from. He didn't move for a long time, just long enough for me to lose

interest in what was behind him. Then he slowly crawled away. He exposed a black forest. Not a single light. Moscow-Kazan was moving in the right direction.

The glass ones were left behind, we went to the East.

I fell asleep deeper, no longer afraid of the pensioner. I thought that if something happened, I could move him with that huge glass that the crystal goose stretched forward and upward.

I began to focus on what I should tell the President of Tatarstan. I didn't have a final plan. Only sketches. Third Capital. The darkness of the flickering impenetrable forest belts along the edge of the iron fabric, mixing with the darkness of the compartment and the creaking of the shelves, as well as the serious steps of the conductors – their gait cannot be confused with anything – not that he helped, but participated in the decision-making.

Then I had a dream. The dream was like a text. It was as if I saw him, experienced everything in him, but at the same time described everything in the text. Hence the clarity of words and even letters that were clearly seen – it couldn't be clearer.

The text began like this: it happened in the city of Oshym oshym. There were no quotation marks, and this name was written that way – Oshym oshym. The first word is from the majuscule separately and without a hyphen, the second is from the minuscule. City of Oshym Oshym. This is what was written in the dream, and this is how we should remember it.

One day they sent me a letter over the Internet. Some unknown person asked me in English if I knew a city called Joffur. Moreover, the explanation for why they were turning to me was as follows: «a person with the last name Dugin may well know what Joffur is». He found my address on an impersonal search engine, not knowing – whether he was contacting a Hong Kong company or a Dutch clinic. I then responded to the letter, suggesting that this is the capital where winged demons live. Where is «a girl – a tiger of pleasure and a boy of Gehenka who is two-hit» (N. Klyuev – I have a suspicion that Klyuev wrote this poem – «Hanged upside down...» – after reading «Alraune» Evers and «Golem» Mairink). Having received the answer, the correspondent warmly thanked me, saying that this name Joffur obsessively came to him in a dream.

Oshym oshym... Everything happened in this city. This town is (was) at the southernmost point of Australia. There can be doubts about everything. Not this. It is the southern tip of the Australian continent, as the Cape of Good Hope or Cape Agulhas is the southern tip of Africa. Don Miguel Serrano wanted to buy a piece of territory in Tierra del Fuego for purposes known to him alone, but hesitated only to purchase the original paintings by Konstantin Vasiliev, the slides of which I sent him. Oshym oshym – is a city in the Australian Tierra del Fuego.

Then the story of the death of the city of Oshym Oshym unfolded before me. A black storm has hit Australia. The continent of Australia was already dark, not a single luminous point, not a lighthouse, not a village. Not a call mosquito scattering of taverns... He was a dark continent and died in the dark. Like a goose-crystal forest from which glass houses emerged.

The storm's waves were warm but very high. In full sky. They collapsed on the tip of Australia tightly and fatally, crushing everything that was there, dragging everything into the abyss. The black city without lights Oshym Oshym was washed away. I'm with him. Trying to grab onto something, he spread out his dream body arms... In vain. Only black water. Having written this, I realized that the text contained an obvious reminiscence from Golovin

I dreamed about black water

and below it are cities.

People gathered quietly in groups

we discussed how to help the disaster

and then lilac corpses

one after another they swam away into the night

(quote approximate from memory).

Can reminiscence be an experience? Can I say «I dreamed of black water»? No. Just a textual coincidence, I dreamed of the black city of Oshym oshym, a city flooded by the ocean, which was darker than night before.

I was taken by the waves, and I could not and had nowhere to return. The one who gave me life (a very dubious life, so similar to something else) was dying. But for a very long time. Maybe I had a dream about her. Sleep, pigs, not private property. And life, pigs, is not private property. Here! Moscow-Kazan – this is a concept. Go and find out for yourself.

...I swam on the surface of the ocean after the death of Australia and the city of Oshym Oshym. This is where the most important thing begins. Or rather, the most important thing seemed to be in a dream, on the train. The waves that captured me were not just water. A little lower they were filled with something. I realized that I was sleeping on my back, and the sensations were turned spatially. In the entire space, under the hands grabbing the empty volume, some mass could be felt. Algae? No, nothing else. Remains? Remains of the city of Oshym oshym? No. Plastic?..

...Then, returning to Moscow, when Kazan was behind me, I saw another dream. In it, the same woman walked towards me, along a road that cannot be turned, as 20 years ago. Last time she was carrying a stroller, now she was with a huge shaggy dog. As then, at a turning point that radically changed the picture of my life, I made a loud, inarticulate sound in horror. Then I tried to scare her, now it was a semi-alpine, semi-oligophrenic yodel facing a furry giant dog. The woman made a gesture, saying, calm down, why do this.

Later I walked and recognized the area, observed the pattern of vegetation along the road and reptiles, small, not inspiring horror, crawling out onto the skew of the path.

I can't understand (yet) what all this means. We know too little...

Walking around Kazan (Tataria – this is our highest self; those who doubt – into the oven!), I saw the inscription on the memorial plaque: "Pushkin buldy.". That's right...

Third capital... Ivan the Terrible. The number of his wives is symbolic. Well, the surname "Nagaya" amazes with thunder those who carefully read the lines of Russian history.

When I was in 6th grade, we smoked with girls and guys in the attic of no one's (as it seemed to us) barn, throwing cigarette butts into the straw. The barn burned down, cops came to the classroom (school

№747) and looked intently at those at their desks. I still don't know exactly who burned down the barn. Porfiry Korneevich split Raskolnikov according to a theoretical article he calmly and fearlessly published... Then ten years later, not far from that former – burnt – barn, Golovin on the shore with metaphysical port in his hand said: "With age, I come to the conviction that there is everything.". He was referring to the underground white owl Garfang and the dream masters, as well as the schooner in Vladivostok that was supposed to take us away. Kupriyanov noted that he did not have enough money for a Moscow-Vladivostok taxi, and it was dangerous to transport the admiral on other transport.

Then we didn't go. Let's go now.

Moscow-Kazan.

The mystery of the death of a secret city.

Nothing is forgotten. We remember him.

Published in the newspaper "Zavtra" in the "Invasion" department in 2000.

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Our brother Kuksha was killed at dawn (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №12, M, 2001

Alexander Dugin

Andrey Ezerov

Our brother Kuksha was killed at dawn

1. Apostle of Vyatichi

A great many Russian saints labored in the Kyiv stoves. We remember, love and honor the Monks Anthony, Isaac, St. Nicholas the Saint, Alimpius the Zograf and other holy Pechora miracle workers, read and re-read "Pechora Patericon". But sometimes it seems that these saints remained in the history of another – Kievan – Rus'. It's as if they are closer to us, say, the Iveron Saints, only because Kyiv is much closer to Moscow or Kaluga than Tbilisi and Mtskheta. But there are saints (and not only Olga, a native of the Pskov region) who connect two stories, two Rus'. They are united, first of all, by the power of the Orthodox Tradition and the Church Slavic language.

This is exactly the kind of saint that the Hieromartyr Kuksha, the apostle of the Vyatichi land – Zalessky and Prioksky Rus', was. Later, it will become Moscow Russia, the Third Rome, the supra-temporal standard of national chosenness and holiness...

Vyatichi, our ancestors, inhabited in those distant times the territories of present-day Kaluga, Bryansk, Oryol, Moscow, Vladimir, Ryazan, partly Ivanovo, Tula and Chernigov regions, and participated in the colonization of Rostov Rus' (present-day Yaroslavl region). They tightly held in their hands the middle reaches of the great Russian Oka River (until the 16th century, the main water artery of the Russian lands).

It was to them, to the Vyatichi, that the Hieromartyr Kuksha, a Slavic saint, preacher, and messenger, went from Kyiv.

So –with him – the deep fate of Rus', predicted by Metropolitan Hilarion, the first Russian to head the Kyiv See, moved providentially to the North. "The latter will be the first". Metropolitan Hilarion

interpreted this gospel truth in the sense that Russians who accepted the Light of Faith later than other peoples ("the latter") will be the first in those terrible times when the abomination of desolation will engulf other regions. And then the New City will shine in Rus', a stronghold of piety, the last obstacle to the coming "of the son of destruction".

"The latter will be the first". This also applies to the Vyatichi themselves, who, among the rest of the Eastern Slavs, were the last to accept Christ's faith, and subsequently it was their lands that became the core of the Muscovite Kingdom.

2. Lake dehumidifier, rain remover

The Hieromartyr Kuksha laid the foundation for his monastic life in the Kiev Pechora Monastery and became famous precisely for his preaching among the North-Eastern Slavs. He was a great miracle worker: he cast out demons, drained the lake, sent down rain, healed the sick and performed many other miracles. Amazed by his wonderful power, the pagans began to accept the teachings of the holy preacher and were baptized in large numbers.

Like the first Kiev-Pechora ascetics, all miracles were prophetic, providential in nature: the lowering of the rain symbolized the descent of heavenly grace to this land; drainage of the lake —exhaustion of delusions and liberation of the chosen territory from "lower waters" archaic psychism, etc.

Finally, at the instigation of the pagan priest, he was subjected to torment, after which the head of him was truncated, and with him his disciple Nikon.

At that time, the spiritual friend of St. Kuksha, St. Pimen, who was at one time abbot, labored in the Pechora monastery. The Lord gave him many spiritual gifts: he healed the sick, foresaw the future and in two years foresaw his last hour. On the day of the martyrdom of St. Kuksha, St. Pimen loudly exclaimed in the middle of the Church: "Our brother, Kuksha, was killed at dawn!" Having said this, he reposed on the same day and hour as the saint. This happened around 1215.

The relics of the Hieromartyr Kuksha and St. Pimen will rest in the nearby Anthony Cave.

3. Head at the base of Faith

Martyrdom through decapitation, beheading contains a colossal symbolic meaning. Let us recall that Moscow also stands in the place where Yuri Dolgoruky cut off the head of the boyar Kuchka. Many great cities, sacred places of pilgrimage, temples, according to legend, stand on the site of a similar execution of a saint or noble nobleman. In the Orthodox tradition, the archetype of this plot is the story of the beheading of John the Baptist, as well as the legend of its miraculous discovery. The same death is attributed to another revered Saint George the Victorious, as well as to the Apostle Andrew the First- Called himself. Moreover, legend says that the saints remained alive even after the beheading. Separate versions of hagiographies and circumlocution literature report that it was the head that continued to remain alive and prophesy, already separated from the body.

The body of the saint is transformed in the rays of the Holy Spirit acquired by him, and the center of life is transferred from mortal flesh to the fixed point of the soul. In this case, the flesh is not only overcome, it is now endowed with a special providential meaning. Even the bodily actions of saints take on the character of spiritual symbolic teaching. And this or that form of martyrdom plays an exceptional role in the entire symbolic complex. After all, the day of repose – is a kind of “birthday of the saints”, who are remembered by the Church precisely on the day of their departure, since it is then that they pass on to eternal and blessed life, becoming members and supports of the Church in Heaven.

The severed head of the saint, prophet, apostle lies at the foundation of a new church, saving structure, becomes the pole of salvation, a special life-giving point, preparing the contours of providential sacred geography.

The Head of St. Kuksha – is a milestone in the secret of Rus' loaded with unprecedented meaning.

4. From Kyiv to Moscow: the irreversibility of the path

There are complex relations between Kiev and Moscow in the sacred history and sacred geography of Rus'. In the general supra-temporal fishing complex, we can guess two synchronous lines. On the one hand, there is Kyiv as the cradle of Russian Orthodoxy, as a temporary stop “of floating Rome”, which was destined from the Italian center of the Empire to move to the East and North – to Constantinople, New Rome, and later to Moscow. Such a sacred Kyiv – forerunner of Moscow, a pole of salvation and holiness, broadcasting the mystery of the Faith and the national mission deep into Eurasia, to the new capital of the world – Moscow, the last Rome, emerging from forest snow-covered oblivion.

But at some point, sacred Kyiv, like the first Rome before it, and subsequently Constantinople, parted with physical Kiev. The good part went to Moscow, the earthly city came under Uniate or Western-centric influence, repeating the sad fate of the city of Konstantinov after the Union of Florence. The fall of Kyiv and its eschatological symbolism were mourned by the best Orthodox people –such as Zecharia Kopystensky in his prophetic “Book of Faith”, where the sacred history of Rus' and impending disasters were predicted long before they actually happened. And instead of the good, life-giving line Kyiv – Moscow, the symbol of which can also be our saint – Apostle of the Vyatichi – Kuksha, the influence of Kyiv since the 16th century has changed its sign to the exact opposite. The dark energies of apostasy flowed along the same geographical route.

In the Russian split “the Kiev” factor played an ominous, extremely negative role. But that's another story.

It is important for us to affirm, cleanse the Russian Orthodox – Ancient Orthodox – tradition from secular or crypto-Uniate layers, to affirm the milestones of the truly Russian path through history, to find a saving formula for our connection with the source of Faith and Salvation in both spatial and temporal senses. And here the lives of Russian saints, ascetics, and martyrs become secret news for us. They have not died, they are alive and participate in our church and national existence. Also looking at us is Saint Kuksha, who is not subject to the entropy of time, beheaded and glorified for the work of Christ, for the providential construction of Holy Rus', for whose careless heirs we are sinners.

It's time to collect stones.

"Invasion" №12, M, 2001

Paradoxes of Will, or the small people of Eurasia (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1999

"Invasion"

"Russian Thing", Arctogea, 2001

PARADOXES OF WILL OR THE SMALL PEOPLE OF EURASIA

It is believed that the Russians lack willpower, that we are too passive, relaxed, fatalistic, submissive. And the Germans are cited as the opposite example with their determination, perseverance, incredible consistency in achieving their goal, and punctuality. The adventures of the German, the bearer «of the iron will», in a paradoxical, contemplative and chaotic Russian environment were brilliantly described by Leskov in a story with the same title.

The German protagonist, having failed all his strong-willed endeavors (from marriage to business) due to the unpredictable behavior of the incomprehensible (to the point of absurdity) Russian world around him, ends up heroically dying in a competition with the priest: who will eat more dumplings. The ironic and evil nationalist Leskov shows the boundaries of the German Wille in Russia, demonstrating its futility in a country incomprehensible to the mind. And yet, the lack of will among the Russians is obvious – no matter how it is justified and no matter how nice it may be in comparison with the one-dimensional mechanism of the German.

Of course, this shortcoming is very conditional; we are not talking about a lack of will, but about its special embodiment, about its special mode of existence. The Russians undoubtedly have a will, but it is poured over the entire whole, over the people, over their paradoxical multidimensional mass. This Russian will —socialized, extra-individual, acting as «the world mind» of Hegel more by cunning and by passing consciousness. Over large sections of history, the presence of this Russian will is obvious, although upon closer examination a complete illusion is created that our nation is in the grip of everyday idiocy and is driven by pure inertia, a belated and inadequate reaction to its existing and unfolding history somewhere from the outside. This is like a complex game in which the global strategic model of action is strictly adhered to, and the tactical level is simply not taken into account and is left to chance.

We are subject to great will and disoriented, scattered in little. Each individual is weak-willed, all together, on the contrary, we are incredibly purposeful. This is an objective given, which is impossible not to take into account. But on some historical turns, when the very existence of Russians and Rus' is under threat, such a complex proportion between two levels of historical will becomes dangerous. There is a serious risk that a large and leisurely strategy will be fundamentally disrupted by our ontological antagonists – class, ethnic, political and geopolitical. And then an urgent need arises – albeit artificially – to replenish the volitional insufficiency, the order-forming principle weakened in contemplative Russians. In other words, moments come when we are required to gather our courage and, albeit approximately, but richly formulate in clear terms what we want, what we strive for and what we deny. And do it not on a large scale (where all this happens anyway), but on average and small.

As a rule, the function of such a strong-willed authority in the structure of Russian society was occupied by artificial social formations with a significant number of foreigners, the so-called. «small people» (let us immediately make a reservation that we use this expression, introduced by the historian Koshen, as a sociological term, without any direct connection with one or another ethnic formation; this is a general name for active, passionate social elements that are quite culturally alienated typologically and psychologically – sometimes also ethnically – from the bulk of the population, living in a more moderate and calm rhythm and guided by a more strict and rigid ethical framework). It is stupid to be indignant at this, since a large people, and especially such a large people as the Russians (a great and exceptional people) in its typical grain, it is poorly adapted for critical self-esteem and an objective understanding of its place in a historical and geographical context. For an intense and effective volitional effort, a significant degree of alienation from the general environment is necessary, and such alienation is organically characteristic of representatives «of a small people» living among a large people, but at the same time clearly differentiated. For this reason, at turning points in history, it is the representatives «of a small people» who come to the fore, putting forward their «iron will» and imposing it on everyone else. At the same time, «a large people» doze off, go to visit, make and heal, dance and cry, perform rituals, eat apples and dumplings. He does it tiredly, tastefully, vitally, but there is no volitional concentration behind all this. In this case, he votes not with his mind or heart, but with the part opposite to consciousness. In a global perspective, a large people invariably wins and manages to accommodate, integrate into their leisurely current the supposedly autonomous volitional activity of the minority elites, leading them to results and conclusions that they could not even imagine in their worst nightmare. No matter where the little-people activists began in Rus' – from Rurik to the Bolsheviks – and no matter what goals they pursued, the big people ultimately arranged everything in their own way and according to their own pattern. No matter where the Little People's Activists began in Rus' – from Rurik to the Bolsheviks – and no matter what goals they pursued, the great people ultimately arranged everything in their own way and according to their own pattern. No matter where the Little People's Activists began in Rus' – from Rurik to the Bolsheviks – and no matter what goals they pursued, the great people ultimately arranged everything in their own way and according to their own pattern.

There is a complex dialectic between a strong-willed «small people» and an apparently weak-willed great people. This dialectic becomes especially aggravated and conflicting at decisive moments of crisis in history, on the border of important historical cycles, when some models inexorably become a thing of the past and the development of new ones is required. In this gap, the most extreme types «of small people», the most bizarre configurations of elite and counter-elite figures come to the fore. And their dialogue with «working vacationers» takes on a particularly dramatic character.

This is exactly the historical moment we are in now. There is a general traditional passivity of a large people, their visible lack of will (secretly associated with a great will), and the demonization «of a small people», to whom, in the euphoria of a total crisis and radical breakdown of structures, it seems that they are free and without resistance, relying only on their volitional potential, capable of fashioning almost anything from the passive plastic substance surrounding it, implementing any extravagant project, imposing any clichés on the passive majority. But this is the deepest misconception associated with the fact that a strong-willed and active «small people» does not take into account the deep ontological layers of the historical context in their modern adventures. They naively and recklessly mistake the hidden contemplation of our national psychology for absolutely negative lack of will, emptiness, and submission. They ignore the transcendental correlate of our trait, which coincides with the intimate relationship of Russians with the sacrament of Destination and Providence. The Marquis Auguste de Custin was also surprised by this, speaking in bewilderment and disgust about the Russians as «a people on their knees, but dreaming of a great empire». For people of the middle level of will, it is difficult, if not impossible, to grasp this paradoxical unity of transcendental completeness with immanent poverty, and therefore the subtlest conjunction of Russian contemplation with the highest large-scale Action invariably eludes them. But still, the role «of a small people» is not limited to ignorance regarding national secrets to deceptive arrogance and reckless violence against the environment. Purely negative varieties «of small people» were found in Russian history – Biron, Kerensky, Yegor Gaidar – but always for a short time. These were ephemeral formations, replaced by a different type «of a small people», also strong-willed, disidentified with the masses, constructive, activist, reformist, but in a position of greater harmony with the unspoken plan of Rus', with its great will. with her great will. with her great will.

Whenever the nodal formations «of a small people» put forward formulated volitional strategies that at least to some extent resonate with the hidden and unobvious transcendental great will (encrypted in Russian lack of will), they receive a colossal additional element that strengthens their active models a hundred times, as well as deep (although often expressed in very bizarre forms) support of a large people. And in addition to the incredible successes of their structures, they turn out to be extremely useful to the largest people, who, with the help of such untied (and often foreign in blood, culture or type) activists, climb over a seemingly insurmountable historical barrier, at the foot of which (following formal logic) he would be destined to die. And in this case, the structures «of a small people» turn out to

be part of a special and hidden providential mechanism operating behind the scenes of our national existence. Today, once again, we see a dramatic picture traditional to our history:

- a global historical obstacle to our further national existence in the person of «the new world order», in which Russians as a distinctive civilization have no place, i.e. the external murderous, aggressive, colonialist will of the Atlanticists;
- the usual drowsy passivity of a large people, i.e. the lack of will of the national masses;
- a contemptuous, selfish, Russophobic elite «of a small people», completely divorced from their roots and connections.

This is perhaps the first time Russia has found itself in such a difficult situation. But above all this, our Great Dream flies invisibly, the ethereal lightning of inevitable Providence, power, thrones and wheels of the approaching fiery age.

Of course, in such a situation, it would be desirable to nurture, squeeze out the best personnel from the big people, form their own national elite, artificially create a special Russian «small people», delegating there the most active, smart and strong-willed part of the nation. In theory this is wonderful, but in practice it is most likely impossible. The specificity of the will of the classical representative of a large people, i.e. authentic Russian autochthon is associated with sensitivity and contemplation, with ethics and psychology, with ontological attention and sensitivity of spontaneity. All these qualities are deadly for the willful principle, they corrupt it, weaken it, and in the end, simply abolish it. For a strong-willed undertaking, on the contrary, alienation from the environment, differentiation, a certain amount of Machiavellianism, toughness to the point of cruelty, are necessary indifference to funds, neglect of costs, inattention to side effects. In other words, in order for Russians to become strong-willed and be able to perform serious functions in the social elite, they must lose the basic psychological traits that characterize Russians. Paradoxically, in order to become effective bearers of the will, Russians must cease to be Russian. Without excluding such a possibility for individual representatives of a large people, for spontaneous passionaries, avant-garde artists, futurists, even adventurers, it is still obvious that the critical mass necessary for the formation of an artificial «small people», a genuine national elite, in this way – and especially under extremely unfavorable external conditions – will not be achieved. For Russians to become strong-willed and be able to perform serious functions in the social elite, they must lose the basic psychological traits that characterize Russians. Paradoxically, in order to become effective bearers of the will, Russians must cease to be Russian. Without excluding such a possibility for individual

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The most realistic approach seems to be a different approach: re-recruiting some part of the current «small people» or its immediate subsequent publications towards a different strategic plan. In practice, the current «elite» only in a small part consists of conscious agents of Western influence, completely and to the last depths biased by Atlanticist strategies to cause deliberate damage to Russia. The overwhelming majority «of a small people» with real will (the will of the middle level) are adventuristic and pragmatic and, under certain conditions, are ready for various ideological turns. Of course, both an external and internal conspiracy against Russia exists; moreover, it has always existed throughout our history. But the circle of internal conscious conspirators always remains quite narrowmany active and effective «little people» participate in sabotage projects against large people only by inertia, due to typological and psychological otherness. But otherness itself, endowment with will, which underlies the entry «of the Little People» into the ranks of subversives and saboteurs, may well be used in a different direction, for the benefit of a large people, and not against them. But in order to put into practice a large-scale re-recruitment of a real strong-willed and active social elite, it is not enough to simply be «a patriot», «a decent person» or «a real Russian». It is necessary to grasp the highest transcendental hidden will of national history, reflect it (albeit approximately) in succinct formulations and on this basis develop a kind of doctrine capable of uniting part «of a small people» into a single effective systembased on national energies favorable to it and leading to a new stage of national approval.

Observing the catastrophic state of the national movement in modern Russia, the inability over so many years to achieve serious structural results or at least put forward a rational strategy for general activity, one inevitably comes to the conclusion that there is some kind of fundamental methodological flaw in all this. Honest national personnel reflect the characteristic qualities «of a large people» – they are sincere, sincere, decent and... incorrigibly passive. They – Russians, there is no doubt about it. But this is their main «minus».

We now desperately need will – will, aimed at self-affirmation, at creation, at a civilizational, dogmatic, technological, cultural, social breakthrough. The will of the middle level – the will of individuals and compact, overactive and effective organizational teams. The will to create modern instruments of social action and economic support for the most important processes. The will to treat some segments of the population harshly to the benefit of others, depending on the national need. The will to power, the will to rebel, the will to advance, strengthen, attack, overcome... The will to defend, the will to aggression. We need an iron will to serve our great national dream. Will of any origin, subordinate to our goal. In such dramatic moments of the history of Rus', Varangians, hermits, appeared fanatics, convicts, liars, Georgians from Poti, Jews from small towns, and with their untied, abstract, fanatical strong-willed lightning, they laid down new paths for the great dormant people for many years.

Parallel Motherland (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

PARALLEL HOMELAND(Nicholas Klyuev)

Prophet of transcendental Rus'

Russian dualism

Personal drama has the character of a testimony

Ontology of Russian nationalism

Great Midnight

Prophet of transcendental Rus'

He considered himself not just a poet, but a prophet. For Klyuev this was not the case metaphor. The fact is that in the Russian sectarian environment from which he is came out, there was an official religious institution of "prophets", "charismatics", which, according to sectarians, goes back to the early Christian ones "didaskalam", "charismatic teachers" who practiced glossolalia and other forms of direct contact with the world of the Divine and expression these states using a special symbolic code. (Perhaps say be careful that this institution was not a direct continuation of the early Christian ones currents, but their later artificial restitution; although who knows – no have these original Christian practices survived through the ancient Montanites later Messalian and further to Bogomils, Russian Strigolniki, etc.– by the secret road of initiatory organizations).

In principle, we find such an attitude towards poetry in all traditional ones societies. Poets were a division of the priestly caste, since the rhythm of the language, the basics of rhyme and meter were considered the most intimate expression of the cosmic harmonies. The process of versification itself was seen as a consequence of the infestation into a poet of spirit or angel, i.e. some super-human entity that she expressed her message in a special ritual language. – In the common peasant language we encounter the environment of Old Believers runners where Klyuev came from, even in the 20th century with the same ancient element. Klyuev himself was well aware of this the archaic nature of his

worldview, which he not only did not give up when he met with the basics of "secular", profane culture, but which only I appreciated and comprehended it even more. Not by chance, the poet himself compares very often the realities and states he describes with shamanic practices ("For by the eucharist of shamans I have drunk blood and fire").

At the same time, Klyuev constantly emphasizes the homogeneity of space between the Holy Secret of Russia, which he glorifies, and sacred civilizations antiquities – Egypt, India, Israel, Ethiopia, etc. ("Not for nothing I see Mecca as the Olonets gray hut..." etc.) Like all prophets, Klyuev plunges into a special state, into a special world where the past, the present and the future is at the same time, where the near and far change places where the dead and the living coexist with each other in the Eternal Present and lead deep conversations among themselves – with myths, with nature, animated by piercing ones rays of the spirit, with familiar and unfamiliar objects. The ancient Jews have this reality was called "Merkaba" or "chariot country". The Old Testament prophets Ezekiel and Isaiah immersed themselves in it and described it Elijah, Elisha, etc. In Islam, this world is called "Hurkalya", this is "alam-al-mital", "space of imagination", a certain an intermediate authority between the world of people and the world of gods. Analogues of this the prophetic cult can be found in almost all traditions and religions.

In this case, the interpretation of Klyuev's poetry is not so much literary criticism, as much as a religious studies problem. From metaphors, parabolas, hyperbole, images, rhythms, cultural allusions and means of expression we move to a completely different scale, where we deal with esoteric ones doctrines and mystical terms adequate to the reality with which we are dealing in this case.

Russian dualism

Klyuev's global worldview follows from fundamental dualism defining the Russian soul and its paradox in the last three centuries – after split. This dualism comes down to the opposition of a pair of opposing ones in Rus' itself started – relevant and potential, present and possible, manifested and hidden, day and night. Beginning with the fatal council of 1666 - 67 Rus' is, as it were, divided into two Rus'.

One is official, having formally rejected its "eschatological-soteriological" the function of Moscow-Third Rome, which condemned Stoglav and the national doctrine the chosenness of Russians as the last Orthodox people, breaking with the Saint Russia and shying away from antiquity as ignorance, darkness, prejudices, "damage". This is the Russia of the Romanovs, St. Petersburg, Peter, the German settlement, the French tutors, resorts of Baden-Baden, European Enlightenment. Russia is secular or striving to become one. Formal superconformist external Orthodoxy, subordinate to the Synod. (Hesychasm was considered by this "Orthodoxy." almost like the Athonite sect back in church-historical works of the 19th

century; and this despite the canonization of St. Gregory Palamas!)). Desacralized a monarchy copying the Protestant north of Europe.

Second Russia – Ancient Rus'. But Rus' is underground, dreamy, premonitory, living in a parallel world, squeamish, secret. Like Kitezh. But it's not just a legend, nostalgia, mentality, cultural mirage. She has its structure. – Orthodox sectarianism, social lower classes, Cossack villages, political nonconformists. Even during official persecution of Old Believers under Nicholas I, when it was possible for Old Believers and sectarians to declare their faith not safe, according to official statistical directories - a third (think about it to that figure, a third!!!) all Russian people professed "heretical", from the point of view of official Orthodoxy, Old Believer cults, scapism, whiplash, etc. This Second Rus' was in spiritual and social opposition secular Russia. She breathed the non-existent (past and future at the same time). She raved about the national alternative and considered the existing order in apocalyptic tones and passionately desired the Coming.

Without an alliance with this Second Russia, without its active support from Oktyabrskaya a revolution would never happen. Klyuev's path, semantics and architecture his prophecies – the essence of this dramatic moment in secret history Russia. For Klyuev, the Revolution is an eschatological return to pre-Petrine period: hence the amazing formula – "Soviet Rus'". This one everything is said - precisely "Rus", and not "Russia". Klyuev is frank:

There is a Kerzhen spirit in Lenin

Hegumen's cry in decrees.

It's like the origins of devastation

He seeks in the Pomeranian answers.

The Pomeranian Answers themselves were a code of norms of Orthodoxy Holy Rus', who went on the run. This is a covenant to the underground. Revolution – restoration. Lenin – successor to the work of Avvakum and the Denisov brothers. No doubt tone, but a radical statement. Moreover – prophetic testimony.

But, naturally, the peasant prophecy comes down not only to Bolshevism poet. Although we must not forget about his most important words: "The killer is red holy rubbing." In fact, this identification was not complete. But it was not a pure delusion (as the anti-communist one believes literary studies). Everything is thinner here. Second Rus' manifested itself in the Revolution. She made herself known. But it didn't fully materialize, it somehow froze between discovery and by concealment. It was as if "half of

Kitezh" had appeared. This is Platonovsky "Chevengur". Victory is obvious, but death has not disappeared. The enemy has been destroyed but the Coming is late. The search for this gap, its awareness, its scrupulous research is the main problem for understanding the meaning of history Russia in the 20th century. Klyuev the Prophet of Russia – should help us with this.

Personal drama has character testimonies

What "did not fit" in Bolshevism in the case of personal and creative klyuev's ways are extremely transparent. The Bolsheviks perceived it at an official level their arrival as another step forward, and, therefore, justified the previous one "bourgeois" stage in comparison with the feudal one. Of course, in the assessment Engels and Marx almost show through feudalism in comparison with capitalism open sympathy. But at the level of the rational discourse of Marxism this is it is not expressed clearly enough, and even, rather, it is stated to be unidirectional the progressiveness of the historical process, and this runs counter to the traditional one a worldview based on the idea of cyclic time. Klyuev was quite there I agree with the Bolsheviks while it came to the destruction of Romanov Russia". For the Old Believers it was "the overthrow of the throne of the Antichrist.". Three-fingered was seen as a desacralization and deep perversion of Christianity and therefore, the anti-church activities of the Bolsheviks were also often perceived very positive. But when it came to modernization, collective farms and outright aggression against monuments of distant antiquity – the first discrepancy arose. At first this might seem like a misunderstanding, a distortion of the "main one." lines". Gradually, the tragedy became more and more pronounced. Klyuev then wrote: "I believe that industrialization policies are destroying the foundation and beauty people's life..." Persecution of Klyuev and peasant poets in general (Yesenin, Vasiliev, Klychkov, Karpov, etc.) were not just an episode. In them the ambiguity of Soviet socialism and uncertainty appeared for the first time its spiritual mission, the strangeness of its cyclical and eschatological significance.

It is possible that secular bureaucracy is already at a new stage and in new forms "romanovshchina" secretly entered Soviet life. – Through specialists, fellow travelers, later Nepmen... Then a purely Soviet, Marxist one appeared bureaucracy, for which the word "revolution" was more of a bogeyman or a tribute to the past. The dark spirit of the cathedral of 1666 entered Soviet Rus', made it Soviet Russia.

Klyuev's tragedy is evidence of the subtle process that began in the distant 20s, the root causes of the collapse of Moscow in our 90s.

Ontology of Russian nationalism

What are the main lines of force of Klyuev's message? As he describes the secret Rus'? It is immediately striking that Klyuev simply identifies 'the prophetic reality' with Russia. "Rus" is the same for him as "Merkaba" for the Old Testament prophets, the "Hurkalya" of Islamic esotericists, "green Country" for Celtic wats, "Hyperborea" for the ancient Greeks, "Svetadvipa" for the Vedic Brahmins. Therefore Klyuev calls "Rus" "White India", i.e. for him we are talking about the magical land of origin, the sacred ancestral home of humanity. Hence the natural universalism. – Since "Rus" – is "hut" paradise, the "primordial ancestral home" and "the prototype of the New Jerusalem", then it is similar for all peoples of the earth, for all races, for all languages. Nationalism of Klyuev (as, indeed, all peasant poets, a maybe in general, all representatives of Second Rus') is transcendental. Therefore he describes blacks, Tatars, Egyptians with tenderness and ethnic intimacy... Let us remember his famous "black Yegor on a white horse".

Klyuev with the spontaneity of a real prophet (who agrees with the norms of tradition should be "unlearned", "uneducated", that is, spontaneously and naturally chosen by the spirit) clearly pronounces what the entire intelligentsia had a presentiment, but could not definitely formulate it Silver Age. – Rus' is not a country, and Russians are not a people in the usual sense these concepts. Rus' – paradise, Russians – angels. But this light reality it seems to be superimposed on her reverse image or appears through it. All doubles. However, immanent, real Russia is also marked with a special sign. It carries with it melancholy, an all-consuming feeling of deprivation and loss. Even in the features of secular Russia one can discern the image of transcendental Rus', but not positive, but negative. Deprivation indirectly indicates completeness a piercing feeling of loss, reminiscent of what is lost.

The ontology of Russian nationalism is based on this. It turns out almost Heidegger (German ontological nationalism theorist) – "Misfortune points to happiness, calls on the sacred to happiness, brings the sacred closer to To the Divine, the Divine reveals God'. (German here yet and etymological relationships: Unheil-Heil-Heilige-Gottliche-Gott). "Rakitnik sobs about heaven." Besides the amazing poetic perfection of this one lines from Klyuev's poem are actually anticipated in it this formula of the brilliant German philosopher is folded. "Rakitnik sobbing about paradise' only in Russia. Only the Russian understands his message. Moreover, so that there are no misunderstandings, he is not sobbing about the distant thing you need to look somewhere outside, but about the inner, most intimate, closest.

Hence the typical Klyuev "transcendentalization" of Russian old Believer and sectarian village life.

In the center of Holy Rus', Klyuev has not a Temple, but a hut. Outwardly, this is typical bespopovsky motive. But there is a deeper aspect. The temple became separate a religious building in the relatively late stages of history. Once upon a time, in blessed times of the golden age of difference between a

temple and an ordinary home didn't exist. Every house was a sanctuary. All reality was sacred there was no distinction between sacred and profane. It should be the same in the "coming age". The apocalypse clearly states that c "New Jerusalem", which will descend to earth in the moment of the Second Coming, "there will be no temple.". God will be in everything and with everyone. Only The Tree of Life will be in the center of the Heavenly City. Klyuev's Rus' – is a combination the oldest (golden age) and the coming (New Jerusalem). The hut here is sacred on its own. She is the temple. ("Hut – sanctuary of the earth, With a baking room by secret and heaven").

In Klyuev's prophetic supra-modern Rus', all objects are transformed (v the Orthodox-theological, hesychast sense of the concept ()), goes back to its light archetypes. Therefore, the stove, windows, plants become sacred flowers, trees. Especially – oven. She plays in Klyuev's poetic universe the most important role. Klyuev restores the fullness of the "esotericism of the Furnace.". In the traditional world, the hearth and stove acted as a home altar. And it was the altar of the Female Deity, Greek Hestia, Roman Vesta, etc. Public cults were a zone of dominance of predominantly male deities patrons of patriarchal social and religious systems. But in private the dwelling where the woman had been forced out since the beginning of the patriarchy remained in inviolability the oldest matriarchal attributes – cult sacred items related to the worship of the Great Mother. Fire Maiden. White Ladies. Mother Saturday, the Great Mother, to whom Klyuev dedicated his great one a poem, the full text of which, alas, has not reached us.

This is a very important point. The matriarchy, as magnificently and convincingly demonstrated Bachofen ("Mutterrecht"), preceded patriarchy and correlated indo-europeans with a golden age. Later, female deities were displaced masculine, but traces of the oldest ancient religion have been preserved in folklore, mythology, and everyday life etc Hence many plots of Russian fairy tales – Marya the Princess, The Frog Princess etc., as well as the demonized image of the Great Mother in Baba Yaga and sometimes in her daughters – Amazons-Yagishnas. The same archaic cycle includes and tales of Ivanushka the Fool's journey on the stove. In mythology and collective there is a symbolic identity of the unconscious Woman-Furnace.

And at Klyuev's in his "Russian Merkab", in his "hut paradise" the Mother rules. His own mother (whom he loved madly) merges with the Great Mother, and she, in turn, with Russia, with the holy country. This is a surprisingly archaic motif that was especially developed in some old Believers who preached "salvation through a wife.". Adjacent to the same theme is the cult of the Khlyst "mothers of God".

It is amazing that we again find reverence for spiritual femininity in early Christianity, when the practice of female priesthood existed and the foundations of the Mother of God dogmatics were laid. Within the

framework of pre-Christian a Jewish religion based on strictly patriarchal principles it was impossible to imagine anything like this and Christianity in this regard the woman returned to the long-forgotten original principles of Indo-European spirituality. As in the case of the "charismatics", Russian sectarianism on the issue of gender, he returned to the original early Christian standards and esoteric doctrines, faded or even abolished later in the official one imperial Church. Second Rus', of which Klyuev was a prophet, is, of course matriarchal. The figure of the Father is hardly mentioned in Klyuev's poems. Occasionally grandfather. But the grandfather is always described in emphatically white tones – he is completely gray-haired dressed in white clothes, etc. Grandfather is not so much a man as he is asexual or a super-hollow saint, pure, sinless, can be "castrated."

Furnace – altar of the hut, symbol of Rus' itself or Great Matter. Microworld the hut contains the macroworld of the planet. Objects of the sacred peasantry life is equal to countries and civilizations.

From this Furnace the holy paths diverge, and converge again towards it. Fire her - fire of Old Believer self-immolations blessed by Habakkuk. Archpriest Klyuev wrote about this fire in the same way as Klyuev, connecting it with the End of the World and with ontology russian nationalism: "The same goes for poor Russians, even if they are stupid, they are happy: they have waited for the tormentor; with their shelves they dare in the fire for Christ the Son of God-light'. Or somewhere else:

"Mermaids, my dear, are not like that! – it climbs into the fire, but the gospel doesn't betray..."

This fire is not a utopia. He is terrible, but saving. Therefore, Klyuev himself is indifferent to the suffering and blood brought by the Revolution. There is no absolute death. IN THE he, the prophet who resides in the world above peace, has no doubt about this. He has experimental evidence of this. But there is a curse of the soul her loss. This is a hundred times more terrible than death, torment, torture, suffering... True horror begins when the peasant prophet clearly understands that the Bolsheviks they pose a threat to the Furnace itself, the ancient spirit, the Russian peasant, and the holy land. Klyuev perceives the modernization of the village as a monstrous spiritual catastrophe.

The Great Mother of Klyuev is a roughly visible, truly prophetic image of the Woman-Russia-Sofia which was at the same time a persistent thought of the entire Russian mystically oriented intelligentsia. From Solovyov to Blok. But only Klyuev has this topic operational-magical, esoteric character, while among intellectuals everything remains at the level of vaguely grasped intuitions or theoretical schemes. The source in both cases is certainly the same – the fabric of Kitezh itself, the Second Rus', trying to escape from the subtle captivity of dreams and collapse in the moment eschatological triumph into material

reality. But none of the "educated" it doesn't occur to me to sing the crude peasant oven, and with the sacred one klyuev was generally perfect in seriousness and prophetic solemnity irony and humor are alien. He is always gloomy both in poetry and in life.

Great Midnight

Klyuev lived in poverty, and in recent years in wild poverty. After all, the security officers shot him in exile as "the main ideologist of the kulaks.". This is not just a mistake, a misunderstanding or unjustified disgusting behavior. The path of the poet-prophet can't be sweet. *La suplice est sur* (Rimbaud). Poverty is necessary condition for the authenticity of revelation. The well-fed lightning of clairvoyance cannot strike maybe. Moreover, even everyday pleasures – food, floor, comfort, etc. much more poignant when they're not present. Poverty is wealth. The poor absorb the surrounding existence, feed on the bright elements energies of a parallel Motherland. Klyuev clearly saw his poverty in old age and violent death ("and now that fate has given our heads the executioner..." and also "But the talnik can smell the elk's run and the shot... IN THE stars or in the crown"). This is not surprising for a prophet. Normally things are. In fact, there was nothing kulak about him. She was much closer to him the poor or the middle peasants. He hated capitalism fiercely, like every Russian the Russian comes from Second Rus'. Another thing is that Soviet reforms in rural areas they ignored sacredness and archaichness and introduced things completely alien to the traditional village rationality, pragmatism, mechanization. Instead of organic and a community bound by sacred ties, the brotherhood of Great Matter, Marxists technical teams were artificially created. This is better than Stolypin's farming, but still not at all what was assumed in the eschatological klyuev's epiphany. Another thing is that Soviet reforms in rural areas they ignored sacredness and archaichness and introduced things completely alien to the traditional village rationality, pragmatism, mechanization. Instead of organic and a community bound by sacred ties, the brotherhood of Great Matter, Marxists technical teams were artificially created. This is better than Stolypin's farming, but still not at all what was assumed in the eschatological klyuev's epiphany. Another thing is that Soviet reforms in rural areas they ignored sacredness and archaichness and introduced things completely alien to the traditional village rationality, pragmatism, mechanization. Instead of organic and a community bound by sacred ties, the brotherhood of Great Matter, Marxists technical teams were artificially created. This is better than Stolypin's farming, but still not at all what was assumed in the eschatological klyuev's epiphany. what was assumed in the eschatological klyuev's epiphany. what was assumed in the eschatological klyuev's epiphany.

Klyuev was a peasant socialist, a National Bolshevik. In his fate, there are no contradictions in his path, in his poems, in his prophecies. He stood entirely for the Revolution, as the true heir of Razin, Avvakum and Pugachev. But what followed was with a strong flaw. If only it were about only suffering or random individual injustices, grown on the poet could easily survive skeptical practices. But the matter was more serious. The dark spirit, well known to the Old Believers since the time of Nikon, peeked out from under

revolutionary mask of the Soviets. Gloomy face. First Russia, the usual dead light in the eyes of governors, gendarmes, now commissars.

"We're standing close to the midnight point. Or maybe not yet. Always it's "not yet."

Heidegger wrote that. Its relationship with National Socialism is structural reminiscent of the relationship between Klyuev (and, in general, the Russian National Bolsheviks) and Soviet power. Initial enthusiasm, engagement and solidarity they give way to doubts, suspicions, distance. Heidegger never in public didn't condemn Nazism. This is Heidegger's famous "silence". Klyuev also would never condemn the Revolution. If the good showed up as not very good the good doesn't mean the bad wasn't that bad. Petersburg Russia is an anomaly in the sacred history of our God-bearing people. It doesn't no doubt about it. Who thinks differently – in Baden-Baden. To Galipol. Drivers, princes, gigolo. Vite, mesdames et messieurs!

The worldview of the Prophet of Holy Rus' is deep and complex. But comprehend and decipher it is not necessary in the light of modern flat political or literary studies stamps, and based on the reality on whose behalf he spoke and whose he was the spokesman.

Second Rus'. It hasn't gone away today. Also imbued with the unearthly longing, just as tender, terrifying, cruel and holy. She calls the same the colors of the breathtaking Russian autumn also triumph with the grandeur of white russian winter is also frightening with the luxury of Russian summer and the green rage of Russian spring. Holy Rus' is knocking on our hearts. Not official, not urban, not momentary, not civilized. Not "Soviet", but not "democratic" either. Klyuevskaya. Greased Russian faces... Tatarshchina... Space... Non-focusing a look... Blurred thoughts... And only this terrible inexplicable craving... Through the bodies and sounds of native speech...

Our White India.

Our Paradise.

The article was written in 1995, published in the newspaper "Literature Day» in 1996

Pentagram (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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PENTAGRAM

1. Stella Maris

2. Two faces of "dennitsa"

3. Book of Baron Chudi

4. Nordic matriarchy

5. "Comrade, believe me, She will rise..."

"Friends gave me an octopus,

And looking through the drunken frenzy,

I cut off the extra tentacles -

I'm a madman for five pointed star"

(E. Golovin)

The symbolism of the swastika, taken as the main sign by the Nazis, was understood by many authors. Swastika means pole, center, fixed point of eternity. This is known, and swastikas build their theories based on an analysis of symbolism regarding the mystical orientation of National Socialism as its opponents so are his supporters. Strange, but similar studies of the symbolism of "red" star', the main sign of Bolshevism, is almost non-existent. Maybe external the atheistic and materialistic dogmatism of

communists repels esotericists. In fact, the star deserves no less attention than the swastika, and her connection to the mystical essence of communism is as revealing as in the case of National Socialism.

1. Stella Maris

The star, in Tradition, means the sacred plurality, which in theological ones in terms it can be called an "angelic army". In Hebrew the terms "army", "angelic army" and "star" they are often reduced to one concept "zaba", from which it often comes the name of God used in the Old Testament – "Elohim Zabaoth", "Lord of hosts", i.e. "Lord of the (heavenly) Hosts" or "Lord of the Stars"(1). Stars – are diverse personifications of divine light. If the sun and the moon – are only two the heavenly bodies are like two archetypes of two sexes, two universal poles space, then the countless multiplicity of stars symbolizes the multitude inhabiting the world of living beings as transcendental particles scattered through matter completeness of the Source.

In a sense, a star – is the soul of a person, his light heavenly one the root, its higher self. This connection between stars and people was clearly understood in the Chinese tradition, where it was directly stated that the death of a person (at least mere, a great man) is accompanied by the fall of a star. On the same one the idea is based on the magical concept of the "individual soul" as "stellar" substances", "sideric body". In modern occultism, borrowing (albeit in a distorted form) the ancient Rosicrucian tradition it talks about the "astral plane", i.e. about inner reality a soul woven from starlight. In Islamic esotericism and in Paracelsus you can come across a theory that people come into the world through holes in the heavenly the firmament, visible to us as stars, and through these same holes they leave material space. At the same time, the deep, angelic "I" of man it seems to be clothed in a denser, semi-material substance, which serves as an intermediate authority between this "I" and the bodily organism. In alchemy, the same "sideric" reality is called "mercury" or "mercury", and its symbol is also a star. Moreover, the the whole Hermetic tradition, which goes back to the Egyptian Hermes Trismegistus (as mythological founder) and the Greek Hermes (as messenger god, god the guide, the mediator between earth and heaven), explores in detail precisely this "subtil plane" is associated with the stars and their invisible "matter".i' and the bodily organism. In alchemy, the same "sideric" reality is called "mercury" or "mercury", and its symbol is also a star. Moreover, the the whole Hermetic tradition, which goes back to the Egyptian Hermes Trismegistus (as mythological founder) and the Greek Hermes (as messenger god, god the guide, the mediator between earth and heaven), explores in detail precisely this "subtil plane" is associated with the stars and their invisible "matter".i' and the bodily organism. In alchemy, the same "sideric" reality is called "mercury" or "mercury", and its symbol is also a star. Moreover, the the whole Hermetic tradition, which goes back to the Egyptian Hermes Trismegistus (as mythological founder) and the Greek Hermes (as messenger god, god the guide, the mediator between earth and heaven), explores

in detail precisely this "subtil plane" is associated with the stars and their invisible "matter".to the mediator between earth and heaven), examines in detail precisely this "subtil plane" is associated with the stars and their invisible "matter".to the mediator between earth and heaven), examines in detail precisely this "subtil plane" is associated with the stars and their invisible "matter".

Modern alchemical author Eugene Cancellier, student of the legendary Fulcanelli I noticed that alchemists often have the symbolism of a "starfish". In this he sees a laconic summary of all Hermetic cosmology. The point is the fact that "mercury" or "mercury" is intermediate a space that is located between the world of dense forms, bodies and a sphere Principles, pure Light. This "mercury" is also called "water" philosophers "or" the alchemical sea. At the bottom of this "sea" the starfish resides as a condensed take of the higher self that shines above the surface of the water. "Starfish", stella maris, this is the lower pole of the soul, and its upper pole – is a real celestial body giving birth to an underwater, bottom-dwelling human being with its ray.Connection these two stars into one – is the meaning of the hermetic path and "transformation black magnesia philosophers" in "red powder".

2. Two faces of "dennitsa"

There is also a more centralized personification of the star in Tradition, the Star par excellence. The figure of the "third heavenly light" along with the sun and the moon. This is the morning star, called the "danny", and in Latin "Lucifer". The Greeks believed that this star was associated with a goddess Love, Aphrodite, Venus. The ancient Germans identified her with golden-haired Freya, the paredra of Odin and the foremother of the Aryans. This star had a dual the meaning is like any female character in traditional mythology. Venus appears in the sky twice during the day – just before sunrise and just after its sunset. It seems to anticipate the trajectory of the divine the luminaries initiate the beings of the universe into his secret path. Like a morning star Venus is positive. Like evening – carries the sorrow of the darkness of the night. But it is important that it is the same starsame creature, protruding, however, in two opposite functions. The theme of "fallen angel", being the first in the heavenly hierarchy, in a theological aspect reflects this sacred meaning. Hence the identification of the "fallen angel" of Judaism with Roman Lucifer. The role of Eve, the first woman, in the Fall also has this is the most direct relation. "Morning Star", "Day" most often she acts as a female deity, the goddess of Love and erotica. At the same time, the Apocalypse uses the term "morning star" and in a positive sense. Christ Himself says: "To him who overcomes I will give a star morning." So a clearly negative interpretation of this topic is obvious unsatisfactory. In addition, there is another star in Christianity Bethlehem, sign of the birth of the Savior of the world.This star of the Magi is a proclamation the coming, together with the divine baby, Resurrection of the world.

Morning-evening star – is the general archetype of any star, any soul. In every person, in his depths, two principles coexist – the solar center hearts and a snake of sucking darkness wrapping around him.

Anything is dizzying the vector of fall and the will to restore luminous dignity. So stars are souls "stars of the Sea" is directly related to the symbolism of the "day". For this reason, the soul is often depicted as a woman, a Wife. Strictly when speaking, mental illness should be called "venereal." and not bodily-sexual.

Venus (Lucifer) is dual and one at the same time. Dual is functional and she is substantively united. Just like people, like their souls, fused from the rays of mysterious night lights.

3. Book of Baron Chudi

A star, especially a "flaming star" – is the most characteristic symbol for Freemasonry. The famous Freemason Chudi called his voluminous work that way. How it is easy to understand from everything else, this image must be related to some intermediate reality, dual and located between the corporeal-material and heavenly. So it is: the five-pointed star in Freemasonry is distinctive second degree sign – "apprentice" or "comrade", "companion". This degree means more than "student", but less than "master". This is stellar or "astral" degree. It is interesting to note that even in orthodox (i.e. purely masculine) freemasonry, not to mention "Egyptian" and mixed rites this second degree and initiation into it have retained traces of long-forgotten symbolism associated with the feminine principle. In Ariosophical lodges reformed in accordance initiation in the second degree was clearly associated with Germanic mythology with the mystery of marriage and ritual of an emphatically erotic nature.

A blazing star – is a person who has realized and realized his light nature, but has not yet reached the motionless center of heaven. This is – half paths, an earthly paradise, intermediate between material ignorance and heavenly paradise lying on the other side of the firmament. The star means a huge spiritual accomplishment but it does not guarantee a happy completion of the path to the Absolute. Opportunity a fall is not yet ruled out. But even this gloomy prospect cannot deprive dedicated to a special internal quality that sharply distinguishes him from the layman. A man who has known the mystery of the "starfish", even if he does not managed to swim out and will never return to the innocence of what was irretrievably lost ignorance. Therefore, some dark sects use the symbolism of the star as its distinctive sign, especially the inverted pentagram.

But the meaning of this sign should not be simplified, even if it is not pointing to the highest aspects of spiritual realization. Occultists are often inclined banalize the meaning of this first stage of "making", and themselves freemasons sometimes have no idea what deep upheavals are normal the case must be accompanied by the rituals that they often consider like exotic gestures or moral allegories. Star man, "comrade", "companion" – is the "new humanity", unconditional an elite that has been reversed by the bodily inertia of profanism and has risen from the hell of existentially peripheral existence. These are the

"last ones", became the "first". Full implementation of initiative opportunities this esoteric plan should give a person no more and no less like "immortality", i.e. continuity of consciousness regardless of whether a person exists in the body or without it. During life this most often manifests itself in the ability to fully retain attention in dreams, which is duplicated by clear awareness of the dreaming tissue hidden to the average waking person under the cover of matter. Based on the dual nature of this plan, it's easy understand the ambiguity of such "immortality" that can have both positive traits (saints) and degenerate into vampirism. This is a star not a center in the absolute sense, but a center in the relative sense. On the level earth it is connected with the Center of Peace. hidden to the average waking person under the cover of matter. Based on the dual nature of this plan, it's easy understand the ambiguity of such "immortality" that can have both positive traits (saints) and degenerate into vampirism. This is a star not a center in the absolute sense, but a center in the relative sense. At the level earth it is connected with the Center of Peace. hidden to the average waking person under the cover of matter. Based on the dual nature of this plan, it's easy understand the ambiguity of such "immortality" that can have both positive traits (saints) and degenerate into vampirism. This is a star not a center in the absolute sense, but a center in the relative sense. At the level earth it is connected with the Center of Peace.

4. Nordic matriarchy

Let's take a break from esotericism for a while. Surprisingly interesting an interpretation of the symbolism of the five-pointed star was given by Hermann Wirth. He converted your attention to what in vernacular German the pentagram is called "witch's Paw" or "Drudenfuss". Wirth states, that "Drude", "witch" – is a corruption of the words "Thrud" skald eras, i.e. the name of the mother of the god Thor. There is almost nothing about this goddess not known. Wirth believes that its meaning is practically limited to the pentagram as a sacred calendar symbol indicating the winter solstice New Year, Yul. Based on the theory of the polar origin of humanity, which he developed brilliantly in his writings, Wirth hypothesizes that this pentagram a five-pointed star or its symbolic equivalent (palm or foot), denoted the hieroglyph of the year (six-pointed hagel rune) without a lower line pointing south, where the sun is in mid-winter on a polar night. The absence of this feature is an indication that the sun is there in winter at all doesn't get up. And if so, then geographically it becomes synonymous with the Arctic the polar ancestral home, the ancient city of "Vara", which he speaks about Zend-avesta, and which, according to her, lay in the Far North.

In this symbolic chain of identifications between the pentagram, the pole, The Arctic, Indo-European peoples, the symbolism of the hand (foot), sacred the centrality of midwinter (New Year) and the female deity is incarnated the main idea of Wirth's entire theory. He argued that humanity is at dawn its history was at the pole; that its socio-political structure there was matriarchy (cult of the White Goddess); that writing developed from calendar ones signs, which, in turn, are metaphysical and geometric forms

observed throughout the polar year; that symbolism of all religions and we reduce traditions to a single fundamental principle of the phonetic and hieroglyphic and of a conceptual nature.

All this was embodied for Wirth in the symbol of a five-pointed star and a swastika and also a raised hand. It is very significant that Hermann Wirth was the founder the Ahnenerbe organization under Hitler (although he was expelled from office) under pressure from Rosenberg, a supporter of Aryan patriarchy), but together at the same time, he sympathized with communism, believing that the era of patriarchy was like suppression the original Nordic sacredness of the White Lady ended in 1917 thanks to the successful Bolshevik revolution! The star coincided with the swastika as a symbol of the Pole, the high Nord.

5. "Comrade, believe me, he will rise She..."

How did the star become a symbol of Bolshevism? History says that formally this is the work of Trotsky, who, being a member of the "Great East" lodge and the author of a large monograph (lost by him during revolutionary adventures) according to Freemasonry, he deliberately offered this emblem to the Bolsheviks, beautifully aware of its esoteric sense. Be that as it may, it is not it could be a private initiative of an individual, since the meaning of the symbol and the spiritual background of far-left movements has been closely connected for a long time to Trotsky and Lenin. When you read the history of French socialism, it arises the feeling that we are talking about a reference book on the occult. Conversely, a description of the esoteric organizations of Europe in the 19th century give the impression of materials on political radicalism. Same names: Blanky, Kabe, Yarker, Leroux, Mackenzie, Eliphas Levy, Fabre d'Olivet, Fourier, etc. Masonry and political utopia. Rosicrucians and sealants that melt body lead into gold spirit, and Marxist ideas of turning the proletariat into a philosopher's stone social revolution and the acquisition of the "red powder" of communism.

Reintegration, "new humanity", "earthly paradise", man as a mediator between heaven and earth, a initiate who replaced the abstract the dogmas of deism through the life-giving experience of personal spiritual realization. Revolutionary humanism derives from initiatory doctrines, and traces of these doctrines remain in signs, language, emblems, coincidences, obsessive repetition of the same the same plots, rituals, gestures. About the essence of Bolshevism and revolutionary socialism the pentagram says more than all the historical materials of congresses, splits, betrayals and factions. Bolshevism – is the idea of a "new man", a man-star who, through a strong-willed effort, rose above the darkness of unconsciousness. Not so much the degenerate aristocracy or the Pharisaic clergy – the main enemy bolsheviks. Bourgeois profanism, the kingdom of quantity and money – is against it why the communists rebelled. The proletariat – symbol of the primordial matter of philosophers. "I am black, but I am beautiful," says Sophia in the Psalms of David. This is – "chose vile", that "rough thing" that is for alchemists more valuable than gold bars. Red stars light up over the Kremlin, the center Third Rome,

Third International. This is – the image of the center of the world, the pole. Under the sign of the star, the socialist state is expanding, new cities are emerging human aviators take to the air, Stalinist polar explorers move on the ice NKVD units are leaving for Tibet. Palm, the sign of the White Goddess, found on the most ancient cave drawings, like the Revolution-Restoration of the "cave" communism', like the oldest covenant, flares up in gold on the fiery banner of the Bolsheviks. chose vile, that "rough thing" that is for alchemists more valuable than gold bars. Red stars light up over the Kremlin, the center Third Rome, Third International. This is – the image of the center of the world, the pole. Under the sign of the star, the socialist state is expanding, new cities are emerging human aviators take to the air, Stalinist polar explorers move on the ice NKVD units are leaving for Tibet. Palm, the sign of the White Goddess, found on the most ancient cave drawings, like the Revolution-Restoration of the "cave" communism', like the oldest covenant, flares up in gold on the fiery banner of the Bolsheviks. chose vile, that "rough thing" that is for alchemists more valuable than gold bars. Red stars light up over the Kremlin, the center Third Rome, Third International. This is – the image of the center of the world, the pole. Under the sign of the star, the socialist state is expanding, new cities are emerging human aviators take to the air, Stalinist polar explorers move on the ice NKVD units are leaving for Tibet. Palm, the sign of the White Goddess, found on the most ancient cave drawings, like the Revolution-Restoration of the "cave" communism', like the oldest covenant, flares up in gold on the fiery banner of the Bolsheviks. Under the sign of the star, the socialist state is expanding, new cities are emerging human aviators take to the air, Stalinist polar explorers move on the ice NKVD units are leaving for Tibet. Palm, the sign of the White Goddess, found on the most ancient cave drawings, like the Revolution-Restoration of the "cave" communism', like the oldest covenant, flares up in gold on the fiery banner of the Bolsheviks. Under the sign of the star, the socialist state is expanding, new cities are emerging human aviators take to the air, Stalinist polar explorers move on the ice NKVD units are leaving for Tibet. Palm, the sign of the White Goddess, found on the most ancient cave drawings, like the Revolution-Restoration of the "cave" communism', like the oldest covenant, flares up in gold on the fiery banner of the Bolsheviks.

The prophecy of Pushkin, who wrote to his brother on the bed, famous, came true words chanting the Pentagram.

FOOTNOTES

(1) Please note that, strictly speaking, the meaning of it has only a two-word name – "Lord of hosts", since it is simple "Sabaoth" will mean only "armies" or "stars".

The article was written in 1997, first published in Zh-le «Elements» №8 (dossier «National Bolshevism») 1997 under the pseudonym "Leonid Okhotin".

"Personnel" (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

«PERSONNEL»

Anthropological dualism «of chapels»

Among the Old Believers-Bespopovtsy «chapel» consent, the term «personnel» is loaded with colossal meaning. Its genesis goes into the abysses of the subtlest eschatological and ontological views.

Old Believers divide all Russians into two categories, into two anthropological types. The Old Believers themselves –and who consider themselves the Church and are even tragically convinced that «the Church in heaven» («Netovtsy»)– belong to people «of the ancient family», to those who did not accept the Nikonian and later Peter's reforms. These «reforms» did not change the external side of the state structure, but the mysterious, saving, transformed quality of national existence, desacralized Rus', fatally turned «Holy Rus'» into «secular Russia». Behind the similarity of the sound of these words «Holy»—«secular», «Rus»—«Russia», the Old Believers saw substitution, rupture, and ontological forgery. Hence the popular rumors among the people about «the replacement of the king», about «the liar». In fact, the rejection of the Ancient Faith did not finally take place in 1656 (when Nikon decided to move on to «New Believer rituals»)and in 1666_1667, when visiting first priests anathematized the Stoglav Council, that is, a posteriori they denied the soteriological validity of the very concept of «Holy Rus'» and «the Third Rome». From then on, the people and the country were divided into two parts – official, Nikon-Romanov and unofficial, Avvakumov, fugitive. Moscow, as the Third Rome, itself went on the run and secretive, into forests and deserts, into distant provinces, into the Russian wilderness. What was the center – Moscow, the dogmas and points of Stoglav – turned into the periphery, became the teaching of national nonconformism, the treasure of those whom «the New Believer center» recognized «as heretics» and «apostates». From then on, the people and the country were divided into two parts – official, Nikon-Romanov and unofficial, Avvakumov, fugitive. Moscow, as the Third Rome, itself went on the run and secretive, into forests and deserts, into distant provinces, into the Russian wilderness. What was the center – Moscow, the dogmas and points of Stoglav – turned into the periphery, became the teaching of national nonconformism, the treasure of those whom «the New Believer center» recognized

«as heretics» and «apostates». From then on, the people and the country were divided into two parts – official, Nikon-Romanov and unofficial, Avvakumov, fugitive. Moscow, as the Third Rome, itself went on the run and secretive, into forests and deserts, into distant provinces, into the Russian wilderness. What was the center – Moscow, the dogmas and points of Stoglav – turned into the periphery, became the teaching of national nonconformism, the treasure of those whom «the New Believer center» recognized «as heretics» and «apostates». whom «the New Believer center» recognized as «heretics» and «apostates». whom «the New Believer center» recognized as «heretics» and «apostates».

One part of the nation that remained faithful «to Holy Rus'», which carried the Third Rome to the borders of the Motherland, formed the core «of Old Believer Rus'», a special ethnic group, an ethnic group that did not accept desacralization, was indignant at fate, and rebelled at the apocalyptic inevitability of degeneration and apostasy. The second part accepted the reforms, no longer out of conviction, but out of inertia, and also out of unconditional conformity. This became a post-reform «world», and in the eyes of the Old Believers such «peace» was tantamount to accepting the side of the Antichrist and his Acolytes.

The Byzantine model of power implies strict and sincere, unconditional submission to the Orthodox Tsar «holding». Ninety-nine cases out of a hundred are covered by this rule. But there is one case when discipline becomes betrayal, obedience leads to crime, loyalty turns out to be fraught with apostasy. This unique, terrible, exceptional moment came to Rus' in the second half of the 17th century. And the people were split. Instead of one nation there were two.

Old Believers view people who have retained loyalty «to secular Russia» not just as different, but as spiritually and physically contagious. This specific infection – conformism, pathological inability «to distinguish between spirits», a formal attitude towards the concept of duty, which cannot but one day lead to the fact that (one in a hundred) moments of disobedience will not be recorded and missed out on spiritual laziness. Communication between Old Believers and conformists is equated to desecration and is called a special term – «peace».

But the «worldly» themselves, that is, those affected by the conformist plague and who due to this came under the seal of the «spiritual Antichrist» (according to non-priestly terminology), are divided into two categories – ordinary «worldly» and «personnel». This is a very interesting division: «personnel» differ from ordinary «worldly» ones in that their complicity in the System, in the structure of apostasy, is active and largely conscious; unlike everyone else, they not only painfully and by inertia found themselves in the graceless world of Russia, alienated from its secret saving essence, but predatorily and of their own free will, energetically imposed themselves on the System, greedily dug

into it, hoping to receive a specific material one psychological and «spiritual» compensation. Communication with «personnel», joint food with them, prayer, friendship is not just a sin, but a terrible indiscrediting any authority in the Old Believer environment.

«Personnel» are those who fell into «the frame of» the System, who, on their own initiative, climbed into the consecrated social square, where apostasy acts not so much through violence as through its voluntary acceptance. «Personnel» are not victims, but active and predatory Christ-sellers, spiritual and social heirs of the first initiators «devilish reforms», who anathematized doctrinally and falsely resorted to church authority throughout Holy Rus', the entire eschatological teaching about the Third Rome, about the saving and saving chosenness of the Russian people before the End Times. «Personnel» – elite «of the spiritual Antichrist», his voluntary companions. And it doesn't matter whether they continue to desecrate the saving eight-pointed cross with the Catholic four-square, whether they continue to spread rot on the two-fingered finger consecrated by the true Church in prisons and exile whether they continue to shock with fakes like «Martin the heretic» or whether all this has long been forgotten, long in the past, and in place of the chain antichrist rage, the Laodicean coolness of indifference has already reigned. «Personnel» he is «personnel», and the diverse melodies «of the son of destruction» sound through his being with blasphemous polyphony – from rage to irony, from harsh rejection to indifferent tolerance.

Fire yourself

Julius Evola has a term «separate person» in his book «Riding the Tiger». By such a person, Evola understands a being that is radically different in essence from the modern world and rooted mentally and spiritually in another world – in the world of Tradition, in the world of the sacred, which was once obvious and fundamental, but over time has gone to the periphery, hidden from the broad masses, became difficult to access, almost non-existent. On this basis, Evola came to a kind of «right-wing anarchism», where everything modern is said to be decisive «no», «total no», and the ancient, original Truth is affirmed, the truth of that world that was qualitatively, existentially different.

How surprisingly reminiscent of this typology is the Russian Old Believers, especially their most radical Bespopov and Netov talk! What the Old Believers call «personnel», Evola and radical traditionalists call «the modern world». And the evolaist theory «of the world subversion» behind «the modern world» is remarkably similar to the concept of «the spiritual antichrist».

«Personnel» – the term itself, its intuitive understanding, its grasping is already a test, the most important test of spiritual selection. A certain part of people will not see anything reprehensible in this ominous word. If they are favorable, they will ask for additional explanations. If they have an angry yellow look, they will begin to growl stubbornly. But there are also «isolated people», «spiritual Old Believers», «a nation of parallel Rus'», which has remained faithful to holiness despite secularism. For them, intuitively, as a given, it is clear and distinguishable – where «personnel» and where not. «Personnel» can be not only in the ranks of Westerners armed with «spiritual popper». He is a characteristic figure among patriots who protest and disagree. It is not the fact of belonging to the System – past or present – that makes a person «personnel». We are talking, indeed, about anthropological dualism. Moreover, awareness of the desacralized world as unbearable, as unacceptable, as pathological, as unacceptable may in certain cases not be a consequence of descent from Old Believer traditionalist families or the result of a special religious upbringing. «A separate person» sometimes arises on his own – not for cultural, but for ontological reasons, only because his soul desperately wants to maintain an upright position in a world where everyone is either motionlessly spread out before the Antichrist, or in a four-legged manner prowling in search of his feeders. Identification «of personnel» as a social projection of art «diacrisis» – this is the criterion that determines «an individual person». how unacceptable in certain cases may not be a consequence of descent from Old Believer traditionalist families or the result of a special religious upbringing. «A separate person» sometimes arises on his own – not for cultural, but for ontological reasons, only because his soul desperately wants to maintain an upright position in a world where everyone is either motionlessly spread out before the Antichrist, or in a four-legged manner prowling in search of his feeders. Identification «of personnel» as a social projection of art «diacrisis» – this is the criterion that determines «an individual person». how unacceptable in certain cases may not be a consequence of descent from Old Believer traditionalist families or the result of a special religious upbringing. «A separate person» sometimes arises on his own – not for cultural, but for ontological reasons, only because his soul desperately wants to maintain an upright position in a world where everyone is either motionlessly spread out before the Antichrist, or in a four-legged manner prowling in search of his feeders. Identification «of personnel» as a social projection of art «diacrisis» – this is the criterion that determines «an individual person». that his soul desperately wants to maintain an upright position in a world where everyone is either motionlessly spread out in front of the Antichrist, or prowling like a four-legged one in search of his feeders. Identification «of personnel» as a social projection of art «diacrisis» – this is the criterion that determines «an individual person». that his soul desperately wants to maintain an upright position in a world where everyone is either motionlessly spread out in front of the Antichrist, or prowling like a four-legged one in search of his feeders. Identification «of personnel» as a social projection of art «diacrisis» – this is the criterion that determines «an individual person».

Everything about «personnel» is disgusting – their liberalism and their conservatism, their radicalism and their obedience, their morality and their depravity, their abstinence and their debauchery. «Personnel» in all their manifestations are always opposite «isolated», the evolution of ideas in both – without any collusion and even without taking into account the positions of the other – takes place in a

strictly opposite direction, as if we were walking around the table opposite each other, obeying the laws magnetic needle.—Without thinking about the reasons and grounds, «personnel» naturally move south, when «isolated» they head north, they reach west; if others prefer east, they go to the periphery when they capture the center.

This is – a dizzying anthropological dualism that permeates all possible social, religious, political positions and organizations: wherever the «personnel» foot goes under it, everything withers into grotesque and curvature, the purest dogmas and subtle ideas turn into. And vice versa, no matter what extremes «the isolated ones» go, no matter where they go, the spirit of tragic, dramatic purity accompanies them everywhere.

The circle is small «separate», but nowhere in the world are there as many of them as in our country, where nature itself seems to be in secret collusion with holiness, with ancient Kitezh, our blood itself whispers to us Russians the legends about the lost pure city, the ringing of which the sensitive ear still distinguishes. In the West «an isolated person» – a rare exception, a tragic atom, «a sovereign individual». We have whole worlds, whole crowds of isolated, hardened, imbued with the saving juices of immeasurable suffering. We have a whole «separate people».

Should we despair of waiting for close rays? Should we give up? Should we complain about the invincibility of the enemy? Should we look for an answer to the faded coals of the West?

We are our own fire.

Philologist Avvakum (1998)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Day of Literature", 1998

"Russian Thing", Arctogea, 2001

PHILOLOGIST AVVAKUM

Eurasians about the founder modern Russian literature

Almost all the intuitions of Eurasians (with rare exceptions) are of enormous importance. Among other things, their philological and literary position is important. We are especially interested in the cult of Archpriest Avvakum, typical of Eurasians, whom they considered as the founder of modern Russian literature. Following them, this opinion became so established that it became textbook.

From a purely philological point of view, the Old Believers were supporters of the Moscow version of the Church Slavonic language, and therefore, during the period of Nikon's right, they came into conflict with supporters of the Kyiv, Little Russian version. The language problem was an external expression of the clash of two theological traditions – Eastern Russian, Moscow, extremely conservative, and Western Russian, largely affected by the Uniate, Central European, and even openly Catholic spirit. Thus, fundamental metaphysical contradictions were reflected in the sphere of philology, and the correction of books and grammatical alterations of texts illustrated colossal changes in the theological and geopolitical orientation of Rus'. The Old Believers, who sharply, passionately, painfully and catastrophically accepted the linguistic and ritual innovations of the pragmatist Nikon in fact, they continued the holist tradition of a truly sacred society, where language, theology, ritual, state, society and geopolitics are inextricably linked.

Since the Eurasians were unconditional apologists for Moscow-centrism, they interpreted the philological background of Nikon's reforms in an Old Believer way. Following the Slavophiles, Eurasians viewed the Romanov, and especially the post-Petrine period of Russian history, as Westernism and an anomaly. Hence the increased ideological and philological interest in Old Believer literature. But this is only one aspect of the problem. At the moment, we are more interested not in the positive assessment

by Eurasians of Moscow church philology, but in the definition «of the Life of Archpriest Avvakum» as the first monument of modern Russian literature. This is a completely different plane.

Confirmation of the thesis «literature as evil»

In the previous chapter, we found out the historical-ontological (and even eschatological) significance of the emergence of literature as such. The moment of her birth coincides with the transition of the border from a sacred society to a prophane, secular, desacralized society. Literature arises as a syndrome of ontological catastrophe, as an eschatological sign. We left open the question of the responsibility of literature itself for the negative, subversive orientation that it marks. The thesis «literature as evil» should be formulated more correctly «literature as an expression (or reflection) of evil». Such clarification will significantly help us in considering the question of the place and role «of the Pustozersky collection» in the philological and ontological history of Rus'.

Having applied the principle of the emergence of literature as an evil syndrome (in relation to the holist, sacred society, traditional society, which alone should be taken as a normative paradigm) to the history of Russian literature, we definitely come to the second half of the 17th century. The split in Russian history is the point that separates two completely different realities – sacred Rus' (Holy Rus') and desacralized, secular Russia. The national ontology is bifurcated. Holy Rus' becomes Kitezh, a national dream, a tradition, «a parallel Motherland», goes on the run and burn, into sects, into the depths of the people, into the opposition, into the outback. Secular Russia is moving in the direction of the modern world, modernizing and Westernizing, breaking ties with roots and traditions, with customs and rituals, with the religious and everyday heritage of the sacred period. Consequently, it was in the era of split – from a purely logical point of view – that modern Russian literature was supposed to originate.

As soon as we make such an a priori conclusion based on deduction, we immediately come across a statement from the Eurasians (generally accepted later and by conventional literary criticism) about the role of Archpriest Avvakum as the first modern Russian writer. Everything fits together. A historical phenomenon is discovered exactly where it should be in accordance with our conceptual reconstruction of the paradigm of Russian history.

Invasion «of the new»

In «The Life of Habakkuk» the invasion of the conventional church language by a certain new component is striking. This is real Russian speech, almost colloquial, natural intonation, naked language, the philological seal of that naked «being-at-risk» that Martin Heidegger taught about. The creation of Archpriest Avvakum does not fit into the typical genre of ordinary «lives». Also because the author compiles his life during his lifetime, anticipating the colossal ontological significance of his personal biography, realizing its special unique significance.

Formally, «Life» sometimes still gets closer to the canonical paradigms of Russian hagiographic literature. In some places you can recognize the classic topoi of historical chronicles or epistolary clichés and turns of phrase. But all these are just elements of a completely new design, in which the axis is the specificity of inflamed accuracy of description, super-close, super-attentive and revolutionary, thorough transmission of the nuances of events and experiences of an individual. This is what structuralist literary criticism calls the term «narrative» (le récit) as opposed to «language» (la langue) or «speech» (la parole, le discours).

Overaccuracy in the description of events or experiences with aggravated existential coloring is a characteristic feature of literature itself. Its most significant difference from the canonical models of textual works in sacred society is that the modern literary narrative reveals a certain new, never before existing moment – of spontaneous collision with an uncodifiable fact, with a catastrophic reality that does not fit into the interpretative models of sacred semantic structures. Something arises that in the full sense «doesn't fit in my head». The black lightning of naked being, tragically broken out of the cyclical rhythm of explanations.

«The Life of Avvakum» reveals this new layer for the first time in Russian literature. «They also returned back from the Nerja River to Ruse. For five weeks we rode naked on sleds on the ice. He gave me two nags under my timidity and under the junk, and he and the archpriest wandered on foot, killing themselves on the ice. [Pay attention to the literary accuracy of the descriptions: actual «two nags» and sensational «killed on ice». – AD] The country is barbaric, the foreigners are not peaceful; We don't dare leave the horses, and we won't keep up with the horses, hungry and languid people. [Looking at yourself from the outside, as if someone else is seeing the whole picture. The development of this «tops» gives a gigantic volume of descriptives, which constitute one of the main features of «literature» proper – AD] In the old days, the archpriest, the poor one, was wandering, she was wandering, and she fell down and couldn't get up. And the other languid one immediately took over: both were carcing, but they couldn't get up.[«They are framing, but they will not be able to stand up» – imagine such an expression in episodic scenes «Lives» of ancient Russian saints or in official chronicle documents. It is impossible. It is quite obvious that we are talking about a radically new reality here. – AD] Afterwards, poor thing, he blames me: «How long, archpriest, will this torment last?» And I told her: «Markovna, to the very point of death». She's against it: «Good, Petrovich, and we'll wander further». [Outwardly, this is an

illustration of Christianity's traditional perception of earthly life as redemptive, saving suffering, especially difficult for those chosen by Christ for the cause of great service. But behind the dramatic, ideally Christian will of the archpriest and the final humility of his wife, very special, new notes are visible. Orthodox truth is affirmed here in a special sensual manner in a kind of existential coma, torn out of Old Rus', Holy Rus' – where Faith, the Kingdom, family, nature, people, the world, were in an interpenetrated and indissoluble sacred synthesis, —but thrown into a bleeding reality that was beginning to rapidly disintegrate. This is a textbook Orthodox dialogue between husband and wife, but in the face of a special viewer, alienated, decisive, who suddenly drank the blood of national light life from reality. In the face of the Antichrist. In the address «Petrovich», in the intimate-family eschatological coloring of this episode, there is a formula for the popular understanding of holiness in the post-schism period. The desire to capture this element, to highlight, to fix it motivated those Russian writers who intuitively wanted to make their way to the sacred, using philological tools, dreaming of overcoming literature through literature. On the other hand, the decomposition of holy national existence under the chilling breath of the Antichrist for the first time raised the problem of salvation as an individual matter. And in this passage from «Life» we also see the starting point of Old Believer ethics – a tough individual position, radical personal soteriological determination in conditions of acute conflict with the surrounding reality. Holiness has always been achieved with great labors. But there is a fundamental difference: individual efforts to acquire salvation against the backdrop of a generally favorable reality, broadly in solidarity (at least in theory) with the vector of personal asceticism – is one thing. It's another matter when an already incredibly difficult path takes place in an environment that is not just inert, but aggressively rejects the very direction of the believer's personal efforts. And the most dramatic thing, that before our eyes our own fatherland, which only yesterday was holy, becomes such a hostile environment; not the worlds of Gentiles and foreigners, but native Rus', permeated with the rays of the Third Rome! Starting from this dialogue, Orthodoxy finally and universally becomes a Tradition in exile, persecuted by Faith everywhere, and even in Rus' itself. The fundamental fact of this exile and the painful search for a new subject of salvation gives the entire scene an existential flavor of incredible power. In principle, if this short fragment were fully understood and adequately read, many great works of Russian literature (of a conservative-revolutionary nature) would be unnecessary. We had a black chicken and brought two testicles every day. This is how God built his robes for food. It's a sin that at that time they were lucky on a sled, they strangled me. There was no chicken, no miracle! gave two testicles a day.»

At such and similar moments «of the Life of Habakkuk», the rough face of a world in which everything suddenly went wrong stands before us. Ideals «of Domostroy» and the individual struggle of a person against what distracts him from compliance with sacred norms that does not deserve description – all this remains behind the scenes. Naked human and historical nature emerges. A stunned ontology of disaster appears in its entire raw form.

Not just the personal drama of an individual struggling with circumstances. This reality is known at all times and in all societies, as well as in sacred ones. But these twists and turns take place there in the outline of positive paradigms, and any existential tension is resolved in a universal myth, where the individual is absorbed by the archetype. Therefore, for example, in the legends and narratives of the Middle Ages, it is often said that close relatives who grew up together do not recognize each other after a short period of separation in new situations. Many plots are built on the exploitation of this topic. The point is that situations in sacred society mean much more than individuals. The archetype absorbs a specific personality. The idea of substitution, which is stable in sacred plots, is also based on this. Individuality erased before role-playing, the functional side of a person or object. The share of the inconclusive, not established by epistemological models, individual-material weight of a being or thing is infinitesimal. Therefore, suffering itself is dehumanized, ritualized. A person suffers because he is not sufficiently identical to the archetype, and therefore this is quite normal and should be perceived as something natural. Even with humor. In «Life» suffering is of a completely different kind. It is non-gaming, non-functional. Markovna, children, chicken, swimming in cold water, torture, torment belong to a completely different world, where their individual volume is significantly, qualitatively higher. That is why suffering is so piercing. The complicity it causes is so acute. And this is the classic quality of literature as such. the individual-material weight of a being or thing is infinitely small. Therefore, suffering itself is dehumanized, ritualized. A person suffers because he is not sufficiently identical to the archetype, and therefore this is quite normal and should be perceived as something natural. Even with humor. In «Life» suffering is of a completely different kind. It is non-gaming, non-functional. Markovna, children, chicken, swimming in cold water, torture, torment belong to a completely different world, where their individual volume is significantly, qualitatively higher. That is why suffering is so piercing. The complicity it causes is so acute. And this is the classic quality of literature as such. therefore, this is quite normal and should be perceived as something natural. Even with humor. In «Life» suffering is of a completely different kind. It is non-gaming, non-functional. Markovna, children, chicken, swimming in cold water, torture, torment belong to a completely different world, where their individual volume is significantly, qualitatively higher. That is why suffering is so piercing. The complicity it causes is so acute. And this is the classic quality of literature as such. therefore, this is quite normal and should be perceived as something natural. Even with humor. In «Life» suffering is of a completely different kind. It is non-gaming, non-functional. Markovna, children, chicken, swimming in cold water, torture, torment belong to a completely different world, where their individual volume is significantly, qualitatively higher. That is why suffering is so piercing. The complicity it causes is so acute. And this is the classic quality of literature as such. And this is a classic quality of literature as such. The complicity it causes is so acute. And this is a classic quality of literature as such.

When we read about the sufferings of saints and ascetics, we admire them, seeing it as a high example, as an archetype, as a model. We do not empathize with them, we see in their path a confirmation of a fundamental norm, which is once again established despite completely natural obstacles. When we read a historical chronicle about the invasion of Rus' by foreigners, about their atrocities, we are filled with rage and want to establish again and again our self, our loyalty to the roots and fallen for the Fatherland.

The historical narrative about hunger, the sea, ulcers, evokes in us mechanical thoughts about «what extensive disasters there are», and «what significance they could have for the life of the people». When we read passages from «The Life of Habakkuk» about Markovna and the children, we are struck by a completely different, piercing, blind, unarchetypal, but deeply touching feeling. It's as if a fragment of reality, heavy, unprocessed, raw, unbearably oppressive in its presence, was torn out of the field of flat diagrams and thrown in our faces.

We clearly begin to understand that something is wrong. By and large, radically different. Not in the fate of the archpriest, not in the injustices and tyranny of the authorities, not in the unfolding of historical chains. Something is wrong at all. Something is wrong with the world. The episode with the fall of Markovna and the hen falls out of the logic of world history, destroys, destroys models of the world. Opens uncorrectable, fatal cracks. We come into contact with bottom, deep evil, with a fountain of existential eschatological oil.

Last person – first person

In «Life of Avvakum», for the first time in the Russian text, a person suddenly and without warning appears. This man – Archpriest Avvakum himself. He is also the first Russian writer.

This person breathes and suffers, feels and experiences, fights and suffers, waits and thirsts, hopes and is indignant. Before Habakkuk, Russian man was sacralized and belonged to the sphere of the absorbent archetype. It was reliably protected from existential abysses by the shield of sacred life. Angels, saints and superiors reliably protected him from the inconceivable breath of fact. Habakkuk is deprived of this. He was born to a tragic, split new existence, in which ancient anagogic spirals of meaning are absent. The glow of Nothing rises before him ominously, grandiosely and incomprehensibly.

Unable to cope with the revealed anti-miracle, Habakkuk rushes to hopes, relies on the metanoia of the King, on the hierarchs overcoming a strange and inexplicable coma in the face of the obvious heresy of Westernizing innovations. But a terrible guess penetrates his consciousness more and more clearly. Reality from the blessed blurring of spiritual vision, which does not distinguish physical details due to its absorption in a generalizing synthesis, is focused into a cutting burning lump. A crushed chicken, which gave eggs to the children in difficult and hungry exile, comes from the other world as a granite slab. There are no such chickens in the traditional world. Chickens themselves, individualized, independent, in a sense, autogenous. (From here literally – «not a chicken, not a miracle»). Avvakumovskaya chicken – first. In her case, for the first time, death becomes irreversible. This is the most important sign of the offensive of Nothing. The dawn of this terrible revelation visits Habakkuk in childhood while contemplating «dead cattle». – «Az, having once seen a neighbor's cattle die, got up in that burden, crying in front of his image enough about his soul, remembering death, as if I were to die; and from those places I was ordinary to pray throughout the entire burden.» Habakkuk records the catastrophe in his «Life» with all the grandeur of truth. And he understands it in terms of Orthodoxy. What he experiences belongs to a special world in which everything is wrong. Not like that anymore. This is the world of the Antichrist, the universe of the end times. » Habakkuk records the catastrophe in his «Life» with all the grandeur of truth. And he understands it in terms of Orthodoxy. What he experiences belongs to a special world in which everything is wrong. Not like that anymore. This is the world of the Antichrist, the universe of the end times. » Habakkuk records the catastrophe in his «Life» with all the grandeur of truth. And he understands it in terms of Orthodoxy. What he experiences belongs to a special world in which everything is wrong. Not like that anymore. This is the world of the Antichrist, the universe of the end times.

Its ontological core, its soteriological ladder are lost, taken away, removed.

Irreversible winds Nothing rages over yesterday's still God-chosen country, destroying and shearing yesterday's still God-bearing people.

Persecution, blows, hunger, dizziness, torture, fires, burning, quartering, mutilation, cutting off tongues and limbs. Seas of blood. Diavolophany covers the last island of sacredness – Rus'. And on the threshold, on a critical nonequilibrium line, on the edge of an ontological cliff – a lonely figure of the archpriest. He is the last person of Holy Rus', who has preserved the fullness of her sacred consciousness, the content of her saving, sweet flesh. He is the last archetype man, the last Russian. And in it, in its violence and insights, All Rus', the national holos, the ontological pulse of the Faith and the Church, seethes and glows. But he is also the first non-archetype person, the first small person thrown into the environment of abysses, plumb lines of alienating existence that have lost their content. Two people (the first and the last) correspond to two styles in philology «Lives of Habakkuk». Classical theological and hagiographic topoi – this is a sacred layer, behind it – hosts of nameless authors, chroniclers, hagiographers, clerks.

Piercing discriminative of chicken and children, dialogue with Markovna – post-sacred revelation. In it, as in a matrix, one reads «Stationmaster», «Overcoat», «Meek», «Poor people» – all the little poor people of the great and heartfelt Russian literature, the literature of the last abysses.

Habakkuk witness

The «Life of Habakkuk» records a change in fundamental ontological states, so the significance of this monument is difficult to overestimate. On the border of the irretrievable loss of the sacred and the era of catastrophic existentiality, two worlds, two realities, two modes of being – national and universal, saturated with the incredible heat of existence, collide with each other. This is the moment of the birth of literature; perhaps it is not visible in any culture with such stunning clarity. But the history of the Russian people is a mirror of the world, its ontology, its eschatology. Rus' is not a local flavor, not an ethno-geographical reserve – hysterical escalation of all the main questions of existence, rapid summation of bottomless problems, concentration of terrifying question marks posed at the dawn of Creation and ripening for resolution at the flaming end of time.

What is the doctrinal background of Archpriest Habakkuk as an archetype, as the last man of Tradition? What is his witness, not yet literary hypostasis?

Habakkuk, as an apocalyptic witness, embodies a short course in Orthodox ecclesiology in its eschatological aspect. The model is as follows: the Church of Christ, emerging from the catacombs under Constantine the Great, establishes in the spoiled, pre-final existence a unique area of Salvation, a ship of Faith, a new ontology «of adoption» of fallen humanity, which has reached its dark paths to the lower limit of history. The Church and the Empire unite for the promised 1000-year period into a house-building liturgical symphony. The Byzantine emperor – «holding», «catechon» – is at the same time the most important eschatological figure: while he is, «the son of destruction does not come into the world».

The Orthodox Church and the Orthodox Empire subjugate the dark forces of hell, but the enemy does not sleep. In the 9th century, the Carolingian monarchs of the West usurp the imperial title, heretically destroying soteriology «catechon». The Vatican goes even further and avoids the paths of salvation into the Latin heresy. In the 11th century, the West completely disappears, and in the 13th – it proves its blasphemous, anti-Christian, heretical essence with the shameful desecration of Constantinople and the Hagia Sophia.

Later, terrible deadlines come true, and Byzantium itself – the stronghold of Orthodoxy and the axis of the Empire – retreats from its purpose and goes to bow to the Latin heretics. Union of Florence. The damage to Byzantium in the spiritual sense is immediately reflected on the material level – the Hagar Turks ruin it. The treacherous West is not going to help. A colossal eschatological catastrophe. The end of Tradition in the Orthodox-Byzantine, last, truly Christian sense. But here Rus', free, Orthodox, faithful to the covenants of the original Church, rises, Rus'-Church, Rus'-Empire, Rus'-Kingdom, Rus'-«Catechon», Holy, Trisagion Rus', the last, sacred point. The entire weight of Christian soteriology and eschatology is drawn to Moscow, to the Russian rite, to the Russian Tsar, to the Russian people. Moscow period – peak of sacred history. «Time is short», on which the arrival «of the son of perdition» is delayed. But everything is more alarming on the western borders of Rus'. Little Russians and Belarusians are ready to follow the dark paths of the Greeks; many are inclined towards union, towards Latinism. The best minds of Rus', – such as Zechariah Kopystensky («The Book of Faith»), – see this as threatening signs of the end. And then a split broke out. The notorious one on the right. Nikon's reforms of the rite and liturgical books. Everything is in the modern Greek, Little Russian, almost openly Uniate spirit. Habakkuk theologian, Habakkuk the eschatologist, Habakkuk the witness menacingly affirms the colossal spiritual sacred weight of what ends and opens the cover of the abysses advancing on Rus'. The most chosen, the faithful and the pure will face the lowest dead ends of nightmare, fall, apostasy. Little Russians and Belarusians are ready to follow the dark paths of the Greeks; many are inclined towards union, towards Latinism. The best minds of Rus', – such as Zechariah Kopystensky («The Book of Faith»), – see this as threatening signs of the end. And then a split broke out. The notorious one on the right. Nikon's reforms of the rite and liturgical books. Everything is in the modern Greek, Little Russian, almost openly Uniate spirit. Habakkuk theologian, Habakkuk the eschatologist, Habakkuk the witness menacingly affirms the colossal spiritual sacred weight of what ends and opens the cover of the abysses advancing on Rus'. The most chosen, the faithful and the pure will face the lowest dead ends of nightmare, fall, apostasy. Little Russians and Belarusians are ready to follow the dark paths of the Greeks; many are inclined towards union, towards Latinism. The best minds of Rus', – such as Zechariah Kopystensky («The Book of Faith»), – see this as threatening signs of the end. And then a split broke out. The notorious one on the right. Nikon's reforms of the rite and liturgical books. Everything is in the modern Greek, Little Russian, almost openly Uniate spirit. Habakkuk theologian, Habakkuk the eschatologist, Habakkuk the witness menacingly affirms the colossal spiritual sacred weight of what ends and opens the cover of the abysses advancing on Rus'. The most chosen, the faithful and the pure will face the lowest dead ends of nightmare, fall, apostasy. The notorious one on the right. Nikon's reforms of the rite and liturgical books. Everything is in the modern Greek, Little Russian, almost openly Uniate spirit. Habakkuk theologian, Habakkuk the eschatologist, Habakkuk the witness menacingly affirms the colossal spiritual sacred weight of what ends and opens the cover of the

abysses advancing on Rus'. The most chosen, the faithful and the pure will face the lowest dead ends of nightmare, fall, apostasy.

Hence the unparalleled richness of the theological discourse of the archpriest.

We lose everything. Nothing pierces Rus' with a poisonous breath. The dog Nikon, the frowning King, who fell into darkness due to opportunistic pragmatic policies, encroaching on the most sacred. A stunned clergy, stunned and sluggish, quiet and submissive, as if forgetting everything at once, remembering Maxim the Greek and Stoglav, the Terrible and Philotheus. Suddenly spiritually limp, fainted, frozen people.

The irrevocable, irreversible breath of Satan fell on Holy Rus' with an ice cover. And the eyes closed, the souls fell asleep, the hearts hardened. Spiritual pestilence, obsession, total amnesia, lack of will, debilitating shock.

The coals of the Holy Motherland, so close, familiar, guessed here and now behind the first frost «the son of perdition», are still burning in the soul of Habakkuk the witness of Genesis. But winter is already clearly felt. «We, having descended from our fathers, thought; We see how winter wants to be; the heart chilled, and the legs trembled». Winter of the Antichrist. Rus' after Rus'. Church after Church. In «The Life of Archpriest Avvakum», the theological eschatological discourse becomes more distinct, the more convex, the more sharply it borders on literature itself. Literature – winter phenomenon. This is an attribute of the established Antichrist. The archpriest feels her approach with horror.

Language Epiphanius

A huge role in structural linguistics (more broadly –in modern philology) is played by the division of the main subject of study proposed by F. Saussure into «language» proper (la langue) and «speech» (la parole or le discours). «Language» is a potential field of philological possibilities, on the basis of which specific statements are formed. «Language» – structured synchronous reservoir that predetermines the framework of possible discourses. Structuralists «of language» paid special, increased attention, since they discovered that it is at this «background» level that semantic imperatives are concentrated, which greatly predetermine the content «of speech». In other words, what is said in a given language depends to a huge, almost decisive extent on what that language itself is like.

The transition from a sacred society to a post-sacred, prophanic society is a catastrophic change in this predetermining element «of language». Profanism is not just one of the possible statements, it is – the language, the language of winter and midnight, sharply, razor-sharply contrasting with the summer, midday language of Tradition.

Therefore, the plots of cutting off the tongue (of the priest Lazarus, Theodore, deacon Epiphanius) play such an important role in the narrative «of the Life». Nikon's reforms seek to cut off «the language of» Tradition, the Holy Russian language, which predetermines the semantic structure of statements. But Habakkuk the witness reports that cutting out the tongue of the passion-bearers-Old Believers does not deprive them of speech. A new language is growing; with carnal bodily clarity, the highest proof of the immutability, supertemporal presence of Tradition, he appears again in the mouths of the martyrs of the true Faith. These wonderful languages of the executed Old Believers are a single language, the opposite of what will later be called «literary language». Not «speeches», not «statements» collide with each other in the paradigm of schism fundamental for Russian history – languages, literary and witness, overshadowed by two opposing spirits are beating: the spirit of fullness and the spirit of absence, the spirit of presence and the spirit of sucking, gaping emptiness.

The imperishable character of a truly sacred language manifests itself in cruel torment and the subsequent miracle of recovery and reintegration. In the last hour, at the sweetly desired moment of the Advent, everything, everything will be restored. Remember what was the language of the Savior who came to John the Theologian to proclaim «the Apocalypse»?

Avvakum against Pushkin

Everyone understands the role Alexander Sergeevich Pushkin plays in Russian literature. The romantic lightness, naive psychologism, and daring megalomaniacal egoism of this undoubtedly gifted person hypnotizes not only convinced progressives, but also many conservatives. There is even a tendency to consider Pushkin's shallow, lightweight pseudo-Christian rants (especially in correspondence with priests) as proof of his «traditionalism». A secular skeptic, blasphemer, Freemason and individualist is sometimes passed off as almost a prophet-sage. It's okay when «Pushkiniana» becomes the object of study of polysectarian seekers and Gnostics of the Silver Age. But touched sighs «Oh, Pushkin!» all the time you meet among the most conservative, nostalgic-monarchist public. And the New Believer cleric himself is hardly able to encroach on an established myth without going into its genealogy, without daring to make his judgment, for example, about «Gavriliad» the playful African curly.

But if we seriously look at what Pushkin wrote, we will not see a single topic associated with Tradition or its language. Charming secular forgery of folklore, embryonic existentialism, extremely witty copying of European romantics. If there are archetypal motifs in this, they are either associated with inertially involved plots of folk tales and legends, or with elements of Masonic symbolism. Pushkin's language is a modern language, something that, according to the plan of the executioners-reformers of the 17th century, was supposed to replace the severed languages of the Old Believer confessors. This is literature without witnessing, Russia without Rus'. Moreover, real tragedy, split soul, passionate anticipation of the cleansing flame, which constitutes the nerve «of the Life of Habakkuk», is evaporated, forgotten, «overcome». More than a hundred years of New Believers were not in vain. With the poisonous blasphemer, without hesitation, the Nikonian hierarch corresponds and exchanges flat moralistic maxims.

This is exactly what – literature – the mournful genius of Habakkuk foresaw, saw the light, and foresaw.

There is no personal fault of the writer, and hardly everything can be reduced to the problem of morality and responsibility.

Language dictates, predetermines the statement. Pushkin is not the creator of language, he is a victim of the eschatological metamorphosis of language, he is an instrument for the narrative of post-sacred language about itself. His cult in desacralized Russia is built on this, of which post-sacral New Believer religiosity is also a part. But this is a separate issue and associated with hereseology.

Smart wolf

Friedrich Nietzsche, the most tragic of modern thinkers, named one of his works «We, Philologists». It is impossible to think, to philosophize and at the same time not to think and not to philosophize about language. It is impossible to correctly express anything, to formulate any idea or consideration until the sphere of language, the sphere of background, off-screen paradigms, where meanings and connections live, where the first principles of speech are woven, not yet separated from the living matrix. Any of our historical, ideological, cultural or art historical comments or opinions – from the most insignificant to the most general – requires enormous preliminary work to clarify the implied background, to identify that invisible base that does not openly appear but constantly present and often – secretly from ourselves –

visited in the deep layers of consciousness, according to which we think, say and write exactly this, and not something else.

Until we grasp the subtle, constantly elusive determinism of language, the possibilities of our knowledge will be firmly blocked. Reading or expressing, thinking or challenging, we almost always perform mechanical actions that do not affect our essence in any way, completely predetermined by the structure of the cultural-interpretative apparatus. We live spiritually under the burden of deep hypnosis, ingrained into our core of suggestion, invisible suggestion, and coming to terms with it, refusing to traumatically break into dangerous worlds where ideas, words and signs are born, we abandon our highest destiny, the radiant freedom of our bipedal race. If we are not philologists, then we are nothing at all. The pair of concepts – «sacred» and «non-sacred» (modern) – is not speech, but language. These categories predetermine in which language, then what coordinate system are we going to talk, think, talk. We know very well the point of view «non-sacred» on «sacred». This is an easily isolated reaction of the mud that covers the bottom of the consciousness of our contemporaries. «Sacred» – it is «overcome», «old», «indistinct», «previous», «preliminary», «unfinished». The connotation of the profane's view of the sacred can vary from moderate sympathy or inquisitive interest (conservatism) to rage and contemptuous hostility (progressism). But everything is united by a complete misunderstanding of the semantic and linguistic foundations. This position – common place, and if we can identify what seems to us to be self-evident as something artificially programmed, we will already be very far along the path of knowledge. We know very well the point of view «non-sacred» on «sacred». This is an easily isolated reaction of the mud that covers the bottom of the consciousness of our contemporaries. «Sacred» – it is «overcome», «old», «indistinct», «previous», «preliminary», «unfinished». The connotation of the profane's view of the sacred can vary from moderate sympathy or inquisitive interest (conservatism) to rage and contemptuous hostility (progressism). But everything is united by a complete misunderstanding of the semantic and linguistic foundations. This position – common place, and if we can identify what seems to us to be self-evident as something artificially programmed, we will already be very far along the path of knowledge. We know very well the point of view «non-sacred» on «sacred». This is an easily isolated reaction of the mud that covers the bottom of the consciousness of our contemporaries. «Sacred» – it is «overcome», «old», «indistinct», «previous», «preliminary», «unfinished». The connotation of the profane's view of the sacred can vary from moderate sympathy or inquisitive interest (conservatism) to rage and contemptuous hostility (progressism). But everything is united by a complete misunderstanding of the semantic and linguistic foundations. This position – common place, and if we can identify what seems to us to be self-evident as something artificially programmed, we will already be very far along the path of knowledge. «previous», «preliminary», «unfinished». The connotation of the profane's view of the sacred can vary from moderate sympathy or inquisitive interest (conservatism) to rage and contemptuous hostility (progressism). But everything is united by a complete misunderstanding of the semantic and linguistic foundations. This position – common place, and if we can identify what seems to us to be self-evident as something artificially programmed, we will already be very far along the path of knowledge. «previous», «preliminary», «unfinished». The connotation of the profane's view of the sacred can vary from

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The point of view of the «sacred» on the «non-sacred» – is apocalyptic evidence. The clearest and most convincing, complete and expressive example of this – «Life of Archpriest Avvakum». In abstract philosophical terms, a similar grandiose picture was reflected by René Guenon in the books «The Crisis of the Modern World» and «The Kingdom of Quantity and the Signs of the Times». On the scales are two worlds, two peoples, two states, two countries, two cardinal directions, two Churches, two languages.

The fiery kiss of the burners, the torn out language of the Old Believer sufferers, a severed hand frozen in a double-fingered sign, the lightning-like and bleeding testimony of Habakkuk – our culture, our linguistics, our camp of meanings. Little man – fact. Our general fact. But this is not a triumph of development or the pinnacle of justice. A painful, unbearable exile, torture, punishment, retribution for something done or imperfect. A small man is the execution of a Great Man. And only through immeasurable suffering can he pay for his unbearable self-sufficiency. In yellow rooms, huts, hermitages, in skewed paths, filled with grumbling mud, Rus' is fascinated by the misunderstood, undeciphered sermon of Habakkuk.

No direct conclusion can be drawn from it. This is not a triumphant, life-affirming program. This defeat into our very heart is an inexpressible, coming from some distant, hidden, incredibly sad abysses of Being, an unformulated melancholy. Russian melancholy, from which the Kirillovs and Shatovs, Nastasya Filippovna and Myshkins, Karamazovs and Nezvanovs ripen among the enchanted people, all of them come from Raskol, the Raskolnikovs – all unsuccessful, doomed, enchantedly not straight, as if overshadowed by ice damage, which they unsuccessfully try to excess, throw off, remove, dispel.

But these are the laws of winter.

Heart chills...

Legs trembling...

«Smart wolf» – dark craftsman Antichrist – prowls in the damp, sagging expanses of the spellbound Motherland.

Political soldier (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

POLITICAL SOLDIER

Two parts of a man

A person consists of two parts. One – given, obvious. This part is tangible, concrete, individual. It is so studied, predictable and mechanistic that the French philosopher La Mettrie called his main work an expressive title – «Machine Man». It's stupid to deny that this part prevails. Psychological determinism, economic dependence, innate impulses, compliance with external force, sexual drives, hunger, sleep, mechanics of rational conclusions – all this makes it possible to decompose a person into components. A detailed study of these areas and combining the data obtained makes it possible to develop the most effective ways to control «the human machine» and use it. It's all just a matter of technique. When a thought comes to our mind, when we do an act, when we experience some feeling– this is not a triumph of freedom, but a banal twirl of psychophysical gears.

Most often, this first part in a person is also the only one. Therefore, the totality «of man-machines» and their natural self-organization are usually called by the technical term «System». The system as a form of existence of society, collective, people, social institution, etc. But man is not just «a machine», he is – a stupid and vain machine. He takes himself seriously and sincerely believes that the murky rotation of the invisible flywheels of his bodily and vegetative-subliminal depths is something valuable, spontaneous, serious, unpredictably personal. From such a discrepancy between mechanism and pretentiousness is born «Performance». The system necessarily includes lies, hypnotizes its cogs with the illusion of great vanity. She does not take Lametri as a banner, but a hypocritical doctrine «of humanism»covering the cynicism of the mechanical attitude towards man with lush and flattering demagoguery.

Why does the System necessarily, always, in any case, turn to lies and gravitate towards the performance?

Because there is a second part in a person. This second part is not a given, but a task. Not reality, but possibility. Not presence, but absence. Not staying within limits, but overcoming them. The second part –, unlike the first –, may be, but may not be. It is not guaranteed, not provided. Moreover, it is risky and dangerous. This is going beyond «the human machine», but since in fact «the human machine» covers the entire person, this implies going beyond the human as such. And beyond this limit are not only heroes, demigods, superhumans and angels. Demons flutter there, monsters swarm, animals crawl, shadows rush around and corpses lie around.

The second part involves jumping into the abyss. Few can do this. But the flickering of new freedom, the attractiveness of the non-human (more precisely «non-human-machine») is so great that everyone has in the depths of their souls a strange, often almost pathological craving for this special dimension, where the laws of automata, watches, and clockwork mechanisms no longer apply.

It is this secret claim, the beginnings of which everyone bears in their souls, but which only the rarest loners realize, that forces «the System» to lie, to pretend that it recognizes this «second part» for a person, although, in fact, it is based on its perfect and radical denial. The performance is born precisely from the perverted and dishonored will of the soul to freedom, from pragmatic and cynical exploitation «of the second part». Therefore «the society of the play» is doubly immoral – it not only suppresses, but also lies. Any totalitarianism is nobler and more honest than the cynical and deliberate lies of liberal democracy. She swings at the most mysterious and sacred. The soft concentration camp of the consumer society of the monstrous Gulag and Auschwitz is exactly twice as large.

Humanism versus humanism

The duality of man makes the concept of humanism also dual. Modern philosophers have noticed this, proposing to introduce a couple of concepts – «minimum humanism» and «maximum humanism». «Minimal Humanism» believes that the human machine – is the only, albeit modest, but safe anthropological category that must be come to terms with, trying only to expand the scope of its narcissistic illusions. The machine gun is capable of dreaming. The latest means of information systems – mass media, interactive computer scripts, totalization of television – create all the necessary conditions for this. Everything «inminimal» in a person related to his second part is translated into a flat format of controlled hallucination, controlled hypnosis. Digital (digital) technologies play a key role. Images, sounds, even sensations are translated into digital codes, turning into elements of a social hypercomputer.

Such «minimal humanism» strongly rejects those aspects «of classical humanism» that seriously consider human capabilities to realize «the second part».

«The second part is a function of the first part, its optional, random offshoot, the irony of the evolutionary process. Accepting it as something that can become reality means jeopardizing the entire human civilization», –this is the latest conclusion «of minimal humanists» who are actively reviewing their heritage for «political correctness». There is no place left for Nietzsche, Marx, Heidegger or Freud in it. They are clearly dominated by elements of another humanism, «maximum».

«Maximum Humanism» puts the emphasis on the second part. It doesn't matter how he understands it. Nietzsche teaches about the Superman; Marx – about overcoming individuality in a new community of the planetary type (communism), Freud – about the dominance of extra-individual categories (Eros and Thanatos), Heidegger – about «lost Being», hidden along with gods and heroes from modern people, but acquired through traumatic experience of contact with nothing. «Maximum humanism» makes the second part— the center of its concept from the non-obvious.

According to «minimal humanists», this leads to the horrors of crematoria or Stalinist camps. Yes, these are the costs of a risky and dangerous attempt to radically increase a person's existential status, establishing the possibility of heroic species self-overcoming as its central element. The positive (and negative) sides of both humanisms – and the maximum and minimum – are not so obvious. Minimal humanism encloses a person in the hopeless framework of an argent hallucinating doll, whose freedom is obviously reduced to a flat fiction. Maximum humanism takes the risk of ontological selection – «the chosen ones» rise to superhuman heights at the expense of «the damned», who pay with their human suffering for a desperate experiment to go beyond the limits. After all, overcoming a human machine requires a certain violence – at least over those who does not at all crave such overcoming (and this, alas, is the majority).

Performance and politics

In «the society of the Performance», based on «minimal humanism», all concepts and all authorities have a special, playful, fictitious meaning. This is computer, electronic, digital reality. Everything in it is digitized, fake, fake. Politics is no exception. It exists as a theatrical performance that fills in «the human machine» that idealistic niche that – like a severed limb – makes itself felt even if it has long been

empty. The aching desire to choose, participate, decide, – this relic «of maximum humanism», which took human dignity seriously, – calms down through the spectacle of confrontation between the authorities and the opposition, parties and candidates, trade unions and public figures. This is what is called today «politics» and what causes attentive people such deep and irresistible disgust.

But just as there are two parts in man and therefore two humanisms, so there are two policies. Politics «of the performance society» – minimal, mass media, purely theatrical. And other policies – maximum, risky, serious, dangerous, cruel. Karl Schmitt wrote about this «second policy» in his most important work «The Concept of Political»*.

Such a policy is the chosen area for the implementation of the second, non-obvious, heroic part. She operates with realities that can require at least the life of the one who touches them. Ideas and views here must be paid for to the fullest extent, and contradictions are resolved not in televised debates, but on barricades, in prisons and dungeons. Such a policy begins, at a minimum, with the rejection of the System and society of the performance. Just as the second part in man begins with overcoming «man-machine», and maximum humanism, first of all, rejects the prerequisites of minimum humanism. When a person is considered seriously as something free and worthy, his political choice takes on a spiritual, metaphysical dimension. The worldview becomes akin to confession, and party preferences are inseparable from deep ontological orientations.

The two policies are not just different but incompatible with each other. They are not «co-possible» (in Leibniz's terminology).

What is politics?

The main figure of politics «the society of the performance» is the official actor. As an official, he – is only a technical worker of the system; as an actor, he is – a therapist who hypnotizes people «the second part» in order to prevent its activation and its effective manifestation. For himself, such a politician fully recognizes the validity of La Mettrie's thesis, but outwardly, he addresses the masses in the language of digital mythologies, cynically and pragmatically taking into account the data of psychoanalysts and the latest techniques of hypnotists.

At the opposite pole, at the center of maximum politics, is an alternative figure – political soldier. He is – the antipode of an actor-official. Everything in it is – in reverse proportion. He recognizes Lametri as a

given, as having, and openly asserts it outward. Machiavelli is not a guide for him «for official use», but a policy document that has the value of testimony. But recognizing the mechanistic structure of an individual does not lead him to agree with this state of affairs. By exposing the myths of minimal humanism through a demonstration of their inconsistency, he does not act as a skeptic or cynic.

Myth is bad as a scam, but good as something that has become reality. Its implementation – categorical imperative, ethical species task. The secret must become clear. The possible must take the place of the real. Not in the dreams of a stunned TV viewer, but in the living fabric of immediate carnal-spiritual, organic existence, a project of fantastic existence must be realized.

A political soldier sees politics as the main battlefield, since only on a social scale does the internal seriously come into contact with the external, which means that this is the only way to judge its actual transformative magical power. The political soldier is therefore far from a lonely dreamer or a poisonous critic of modern civilization. Even if these isolationist types are right (most likely right) in the fact that nothing can be changed, they passively play along with the System with their refusal to go into a deliberately doomed uprising. This means that deep down they themselves do not believe in the weight and strength «of the second part»; they do not even have faith the size of a mustard seed.

The political soldier, for his part, is convinced that the impossible is possible, that the unobvious is true, that the doomed to defeat will sooner or later come to triumph. He sees everything in his own way and insists on his vision despite any evidence.

The maximum humanist, any person who seriously affirms the reality of the second part, cannot help but be «a political soldier». This is not a theorem. This is – axiom.

Such an easy choice

What political position should a political soldier take these days? Once upon a time, this issue was quite acute and involved a whole range of decisions. Today he is completely deprived of content. When there were several options for choosing between versions of the maximum policy, one could talk about solving or simply setting this problem. Now everything has changed.

A political soldier now has only an inch of social space, and no ideological or inter-party discussions can be conducted on this inch.

After the collapse of the Soviet camp, there is no (even theoretical) opportunity to talk about the Third Way. The society of the performance, the liberal system, the ideology «of minimal humanism» – from now on, this alone is the only politically correct reality that invites everyone to play by established rules, where the choice is fictitious and the decision is illusory. This is called «the end of the story» (according to Fukuyama). The system triumphed in a universal, uniform, uniform model. She is opposed not by a spectrum of antitheses, but by one single figure, one single reality, one single personality – political soldier.

Nothing is written on his banner, it is black as night. He does not build projects and does not paint tempting pictures of the future. He does not seduce or deceive. He does not insist that his personal path is right, since this seems to him completely irrelevant. We are not yet talking about a specific choice, but about the very ability to choose in a real and free scale, and not in a simulated scale. Not about the correctness of one's ideas, but about the possibility of professing any ideas completely independently of mass media totalitarianism and norms «political correctness». A political soldier does not think about victory, but about the very possibility of starting a battle. After all, the system is not only stronger than it, it pretends that it does not exist at all, that this type itself belongs to the overcome past, that this is all – just a pose, an aesthetic game, an element of the virtual industry of fictions...

Political soldier – is both a religious and non-religious position. Today you can be a member of the system and successfully join a particular denomination. But you can be an atheist, but stand to the death against the system. The system is not stupid at all. She has gone far from the naivety of La Mettrie, Auguste Comte or Pavlov's dog. She perfectly mastered the latest data from the psychology of the depths, the history of religions, and took into account the significance of symbolism and mythology. It costs nothing for an official actor to stand in a temple with a candle, put on a turban, perform namaz or read «Baruch Ata». And it costs nothing for a cunning scoundrel-conformist at the bottom of the system to pretend that he believes in the play being performed.

Therefore, a political soldier does not like pompous religious rhetoric (although deep down he can remain a believer). His tongue is dry. He prefers specificity of action.

Which one?

Don't you guess?

Post Modern? (2000)

A.G. Dugin / Elements / Web Archive

Alexander Dugin

Post Modern?

1. The actual avoids definition

The last 10 years of the expression "postmodernism", "postmodern" they are used so often that they become banal, familiar and meaningless. However, the content of these terms remains extremely vague. There is no agreement not from critics, not from artists, not from art critics, not from philosophers. None exact definitions, the object is defined, rather intuitively, grasps approximately. And since "postmodernity" deliberately strives to be ambiguous, "allusive," "hyper-ironic", reflective on several levels at once, then slipping away the phenomena of fixed decryption become one of its basic characteristics.

Actually, this is not new. Any process that is not completed, not completed, remains in development, it necessarily appears contradictory, multifaceted, uncertain. Even etymologically this is obvious – uncertain, since it has not yet reached the limit didn't find my goal. It is still alive and organic, and can go astray from the seemingly distinct one trajectories and surprise everyone. Vague definition of "postmodern" – clear evidence of its relevance.

But this is not a sufficient reason to abandon any attempts figuring out what he really is.

2. A few quotes

In order to advance in the study of our topic, we will present a few excerpts from the classical analysis of this phenomenon. This is how he characterizes it postmodern Ihab Hassan, theorist of American counter-culture ("Die unvollendete Vernunft: Moderne versus Postmoderne")

Inaccuracy (favour for ambiguities, caesures, slips)

Fragmentation

De-canonization

Loss of the "I" and "inner world"

Non-representability and non-representability

Irony (arising from perspectivism, and that, in turn, – from multi-meaning)

Hybridization

Carnivalization (similar to Rabelais or Stern heteroglossy and identical centrifugal polyphony, cheerful multicolor relativity)

Performance and complicity (energy in motion)

Constructionism, which implies that peace is not given to us once and for all, but it is a process of continuous generation of many conflicting ones versions

Immanence, intertextuality of all life, which is a bundle of conjugates values.

The basic rules of postmodernity, according to Charles Jenks, one of the best modern ones architectural historians ("Die Postmoderne") are as follows

Instead of the harmony that the Renaissance sought and the integration that modernity strived, postmodernism insists on hybrid art and architecture characterized by "dissonant beauty" and "disharmonious" harmony". There is no longer a perfect ensemble where nothing can be taken away or add without disturbing this harmony, but in everything – "difficult ensembles "and" dispersed units. There must be different frictions styles, splits surprising the observer, syncopated proportions, fragmented cleanliness, etc.

Postmodernism presupposes political and cultural pluralism; necessary the heterogeneity of mass societies must shine through postmodern ones buildings. Some overly dominant style should not be allowed to prevail.

Postmodernism involves elegant urbanism. Elements of traditional urbanism, those. streets, arcades and squares must be rehabilitated, taking into account the new ones technologies and vehicles.

Return to anthropomorphism – element of postmodern architecture. Human the body finds its place in the scenery again.

Continuity and acceptance of the past, history. Memories, relics included in postmodern constructions, whether the public understands their meaning or not.

Postmodern painting emphasizes narrative realism, still lifes and landscapes.

Postmodern means "double coding". Every element must have your own function, duplicated by irony, contradiction, multiplicity values.

"Double coding" correlate – polysemy. This manifests itself rejection of the integration minimalism of

"high modernity".

Memories and associations of ideas should enrich all postmodernism the building, otherwise it will be maimed and robbed.

Postmodernity involves the introduction of new rhetorical figures: paradoxes, oxymorons, multi-significance, double coding, disharmonious harmony, complexity, inconsistencies, etc. These new figures should serve that to make those present absent.

Return to the missing center. Architectural ensemble or work arts are performed in such a way that all elements are grouped around a single center, but the place of this center is empty.

3. Terminological questions, what is hidden behind them?

Back in 1987, at the first wave of discussions about "postmodernity" Wolfgang Iser[1] in his book "Unsere postmoderne Moderne" attempted to show the genealogy of the phenomenon. Iser is committed to doing a number of distinctions between "postmodernism" proper and parallel ones to him by phenomena such as "posthistory" and "post-industrial" society". In fact, even though Iser's theses are somewhat substantiated they clearly do not cover the fullness of this phenomenon, and the strict demarcation, on which he insists on turns out to be clearly premature. On the contrary, even from the point according to linguistics, the prefix "post" is clearly not the case in all three cases random, and in fact, unites these three phenomena, which, without being synonymous, parallel and interconnected.

The theory of "post-history" is developed and impressively presented Jean Baudrillard. Baudrillard calls this state "post-history." a society in which all historical potentialities are updated, and therefore no genuine innovation is possible. The only mood remains bitterness cynicism, passivity and dullness. The movement of the world, according to Baudrillard, reaches its end a stage defined as "hypertelia" when the possibilities are complete they neutralize each other, giving rise to widespread "indifference", "indifference", turning our civilization into a giant machine, a "megamachine", which, in turn, finally and irrevocably "homogenizes" all types of "differences" generated by life. Thus, the texture of the world, which consists just in production "differences", flows into the production phase "indifference". In other words, the dialectic of differentiation overturns indifference produces its basis. Everything is already in the past: faith in utopias, hopes for a better world singing tomorrow... Only the same procedure occurs: endless cloning, cancer proliferation, completely devoid of any innovation "obesity indecency". Post-history does not generate or film more contradictions, but absorbed by the ecstasy of narcissism. completely devoid of any innovation "obesity indecency". Post-history does not generate or film more contradictions, but absorbed by the ecstasy of narcissism. completely devoid of any innovation "obesity indecency". Post-history does not generate or film more contradictions, but absorbed by the ecstasy of narcissism.

Baudrillard is pessimistic. He is sure that the main feature of post-history is loss of faith in utopia. He

applies the same criterion to postmodernism, to the era postmodern. Postmodern activism – just a dead-end self-delusion of narcissism, who lost the last remains of life and creativity.

Welsh tries to refute Baudrillard, claiming that he did not understand the positive sides of postmodernity. But this does not make Baudrillard's diagnosis any less convincing. If postmodernity is different from posthistory, it still does not negate their synchronicity. They exist simultaneously and in parallel. Posthistory – fact. At least it creates a historical existential and cultural background of postmodernity. It is possible to recognize the difference between postmodernity and posthistory, but there is no reason for this to contrast them. Rather, on the contrary, they have so much in common that they resemble twins. Next, we will understand what real reasons there may be for such a distinction. For now, let's just record the possibility of such a terminological one amendment.

Welsh goes on to propose separating postmodernity from post-industrial society a prominent theorist is the American Daniel Bell. Bell – convinced technocrat, and believes that post-industrial society is such a stage development of industrial relations, when all historical socio-economic contradictions are resolved through the development of technology. Transition from machine technology according to Bell, confrontations nullify information technologies labor and capital, exploiters and exploited, government and population. "Open society" Popper is put into practice, happening for the first time in history total rationalization of the social and productive existence of humanity. Daniel Bell views post-industrial society as a perfect ideal and the highest positive. Like "the end of history." The only obstacle for Bell sees culture as the realization of this ideal. The cultural sphere is founded according to him, on a logic different from the dual model of rational functioning, the and therefore, sooner or later the main contradiction of the post-industrial will worsen society – contradiction between monolithic and universal rational logic technocracy and the spherical, plural and a-rational logic of culture. So in this way, Bell equates culture with a "subversive" reality, themselves the fact of its existence threatens the unhindered functioning of the post-industrial "idylls" of total technocracy. But this opposition may not outgrow into open conflict or disaster. If post-industrial society – mega-machine banks, market mechanisms and information technologies – will be able to recuperate culture, turn it into a consumer product, into a gadget, into an element of your own a closed technocratic game, its subversive content will be minimized or even to zero.

By imagining such a successful operation, we get a strictly identical picture Baudrillard's "post-stories". In other words, a post-industrial society it will give rise to a perfect post-history if it manages to get rid of the challenge cultures.

How does Welsh's "postmodernity" differ from these two levels – from the post-industrial one society

and post-history? Welsh cites "optimism" as the main criterion.

Vague definition. Whose optimism? Optimism about what?

Here we are forced to turn to the "new right", which is enthusiastic took Welsh's side. They will explain to us the origins of such a persistent desire to highlight postmodernity into an independent category.

4. Postmodern optimism

And the challenge of "postmodernity" is one of the first among intellectuals, and with a completely positive and optimistic attitude the European "new right" responded – Armin Mehler, Alain de Benoist, Robert Stokers, etc. This is quite logical. It seemed to them that they "sat it out modern", i.e. turned out to be contemporaries of the era when it finally ended the undivided dominance of principles and theories that have remained for a long time times are unacceptable for the "conservative revolutionaries" who rejected "modern world", postulates of the New Time. Against the concept of postmodernity many consistent humanists have spoken, notably Habermas, who I recognized this as "a painful blow to the great project of the Enlightenment.". And naturally, symmetrical (but with the opposite sign) reactions could not help but appear from the eternal opponents of the Enlightenment, the "new right".

Robert Stokers convincingly showed that representatives saw their chance in postmodernity that tradition that arose several centuries ago as an alternative cartesianism and his project "mathesis universalis", which assumed complete rationalization of social existence and, in particular, extreme uniformity architecture. This trend, the so-called. Gegen-Neuzeit, "counter-modern", is rising by 1750, when Rousseau criticized Descartes' mechanics in a speech, and Baumgarten in his Aesthetics he demanded "aesthetic compensation." growing rationalism. From Vico and Rousseau to Baudelaire, Nietzsche and Gottfried Benn "counter-modern" did not weaken its tough position regarding Cartesian ideal. And the last heirs of this line, it seemed to them, finally waited in its time, i.e. the moment when the pathos of modernity was completely exhausted (moreover, this became obvious not only to his opponents, but also to his supporters). Hence the optimism of the "new right" when interpreting the topic of postmodernism, and the desire support the definitions of Welsh and other theorists, starting with Amitai Etzioni, author works "Active Society", where the term "postmodernism" itself was first used. It is curious that there is an almost identical analysis of the content of the term "postmodernism" the "new left" – Jean-François Lyotard, who saw this the phenomenon is the ability to overcome mechanism and Cartesianism the New Right' in its treatment of the postmodern theme, and the aspiration of support the definitions of Welsh and other theorists, starting with Amitai Etzioni, author works "Active Society", where the term "postmodernism" itself was first used. It is curious that there is

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Be that as it may, a clear trend is emerging on the part of a separate group of intellectuals those who had complaints about "modernity" should take postmodernism as positive a tool for asserting your own truth in those conditions when the opposite is true and the position they hate loses the appearance of absoluteness, begins to sway, be questioned, lose credibility and evidence. If in relation to "new Right" their timid optimism can be determined by the above with the phrase – "we sat out the modern", then in the case of the "new left" a different definition is appropriate – "jumped over the totalitarianism contained in modernity," "took the final step towards perfect freedom.". To this "new" the left "line of optimistic postmodernity is adjoined by Foucault, Deleuze, and Derrida, which – each in a different way – see in this phenomenon a dimension of "new" freedoms". Foucault – in the last period, characterized by a break with structuralism – saw in postmodernity a final break with the "universalist paradigm," those. with all the epistemological and ideological standards that claimed to a monopoly, knowledge of a single "code" of reality. In return for this Foucault proclaimed the beginning of an era of accumulation of "differences", complete fragmentation reality, the transition to the release of essential heterogeneity, irreducibility things and creatures. with all the epistemological and ideological standards that claimed to a monopoly, knowledge of a single "code" of reality. In return for this Foucault proclaimed the beginning of an era of accumulation of "differences", complete fragmentation reality, the transition to the release of essential heterogeneity, irreducibility things and creatures. with all the epistemological and ideological standards that claimed to a monopoly, knowledge of a single "code" of reality. In return for this Foucault proclaimed the beginning of an era of accumulation of "differences", complete fragmentation reality, the transition to the release of essential heterogeneity, irreducibility things and creatures.

Gilles Deleuze developed his concept of a "rhizome", teeming with the chaos of the unforeseen overlays of various evolutive and involutive chains. From Leibniz's "monad" Deleuze moved on to the theory of "nomad", the "nomadic wandering of reality" through the labyrinths of vital echelons, unsystematic and

unexpected differences, etc synthetic simultaneities. Deleuze's completely "leftist" optimism is clear "liberation of chaos."

Derrida discovered new ways of "differentiation" in the same phenomenon which from now on have not a statically museum, but a dynamic character since they cannot be postulated and classified.

It is curious that all these "postmodern optimists" are Habermas, the faithful "dialectics of the Enlightenment", accused of renegade and almost "fascism", correctly noting, however, the coincidence of enthusiasm among the "new right" and "new Left". He himself is ready to quickly classify himself as "orthodox." the Left, " which denies postmodernity as a threat of a return to pre-modernity. But exactly this return was indeed meant by Mehler, de Benoist and Stokers, whereas the thought of the postmodernists from the "new left" flank was rather revealing an alarming round of absolute nihilism.

So, let's summarize the preliminary results. There is an optimistic version postmodern, based on a tradition of negating (or overcoming) modernity. If this tradition is presented as a continuous line in some modern theorists "conservative revolution", then in the case of the "new left" it is embodied rather in a tendency towards a "progressive leap forward", for the framework of development immanently inherent in the modern era and recognized as restrictive frontiers. Therefore, there is a tendency to contrast "postmodernity" as a project, as an intellectual effort, as an "insight", as a style, as "activity" to other modalities of the ultra-modern era, which, in turn, they determine the passive, background, "negative" reality embodied in the relevant concepts post-history" and "post-industrial." societies".

Now all three of these concepts can be hierarchized. If we consider postmodernity as a phenomenon synonymous and "homologous" to post-history Baudrillard or Fukuyama) and post-industrial society, then we can talk about "passive postmodernism, "background postmodernism", "pessimistic" postmodernism." Such "postmodernism" would strictly coincide with culture completely recovered by a technocratic hypercapitalist project post-industrial society (Arnold Gehlen wrote expressively about this). Absolutely obviously, something like this clearly exists and is perhaps the most an expressive and striking element of our era.

On the other hand, there is a tendency, on the contrary, to separate post-history and post-industrial history society, on the one hand, and postmodernism itself, on the other, considering they are like antitheses, like poles, like opposites. In that case, post-history and post-industrial society will be synonymous with negative results "modernity", and postmodernity will be a way to overcome, a new

project, nonconformist strategy, "task", "alternative". Such "postmodernism" can be defined as "active", "optimistic", "revolutionary", "subjective". And it is on this understanding that the two converge the most radical – and this is always more interesting – flank of modern intellectuals fields – "new right" and "new left". "New Left" they see in "active postmodernity" the coming of liberating chaos, "new ones." "right" – clearing space for "building a new order." and "assertions of a new axiological structure.".

5. Parenthesis – fusion of extremes

Let's deviate somewhat from the main topic and take a closer look at this coincidence positions of the "new left" and "new right" on the issue of postmodernism. The "new left" and "new right" are different from the "old" on the basis of a feature which may in itself serve as a clear illustration of that, the what is the essence of "modern", Neuzeit. "Old Left" they strive to expand classical rationality to global teleological rationality project, found the most reasonable and orderly system, bringing it to the last boundaries of the main trends of the Enlightenment.

The "old right" starts from a very similar rationalist one paradigms, but at the same time they deny "project", globalist, universalist and its "progressive" aspect. The "old right" gravitates towards preserving the historical status quo, strengthening and consolidating existing ones – social, political, state, national, economic, etc. – structures in the discrete disposition in which they actually reside. The "old right" can be called "minimal rationalists", while the "old left" – are maximum.

But these main political projects have traditionally been mixed in ultra-elements that came out from both sides of the political-ideological map for the eligibility shots. They are commonly referred to as "far right" and "extreme right" leftists." In fact, these elements were initially quite alien the general ideological balance of power, since their orientations obviously crossed standards of the "new time". It is these trends, but not sectarian ones and narrowed heretical, and in an open and avant-garde form, and formed the basis of that what is commonly called the "new left" and "new right". Their difference from the "extreme" was not in ideology, but in the manner and style of production questions and discussion of problems. In a sense, they were even more "extreme", than the most "extreme", in general, quite often going beyond the established limits conventions.

Thus, the "new left" questioned the "totalitarian" ones aspects of communism that clearly manifested themselves in the Soviets or Maoism. But not morally considerations, but following the logic of the philosophy of liberation, which led them to criticism marxism and exposure of its "fascist" essence. In other words, as the most consistent form of "left" was approved "open" nondogmatic anarchism". But such "anarchism" is complete versions undermined the entire conceptual system of "progressive thought" discovered its principles in the Age of Enlightenment. Source of the "dictatorship" and

"exploitation" was found in the very mind, which is for the "old" the left, on the contrary, was recognized as the main instrument of liberation. Clearly, that what followed was chaotic irrationalism, abandoning any strict and fixed codes and rationalizations, up to such flexible and complex ones models like Freudianism (see criticism of Freudianism in Deleuze and Guattari in *Anti-Oedipus*)

The New Right, for its part, has followed a similar path, but in the opposite direction. One of the inspirations of their thought was Julius Evola, atypical a politician, philosopher and ideologist who examined the entire history of the modern world –starting almost with Christianity – as the era of degradation and degeneration and contrasted this is the oldest ideals of traditional societies of Antiquity. It is clear that it is philosophical level, this meant a complete break with rationalism in all its interpretations and therefore, with the old right, limited to "nationalism", "statism", conventional religiosity, moralism. "The new ones right" – primarily Alain de Benoist, Giorgio Locchi, etc. – externally they modernized the discourse of the traditionalist Evola, added many cultural ones to it philosophical and scientific strata that expressed the same trends in other linguistic languages levels. In modern philosophy and physics, this direction has received a name "holism", from the Greek word "holos", "whole". Following Evola, the New Right argued that the spirit of modernity was founded on the "unlocking of the whole", on anatomizing, and this applies as a sphere thoughts and areas of politics. The New Right has undergone a large-scale audit all "right-wing" thought, rejecting most of its postulates – "state-nation", "morality", "xenophobia", "elitism", etc."whole". Following Evola, the New Right argued that the spirit of modernity was founded on the "unlocking of the whole", on anatomizing, and this applies as a sphere thoughts and areas of politics. The New Right has undergone a large-scale audit all "right-wing" thought, rejecting most of its postulates – "state-nation", "morality", "xenophobia", "elitism", etc."whole". Following Evola, the New Right argued that the spirit of modernity was founded on the "unlocking of the whole", on anatomizing, and this applies as a sphere thoughts and areas of politics. The New Right has undergone a large-scale audit all "right-wing" thought, rejecting most of its postulates – "state-nation", "morality", "xenophobia", "elitism", etc.xenophobia", "elitism", etc.xenophobia", "elitism", etc.

The New Right and New Left were initially more postmodernists rather than modernists, if understood by "postmodern" its active version. One can, however, further clarify the relationship between their mutual ones postmodern projects and find out to what extent they remain in solidarity.

The "new left" postmodernists believe that liberation from "terror." reason' occurs in a borderline dynamic-chaotic state, provoked controlled insanity. The social analogue of this is an orgiastic holiday revolutions, performance of shifting meanings, dissolution of hierarchies, Saturnalia, "potlatch". At the same time, although the "new left" themselves stubbornly refuse to talk about "creative" program, the inertia of abandoning "classical rationality" brings they are forced on the other side of a thin film of "dynamic chaos" to statements. So, for example, Gilles Deleuze in "La logique du sens", following

Antonin Artaud, he talks about the "new surface" and the "body." without organs "which exactly corresponds to the initiatory concept of "new man "or" new creation. Julius Evola, leading specialist in the field of esotericism, he based it on similar initiatory theories their own political and ideological models. The initiation stages are divided into negative ones ("work in black", "dissolution", "chaos") and positive ("working in white", "creating an embryo", "new harmony"). Deleuze's program of "chaotic anarchism" corresponds to the first stage initiative making. Its social analogue is revolution, uprising, orgiastic performance, etc. The initiation stages are divided into negative ones ("work in black", "dissolution", "chaos") and positive ("working in white", "creating an embryo", "new harmony"). Deleuze's program of "chaotic anarchism" corresponds to the first stage initiative making. Its social analogue is revolution, uprising, orgiastic performance, etc. The initiation stages are divided into negative ones ("work in black", "dissolution", "chaos") and positive ("working in white", "creating an embryo", "new harmony"). Deleuze's program of "chaotic anarchism" corresponds to the first stage initiative making. Its social analogue is revolution, uprising, orgiastic performance, etc.

The "New Right" especially emphasizes, however, the second, creative one stage, creation of a "new order", "return of the sacred", but it is possible only after radical deliverance from "classical rationality." and its social creations. The chaos of the "new left" is becoming an embryo order of the "new right". And since we are talking only about the theoretical project, it is difficult to know to what extent solidarity will extend these two versions of "active postmodernism", and when they will enter (if generally will come into conflict with each other. It is quite logical to assume that it is not all chaos will want to transform into a "new order", preferring to remain in the same decentered state, and this will inevitably entail there are new lines of split behind us.

There is one historical feature that still does not allow us to talk about the real and large-scale cooperation between the "new right" and the "new left" versions of postmodern. The fact is that in Europe (especially in France) there are several for decades in a row, the "new left" was seen as an axial element the intellectual establishment as recognized gurus of the intelligentsia, whereas the New Right was constantly subjected to a culture of discrimination while being in a marginal position, despite the fact that, from a purely theoretical point of view, the intellectual weight was approximately equal. Therefore, even in the case of the most radical nonconformism "leftists" were equated with "extravagant eccentrics", while the "right", even very moderate ones, were indignantly rejected like "fascists". Therefore, between two ideological families, so an artificial social abyss lay similar in the overall strategy. And the consequences this is noticeable even now, when the "new left" itself is being marginalized before our eyes and they are excommunicated from the right to speak in the liberal establishment.

But the most important thing is that both versions are "active postmodern" in general, they represent an extremely minority cultural and ideological sector which is not comparable with generalized "passive

postmodernity", i.e. With the frank and obsessive offensive of those phenomena that are defined as "posthistory" and "post-industrial society".

Theoretical convergence, perhaps even the fusion of the "new left" and the "new" right" in a single active postmodern project does not remove the main one problems – problems of totalization of post-history. In other words, active postmodernity and passive postmodernity are not single-order categories. First – elitist-marginal, the second – is aggressively total, supported by the main logic of history, not changing the main course of recent centuries, but reaching the last limits.

The essence of the problem is that, having "sit out the modern" or finally overcome it totalitarian boundaries of "classical rationality" – i.e. received the opportunity to approve alternative projects without fear of being subjected to "enlightenment" censorship – "active postmodernists" have lost that socio-historical one a subject for whom such a statement, such a call still had any meaning. In other words, the trick of post-history is that it can recover your absolute antithesis, which cleared the way.

6. Missing center

The topic of "missing center" in the "rules" given at the beginning of the article Charles Jenks is revealing. You can imagine the picture like this: "classic." rationality' abandons authoritarian domination and leaves central place. But at the same time, one indispensable condition is set – this place must remain empty in the future. Active postmodernists – "new left" and "new" the Right – rejoice that the idol has gone and prepare to take his place, as the threads of the alternative project, all the logic and mechanics, are concentrated in their hands non-modernity and its internal structure. However, one fundamental thing is not taken into account here detail. "Classical rationality", great "meta stories" modernities self-destruct not under the influence of external factors not under the pressure of the internal alternative, not because they admit they are wrong, but because they strive to find themselves a new form of existence that has absorbed if I had opposites in myself, I wouldn't fight them, but I would suck them into myself. Others in words, in postmodernity it is the spirit itself that is looking for the last and triumphant stage modernity, because, ultimately, the foundation of reason is unreasonable, and reason is also unreasonable activity revolves around the noumenal void. But recognition of such a circumstance can lead to a traumatic rupture and to a call to something else ("vital") bergson's impulse, towards the "super-rational intelligence" of the traditionalists, to the "dark moment" of Bloch or the "damned part" of Bataille, to the chaos theory of Prigogin and Mandelbrot, to the "superman" Nietzsche and etc.), and in this case we are talking about a revolution, or it may be an attempt at preservation status quo, but in an absolutized, maximum form.

Posthistory has a clear hope – to make the "end times" infinite, to transform the crisis of rationality into

something lasting forever, in *modus vivendi*, in impeccably protected, self-confined style, make indifference out of depression from a statement – an ironic hint, from existential horror – aspirin. Absent the center, having discovered itself, makes a most important historical attempt. – Without wanting more *neuzeit*, post-history tries to hide the trick that underlies modernity forever hypnotize reality by voluntarily demonstrating your own insignificance, hinting that the potential of immanent nothingness is incomparably wider something of potential.

Empty space in the center. Not ours, but not yours either.

An event of colossal significance is coming true before our eyes – active postmodern, postmodern as an alternative, as an overcoming, as something other than modernity, it reveals absence historical dimension, loses ontological and epistemological content dissolves by passive postmodern (post-history, post-industrial society), transforms into a ghost, becomes a fragment of one's complex sliding chain from random "difficult ensembles". Instead of genuine a-rational chaos ensues imitation chaos, "false disorder," "fictitious." imitation freedom."

It is difficult, of course, to accurately predict the future, but most likely radical pessimism Baudrillard is acquitted. Post-history will be able to absorb postmodernity in its alternative versions. And how, according to some strange pattern, they go one after another to ours through the eyes of life, people who embodied the possibility of a different path – Deleuze, Debord, Guattari, Kuryokhin...

The center became empty only on the condition that no one would occupy it. The last one the trick of modernity – to act as your own enemy.

Debord also showed that the most effective tool of the System does not lie in rigid distribution of roles – friend-enemy, but in soft integration, recovery, rounding of corners, absorption of antithesis. Postmodernity with all its inherent origins it has ambiguity and slipping meanings – the ideal tool to achieve this goal.

How is the infinity of posthistory guaranteed? The fact that there is nothing to end with, that that looking ahead, it is predictively established as something come true, the end, something that did not come true; like something that came, something that did not come, and thereby there is an escape from what, logically, should have come true and come

7. Black, black night

If we consider the situation extremely honestly, we must state the pessimist Baudrillard was very right. This means that in its massive in manifestation, on a large scale, postmodernity is still only additional the dimension of post-history and the style of post-industrial society. In other words, in the vast majority of cases, postmodernity is "passive postmodernity.". Active postmodernity, a joint ideal project of the "new right" and "new Left" is a "ghost", a shadow shimmering on the verge of manifestation, unable to be embodied in the subject of history. That being the case not only in the internal weakness and quantitative insignificance of the non-conformal poles. The System itself actively hinders and warns against any possibility design an alternative into a cohesive integrity even on the smallest scale. The gigantic forces of posthistory are spent on preventing synthesis "new Left" and "New Right", even though together taken, they represent an insignificant percentage of mass societies. Post-industrial society apparently took Bell's concept of life seriously dangers of culture for technocracy. Therefore, technocracy is in a hurry to completely buy up and master culture, and where it encounters resistance, it turns on apparatus of repression. This was the case with the French intellectual newspaper "Idiot International", brutally defeated by the System in 1993 in an absurd way accusation of "red-brown" orientation. Under this derogatory the term refers to a non-conformist alliance of active postmodernists from various ideological camps. And indeed, the newspaper was on the editorial board "new Left", communists, national Bolshevik Limonov, guru of the "new" of the Right' Alain de Benoît and many other politically paradoxical personalities. The newspaper was closed and its executives were forced to go through a humiliating the process of public repentance. Despite the appearance of a post-industrial capitalist society remains strictly totalitarian in essence. Alain de Benoît and many other politically paradoxical personalities. The newspaper was shut down and its executives were forced through a humiliating the process of public repentance. Despite the appearance of post-industrial capitalist society remains strictly totalitarian in essence. Alain de Benoît and many other politically paradoxical personalities. The newspaper was shut down and its executives were forced through a humiliating the process of public repentance. Despite the appearance of post-industrial capitalist society remains strictly totalitarian in essence.

We do not deny active postmodernism the right to exist, on the contrary we ourselves consider ourselves as organic representatives of this direction. But we are not inclined to delude ourselves about the success of materializing this trend. If it could achieve a minimum socio-historical volume, we would join if only in the era of the Revolution, the chimeras of posthistory would dissipate like a pre-dawn fog. We must do everything to ensure that this happens. However, we must be wary take the non-existent, shimmering-potential as relevant. If we get caught into this trap, then unnoticed by themselves, the society of the performance, the post-story, passive postmodernism will absorb us, turning us into a gadget, into an advertising one an extravagant parody, in a postmodern ambiguous, syncopated, slipping stamp. Active postmodernism – radical antithesis of posthistory, active dissolution of the existing System, a loud and victorious statement the emptiness of its center. This emptiness, instead of

remaining flirtatious, superficial, touchy, playing and claiming eternity must open up like the emptiness of a bottomless funnel of ontological destruction. In other words, active postmodernism will become a reality only if it is modern the world will fall into the emptiness of its own center and will actually be eaten by the awakened chaos that will overthrow the System in the twilight of agonizing fear and painful fear unsweetened, recognized decay. In place of "positive negation" the eternal dead-end evolution of passive postmodernity, post-history will come alone and unique, removed from the game of screen shadows of the syncopation of the Revolution and "destroying." catastrophic denial', no longer conventional and stylish, raw, barbaric, vengeful. In the meantime, this is not the case, as long as posthistory retains full power and control, our pole remains a balance on the edge of the abyss, half-existence, decay eschatological potency. And we are obliged to recognize him exactly as he is there is. This is tragic, but responsible.

Active postmodernity as post-postmodernity, as the end of post-industrial society and the final Revolution is in question. It may or may not come true. So far, the appearance of things is pushing us to the conclusion that it will come true very much not easy. But there is something that is beyond doubt, which is unconditional and completely inevitable.

The end of the story will not last indefinitely, despite all his complaints. This imaginary infinity of the end – is the last illusion of the aeon that has reached its own borders. The immanent process does not want to cross the magic line from the infinitesimal to none, from almost nothing to real nothingness itself, from quasi-existence towards total non-existence. The desire for a teleological point wants to stretch to infinity in maximum proximity to this point. So, in Zeno's paradox the turtle tries to take a few small steps to overtake the fleet-footed one Achilles – messenger of death.

Time senses that his time is ending, it is coming out. That a different time is coming – time of end. And in fear it goes astray from the straight path. Wraps in a spiral it is folded, crushed, pretended to consist of countless quanta, analytical sorting through them one after another delays everything and delays the final one chord. The process wants to experience its end, to preserve itself in chimerical otherness virtual life, on the screen of image games, in clones and dummies of things and creatures. The ingenuity of the agonizing automaton is vast, almost endless. She is incarnated in a passive postmodern strategy that pretends to be absolute style, since it has potencies for universal multiple recycling all historically recorded or simulated situations.

After postmodernism there can be no next direction, since this is – absolute style. However, it will become total only if cope with the flickering of active postmodernity. And then the illusion of infinity will be perfect.

But even in this case, it will remain just an illusion.

Everything has an end. This end in itself is finite, discrete. One, that's all. AND THE the screen of a hallucination called the modern world goes out. And they turn to dust corpses of TV presenters, securities, police departments, neat politicians in costumes, Uncle Scrooge of the Trilateral Commission and Chase Manhaetten Bank crazy scientists with cloned Dolly sheep, color magazines with tanned ones girls on the beaches and cunning perverts are designers of the "new world order". The black night comes silently and irrevocably. This is beyond doubt. Whatever forteli did not waste time at the threshold of mystery, the real final End, and not his preemptive simulacrum, the chronological serpent will be the firm hand of another taken by the slippery neck next to the flat skull. And this skull along with the poisonous one the sting will be syncopated one-time.

Wann endet die Zeit?

Gott weiss es.

Gott weiss es.

Gott allein weiss es.

But there is a moment, there is an hour, there is a heartbeat and the ringing of a star when it is finally it will happen.

Black, black Night.

[1]

These considerations about postmodernity are based largely on expository articles by Robert Stoykers "The Genesis of Postmodernism" ("Vouloir") № 54-55)

[2]

Welsh describes himself as a "disciple and follower of Lyotard".

Elements, №9, M., 2000

Post-liberal era (1998)

A.G. Dugin /Invasion / Web Archive

"Invasion"

Alexander Dugin

Post-liberal era

1. Your time is up

We live in a period of changing eras. The end of the millennium, the end of the century, the end of the ideological era. All these are global milestones that challenge us to the same amount of global responses, large-scale reflections. But even within the framework of a narrower cycle in the life of our Russian society, an obvious change of milestones is taking place, in its significance and consequences quite comparable to perestroika and "democratization". Perestroika in the ideological sense was a transitional stage between a late Soviet, nominally socialist society and a liberal democratic model. The term "post-perestroika" referred to the description of the political, ideological and cultural model that would arise after a radical break with the Soviet past and the establishment in Russia of an analogue of the Western, capitalist market system. This "post-perestroika" came after August 1991 and continues in general terms to this day. 1991-1998 – era of the post-Soviet liberal democratic period of modern Russian history. The essence of the ideological moment is that "post-perestroika" is rapidly moving towards its end. The time of Russian liberalism is running out.

We are on the threshold of a completely new cultural and ideological reality, which is as deeply different from previous years "Yeltsinism" as "Yeltsinism" itself was different from the Soviet era. Already now we can draw some conclusions about the structure of this new, emerging era of modern Russian history. Let's take a closer look at the future.

2. Slow turn of consciousness

The main postulate of the ending liberal period among the Russian ruling elite was the belief that the confrontation with the West stemmed solely from differences in socio-economic ideological models. The entire economic, political, foreign policy, cultural and defense strategy of the Russian Federation was built on this. The country's leadership seriously believed that abandoning the Marxist worldview and socialist economy would automatically lead to the creation of a balanced system in Russia itself with the active and friendly complicity of the West. This was a fatal mistake. It took about 10 years to realize it. When geopolitics came to the fore, it became clear to everyone that the Cold War was not a manifestation of an ideological duel of ideology, but an expression of a historical constant that did not depend on socio-political specifics. It was simply one of the stages "of the great war of the continents". When the West, in response to the dissolution of the Warsaw Pact and the collapse of the Union, did not find anything better than to continue to strengthen NATO structures, selecting in its aggressively Atlanticist, dominant bloc everything that was beyond our influence, the Russian political elite and intelligentsia began to gradually sober up. The mouthpiece of this process was "Nezavisimaya Gazeta", but similar motives can easily be found in other publications that once recklessly glorified Westernism and glorified liberalism. Patriotic forces also played a significant role, which, along with archaic theses, sometimes turned to more modern and adequate terminology in defending their positions. Without this conceptual creativity in the opposition (first of all, the line "Day", "Tomorrow", "Soviet Russia", "Elements", etc.), the centrist, conformist press would have taken much longer to reach the same conclusions. The patriotic opposition in politics performed a similar function, pushing the authorities to realize obvious geopolitical truths. Be that as it may, today any power in the Kremlin has become obvious (except for outright maniacs or direct agents of influence) cannot but rely on geopolitics, and therefore cannot but be critical of both the West and its ideological banner – liberalism, which turned out to be in fact a screen for the direct predatory and selfish, colonial interests of Atlantic civilization building his own "new world order" to the detriment of all other states, peoples, cultures, traditions. The patriotic opposition in politics performed a similar function, pushing the authorities to realize obvious geopolitical truths. Be that as it may, today any power in the Kremlin has become obvious (except for outright maniacs or direct agents of influence) cannot but rely on geopolitics, and therefore cannot but be critical of both the West and its ideological banner – liberalism, which turned out to be in fact a screen for the direct predatory and selfish, colonial interests of Atlantic civilization building his own "new world order" to the detriment of all other states, peoples, cultures, traditions. The patriotic opposition in politics performed a similar function, pushing the authorities to realize obvious geopolitical truths. Be that as it may, today any power in the Kremlin has become obvious (except for outright maniacs or direct agents of influence) cannot but rely on geopolitics, and therefore cannot but be critical of both the West and its ideological banner – liberalism, which turned out to be in fact a screen for the direct predatory and selfish, colonial interests of Atlantic civilization building his own "new world order" to the detriment of all other states, peoples, cultures, traditions. today, any power in the Kremlin has become obvious (except for outright maniacs or direct agents of influence) cannot but rely on geopolitics, and therefore cannot but be critical of both the West and its ideological banner – liberalism, which turned out to be in fact a screen for the direct predatory and selfish, colonial interests of Atlantic civilization building his own "new world order" to the detriment of all other states, peoples, cultures, traditions. today, any power in the Kremlin has become obvious (except for outright maniacs or direct agents of influence) cannot but rely on geopolitics, and therefore cannot but be critical of both

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3. The path of revolution and the path of evolution

The finalization of the post-liberal model in Russia can follow two different paths.

First way – revolutionary. It involves a political coup (possibly as a result of completely democratic presidential elections), in which people from the patriotic opposition camp will come to the highest power. This process will be extremely complex and painful, since a revolutionary situation has clearly not matured in the country that could provide solid support for restorationist actions. In addition, the external reaction will be so negative that all structural mechanisms of influence within the Russian Federation will be immediately put into effect in order to immediately intensify the catastrophic processes of separatism. An opposition unaccustomed to the executive branch, not modern, with a narrow outlook, and also devoid of a real cultural and ideological program, media-cratic structures, futurological project, etc. it is unlikely that it will cope with the global, almost impossible task of reversing all destructive processes, especially since now one will not have to count on any external support. Moreover, it is obvious that in order to retain power, the patriotic leadership, if it comes to the highest authority in the state, will have to generally repeat all those steps and verbal promises that the current government distributes abundantly (albeit less and less sincerely). There are clearly no prerequisites for mobilizing national forces for total confrontation, autarky and a new stage “of the Cold War”. Paradoxically, if the patriotic opposition wins, the real geopolitical position of Russia will not only not improve, but will most likely worsen. And in order to simply preserve the status quo leaders will have to make the same (if not greater) compromises with the West that today's government is making. But since the liberal era in Russia is doomed to a quick end, the very objective logic of events makes such an outcome more than likely.

Second way – evolutionary. It involves a gradual and soft shift of the Russian political elite towards Eurasian positions. It will not be accompanied by radical slogans or declarations “of the new course”. On the contrary, the authorities will actively and on a large scale practice the double standard, outwardly continuing to declare their commitment “to democratic values”, and internally – economically, culturally and socially – to gradually revive the preconditions of global autarky. following in this matter the post-war example of Germany and Japan. This will be a kind of “Eurasian capitalism”, not very different in

geopolitical standards from moderate and limited socialism with a pronounced patriotic background. This process is already in full swing, and it is connected precisely with the current administration and personally the figure of Boris Yeltsin who in any situation remains true to himself – he perfectly senses changes in ideological winds and knows how to effectively use this to seize and maintain power. But not only Yeltsin personally is associated with this evolutionary path. All other real presidential contenders – from Luzhkov and Chernomyrdin to Nemtsov will be forced to pursue the same line.

4. Mad General – The West's Last Chance

The only thing that can slow down the inevitable onset of a new post-liberal era is the invasion of an outright, catastrophic, chaotic factor that can knock out the entire political Russian reality from the logical path of development. This threat has a face and a name today. Under the beautiful name lies a historical monster, in its significance quite comparable to the most catastrophic stages of the activities of Gorbachev and Yeltsin for the country and people. A “general” who has risen from hell carries with him such unpredictability, such dark absurdity, such a subhuman but chemically active impulse that in a certain situation and having been selected by the appropriate forces, not interested in either the revolutionary or evolutionary development of Russia towards a saving Eurasian position, he can be brought to the highest power. The state of the people is scattered, deafened, confused. It is almost impossible to keep up with rapidly replacing ideological strata. And this general national shell shock may well be taken advantage of by the most negative, absolutely Atlanticist forces, who stubbornly and with gigantic financial levers fatally move up the figure, the only one capable of plunging the unfortunate state and its people into the third round of the nightmare. Only this fatal character can undo the end of liberalism in Russia, and, alas, Western analysts and his local fanatical adherents understand this very well. stubbornly and with gigantic financial levers, they fatally move up the figure, the only one capable of plunging the unfortunate state and its people into the third round of the nightmare. Only this fatal character can undo the end of liberalism in Russia, and, alas, Western analysts and his local fanatical adherents understand this very well. stubbornly and with gigantic financial levers, they fatally move up the figure, the only one capable of plunging the unfortunate state and its people into the third round of the nightmare. Only this fatal character can undo the end of liberalism in Russia, and, alas, Western analysts and his local fanatical adherents understand this very well.

5. What hasn't happened yet

The post-liberal era in Russia is clearly coming. Except for the only (and yet unlikely) option –, all other models of further political development will ultimately lead to the process of gradual Eurasian revival, to the normalization of the historical course, to the awareness of the need for a unique cultural,

geopolitical, socio-economic path for Russia. We are now at a turning point. Power and cultural officialdom are maturing to the point of opening the way to a patriotic line. This process began with the most compromise options, and it resembled humiliation, bribery, and corruption. rather than a full-fledged dialogue. But this time is behind us. The one who hurried for the gingerbread too early blossomed almost instantly. In addition, the Russian political elite today needs original ones. nonconformist, creative, creative constructions, myths, models. interpretative, ideological and cultural forms. It is in them that even the power that will come during the political patriotic revolution will need. There can be no direct return to the past, no direct restoration. This is excluded under any options. Nothing that belonged to the bygone ideological eras – of both the Soviet and liberal eras can be taken up on the shield again without a thorough rethinking, without revision, without comparison with the realities of the modern historical and geopolitical picture of the world. For everything, new names and new terms, new concepts and new mythologies must be found. It is clear that no one is capable of reinventing everything. We are talking about turning to traditional values, to eternal Eurasian constants and also to the latest avant-garde technologies and systems developing all over the world, but all this must be rethought, refreshed, and critically revised. It is this, and not a new round of socio-cultural purchase and sale, that time and history require from us. The post-liberal era is on the verge in Russia. What will she be like? The kind that has never happened before. And a lot depends on us in this. From our imagination, from our will, from our mind, from our sincerity and readiness to start all over again once again. From our imagination, from our will, from our mind, from our sincerity and readiness to start all over again once again.

Postmodern? (1999)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

"Elements", №9, 1999

"Russian Thing", Arctogea, 2001

POSTMODERNITY?

The actual avoids definition

For the last ten years, expressions «postmodernism», «postmodern» have been used so often that they become banal, familiar and meaningless. However, the content of these terms remains extremely vague. Neither critics, nor artists, nor art historians, nor philosophers agree. There are no exact definitions; the object is determined rather intuitively and is grasped approximately. And since «postmodernity» deliberately strives to be ambiguous, «allusive», «hyperironic», reflexive at several levels at once, the evasion of a phenomenon from fixed decoding becomes one of its basic characteristics.

Actually, this is not new. Any process that is not completed, not completed, is in development, necessarily appears contradictory, multifaceted, uncertain. Even etymologically this is obvious – uncertain, since it has not yet reached the limit, has not discovered its goal. It is still alive and organic, can stray from a seemingly distinct trajectory and surprise everyone. The vagueness of the definition «postmodern» – is clear evidence of its relevance. But this is not a sufficient reason to abandon any attempt to find out what he really is.

A few quotes

In order to advance in the study of our topic, we will present several excerpts from the classical analysis of this phenomenon. This is how Ihab Hassan, a theorist of the American counterculture*, characterizes postmodernity:

- (1) Inaccuracy (favour for ambiguities, caesures, slips)
- 2) Fragmentation
- 3) De-canonization
- 4) Loss of «self» and «inner peace»
- 5) Non-representability and non-representability
- 6) Irony (arising from perspectivism, and that, in turn –from multi-meaning)
- 7) Hybridization
- 8) Carnivalization (similar to Rabelais' or Stern's heteroglossia and identical to centrifugal polyphony, a cheerful multicolor relativity)
- (9) Performance and complicity (energy in motion)
- (10) Constructionism, which implies that peace is not given to us once and for all, but is a process of continuous generation of many conflicting versions
- 11) The immanence, the intertextuality of all life, which is a bundle of conjugate meanings.

The basic rules of postmodernity, according to Charles Jenks, one of the best modern architectural historians*, are as follows:

- (1) Instead of the harmony sought by the Renaissance and the integration sought by modernity, postmodernism insists on hybrid art and architecture characterized by «dissonant beauty» and «disharmonious harmony». There is no longer a perfect ensemble where nothing can be taken away or added without disturbing this harmony, but in everything – «difficult ensembles» and «dispersed units». There must be friction of different styles, splits surprising the observer, syncopated proportions, fragmented purity, etc.
- (2) Postmodernism presupposes political and cultural pluralism; the necessary heterogeneity of mass societies must shine through postmodern buildings. Some overly dominant style should not be allowed to prevail.
- (3) Postmodernism involves elegant urbanism. Elements of traditional urbanism, that is, streets, arcades and squares, must be rehabilitated, taking into account new technologies and vehicles.
- 4) Return to anthropomorphism – element of postmodern architecture. The human body finds its place in the scenery again.

(5) Continuity and acceptance of the past, history. Memories, relics are included in postmodern constructions, whether the public understands their meaning or not.

(6) Postmodern painting emphasizes narrative realism, still lifes, and landscapes.

7) Postmodern means «double coding». Each element must have its own function, duplicated by irony, inconsistency, and multiplicity of meanings.

8) Correlate «double coding» – polysemy. This reveals a rejection of integrationist minimalism «high modernity».

(9) Memories and associations of ideas must enrich every postmodern building, otherwise it will be crippled, robbed.

(10) Postmodernity involves the introduction of new rhetorical figures: paradoxes, oxymorons, multi-significances, double coding, disharmonious harmony, complexity, inconsistency, etc. These new figures must serve to make those present absent.

11) Return to the missing centre. An architectural ensemble or work of art is performed in such a way that all elements are grouped around a single center, but the place of this center is empty.

Terminological issues: what's hiding behind them?

Back in 1987, during the first wave of discussions about «postmodernity», Wolfgang Iser* in his book «Unsere postmoderne Moderne» tried to show the genealogy of the phenomenon. Iser seeks to make a number of distinctions between «postmodernism» itself and its parallel phenomena, – such as «posthistory» and «post-industrial society». In fact, even though Iser's theses are somewhat substantiated, they clearly do not cover the full extent of this phenomenon, and the strict disengagement he insists on turns out to be clearly premature. On the contrary, even from a linguistic point of view, the prefix «post» is clearly not accidental in all three cases, and in fact, it unites these three phenomena, which, without being synonymous, are parallel and interconnected.

The theory «of posthistory» is developed and impressively expounded by Jean Baudrillard. «Posthistory» Baudrillard calls a state of society in which all historical potentialities are actualized, and therefore no genuine innovation is possible. The only attitude remains bitterness, cynicism, passivity and dullness. The movement of the world, according to Baudrillard, reaches the final stage, defined as «hypertelia», when possibilities completely neutralize each other, giving rise to universal «indifference», «indifference», turning our civilization into a giant machine, «mega-machine», which, in turn, finally and irrevocably «homogenizes» all types «of differences» generated by life. Thus, the texture of the world, which lies precisely in production «of differences», flows to the production phase «of indifference». In

other words, the dialectic of differentiation overturns its basis and produces indifference. Everything is already in the past: faith in utopias, hopes for a better world, singing tomorrow... Only the same procedure occurs: endless cloning, cancer proliferation, completely devoid of any innovation, «the obscenity of obesity». Posthistory does not generate or remove any more contradictions, but is absorbed by the ecstasy of narcissism.

Baudrillard is pessimistic. He is sure that the main feature of posthistory is the loss of faith in utopia. He applies the same criterion to postmodernism, to the postmodern era. Postmodern activism – only a dead-end self-delusion of narcissism, which has lost the last remains of life and creativity.

Welsh tries to refute Baudrillard, claiming that he did not understand the positive side of postmodernity. But this does not make Baudrillard's diagnosis any less convincing. If postmodernity is different from posthistory, this still does not negate their synchronicity. They exist simultaneously and in parallel. Posthistory – fact. At the very least, it creates a historical existential and cultural background of postmodernity. It is possible to recognize the difference between postmodernity and posthistory, but there is no reason to contrast them. Rather, on the contrary, they have so much in common that they resemble twins. Next, we will understand what real grounds there may be for such a distinction. For now, let's just fix the possibility of such a terminological amendment. Welsh proposes to separate postmodernity from postindustrial society; a prominent theorist is the American Daniel Bell. Bell – is a staunch technocrat, and believes that post-industrial society is a stage in the development of industrial relations when all historical socio-economic contradictions are resolved through the development of technology. The transition from machine technologies to information technologies, according to Bell, nullifies the confrontation between labor and capital, exploiters and exploited, government and the population. «Open Society» Popper is put into practice, for the first time in history there is a total rationalization of the social and productive existence of humanity. Daniel Bell views post-industrial society as a perfect ideal and the ultimate positive. How «end of story». Bell sees culture as the only obstacle to realizing this ideal. The sphere of culture is founded, according to him on a logic that differs from the dual model of rational functioning, and therefore, sooner or later, the main contradiction of post-industrial society – the contradiction between the monolithic and universal logic of rational technocracy and the spherical, plural and a-rational logic of culture will worsen. Thus, Bell equates culture with «subversive» reality, the very fact of its existence threatening the unhindered functioning of post-industrial «idyll» total technocracy. But this opposition may not develop into open conflict or disaster. If a post-industrial society – a mega-machine of banks, market mechanisms and information technologies – manages to «recover» culture, turn it into a consumer product, into a gadget, into an element of its closed technocratic game – its subversive content will be reduced to a minimum or even to zero.

By imagining such a successful operation, we get a picture that is strictly identical to Baudrillard's «posthistory». In other words, post-industrial society will give rise to perfect posthistory if it manages to get rid of the challenge of culture. How does «postmodern» Welsh differ from these two levels – from postindustrial society and posthistory? Welsh cites «optimism» as the main criterion.

Vague definition. Whose optimism? Optimism about what?

Here we are forced to turn to the «new right», who enthusiastically took Welsh's side. They will explain to us the origins of such a persistent desire to distinguish postmodernity into an independent category.

Postmodern optimism

European «new right» «Armin Mehler, Alain de Benoist, Robert Stokers, etc. were among the first among intellectuals to respond to the challenge » of postmodernity–, with a completely positive and optimistic attitude. This is quite logical. It seemed to them that they «had sat out modernity», that is, they turned out to be contemporaries of that era, when the undivided dominance of principles and theories, which for a long time remained unacceptable for «conservative revolutionaries», who rejected «the modern world», postulates of the New Age, finally ended. The concept of postmodernity was opposed by many consistent humanists, in particular Habermas, who recognized this «a painful blow to the great project of the Enlightenment». And naturally, symmetrical (but with the opposite sign) reactions could not help but appear on the part of the eternal opponents of the Enlightenment«new right».

Robert Stokers convincingly showed that representatives of the tradition that arose several centuries ago as an alternative to Cartesianism and its project «mathesis universalis», which involved the complete rationalization of social existence and, in particular, the extreme uniformity of architecture, saw their chance in postmodernity. This trend, the so-called. The Gegen-Neuzeit, «counter-modern», dates back to 1750, when Rousseau criticized Descartes's mechanism in his speech, and Baumgarten in his «Aesthetics» demanded «aesthetic compensation» for the growing rationalism. From Vico and Rousseau to Baudelaire, Nietzsche and Gottfried Benn «counter-modern» did not weaken his rigid position regarding the Cartesian ideal. And the last heirs of this line, as it seemed to them, finally waited in the wings, that is, that moment when the pathos of modernity was completely exhausted (and this became obvious not only to his opponents, but also to his supporters). Hence the optimism «of the new right» in interpreting the topic of postmodernity, and the desire to support the definitions of Welsh and other theorists, starting with Amitai Etzioni, the author of the work «Active Society», where the term itself was first used «postmodernism». It is curious that an almost identical analysis of the content of the

term «postmodernism» was proposed by «new left» Jean-François Lyotard, who saw in this phenomenon the possibility of overcoming mechanism and Cartesianism*. This fact means that not only the «new right» had a basis for emphasizing the positive potential of postmodernism, arising from the specifics of their own intellectual continuity of the «conservative» Gegen-Neuzeit tradition. Those left-wing thinkers were also mobilized who were critical of modernity from a completely opposite position, considering Cartesianism as «rationalist totalitarianism» and the typological basis «of fascism».

Be that as it may, there is a clear tendency on the part of a separate group of intellectuals who had complaints about «modernity» to take postmodernism as a positive tool for establishing their own truth in those conditions when the opposite and hated position loses the appearance of absoluteness, begins to sway, questioned, lost credibility and obviousness. If in relation to «the new right» their timid optimism can be defined by the above phrase – «they sat out modernity», – then in the case of «the new left» a different definition is appropriate – «they jumped over the totalitarianism contained in modernity», «they took the last step towards perfect freedom». Adjacent to this «new left» line of optimistic postmodernity are Foucault, Deleuze, and Derrida, who – each in a different way – see in this phenomenon a dimension «of the new freedom». Foucault, – in the last period, characterized by parting with structuralism, – saw in postmodernity a final break with the «universalist paradigm», that is, with all the epistemological and ideological standards that claimed a monopoly, knowledge of a single «code» reality. In return, Foucault proclaimed the beginning of an era of accumulation «differences», complete fragmentation of reality, a transition to the release of essential heterogeneity, irreducibility of things and beings. the transition to the release of essential heterogeneity, irreducibility of things and beings.

Gilles Deleuze developed his concept of «rhizome», an infested chaos of unforeseen overlays of diverse evolutive and involutive circuits. From Leibniz's «monad» Deleuze moved on to the theory of «nomad», «nomadic wandering of reality» through the labyrinths of vital echelons, unsystematic and unexpected differences and synthetic simultaneities. Deleuze's «leftist» optimism «of liberation of chaos» is quite clear.

Derrida discovered in the same phenomenon new paths «of differentiation», which from now on have not a statically museum, but a dynamic character, since they cannot be postulated and classified.

It is curious that Habermas, faithful «to the dialectics of the Enlightenment», accused all these «postmodern optimists» of renegade and almost «fascism», correctly noticing, however, the coincidence of enthusiasm among the «new right» and «new left». He himself is ready to rather classify himself as one of the «orthodox leftists» who deny postmodernity as a threat of a return to pre-

modernity. But it was precisely this return that Mehler, de Benoit and Stokers really had in mind, while the thought of the postmodernists from the «new left» flank revealed, rather, an alarming round of absolute nihilism. So, let's summarize the preliminary results. There is an optimistic version of postmodernity based on the tradition of negating (or overcoming) modernity. If this tradition is presented as a continuous line in some modern «conservative revolution» theorists, then in the case of «the new left» it is embodied rather in a tendency towards «a progressive leap forward», beyond the framework of development immanently inherent in the modern era and recognized as restrictive boundaries. Therefore, there is a tendency to contrast «postmodern» as a project, as an intellectual effort, as «insight», as a style, as «activity» with other modalities of the ultra-modern era, which, in turn, define the passive, background, «negative» reality embodied in the corresponding concepts «posthistory» and «post-industrial society». as «activity» other modalities of the ultra-modern era, which, in turn, determine the passive, background, «negative» reality embodied in the corresponding concepts «posthistory» and «post-industrial society». as «activity» other modalities of the ultra-modern era, which, in turn, determine the passive, background, «negative» reality embodied in the corresponding concepts «posthistory» and «post-industrial society».

Now all three of these concepts can be hierarchized. If we consider postmodernity as a phenomenon synonymous and «homologous» to posthistory (Baudrillard or Fukuyama) and postindustrial society, then we can talk about «passive postmodernism», «background postmodernism», «pessimistic postmodernism». Such «postmodernism» would strictly coincide with a culture fully recovered by the technocratic hypercapitalist project of post-industrial society (Arnold Gehlen wrote convincingly about this). It is clear that something similar clearly exists and is perhaps the most expressive and striking element of our era.

On the other hand, there is a tendency, on the contrary, to separate posthistory and postindustrial society from postmodernism itself, considering them as antitheses, as poles, as opposites. In this case, posthistory and post-industrial society will be synonymous with negative results specifically «modernity», and postmodernity will be a way to overcome, a new project, a nonconformist strategy, «a task», «an alternative». Such «postmodernism» can be defined as «active», «optimistic», «revolutionary», «subjective». And it is on this understanding that the two most radical –and this is always more interesting – flanks of modern intellectual fields converge: «new right» and «new left». «The New Left» sees in «active postmodernity» the coming of liberating chaos, «new right» – clearing space for «building a new order» and «approving a new axiological structure».

Parenthesis – fusion of extremes

Let us deviate somewhat from the main topic and consider in more detail the coincidence of the positions of «the new left» and «the new right» on the issue of postmodernism. The «New Left» and «New Right» differ from the «Old» in a characteristic that itself can serve as a clear illustration of what is the essence of «modern», Neuzeit. «The old left» seeks to expand classical rationality into a global teleological project, to found the most intelligent and orderly system possible, bringing to the last frontiers the main trends of the Enlightenment.

«The old right» starts from a very similar rationalist paradigm, but at the same time denies the «project», globalist, universalist and «progressive» aspect of it. «The old right» tends to preserve the historical status quo, to strengthen and consolidate existing – social, political, state, national, economic, etc. – structures in the discrete disposition in which they actually remain. «The old right» can be called «minimal rationalists», while «the old left» – maximum. But these main political projects have traditionally been mixed with ultra-elements that have passed from both sides of the political-ideological map as frames of acceptability. They are usually called «far right» and «far left». Actually, these elements were initially quite alien to the general ideological balance of power, since their orientations obviously crossed the standards «of modern times». It was these tendencies, but not in sectarian and narrow-heretical, but in an open and avant-garde form, that formed the basis of what is commonly called «new left» and «new right». Their difference from the «extreme» was not in ideology, but in the manner, style of raising questions and discussing problems. In a sense, they were even more «extreme» than the most «extreme», generally quite often going beyond the established conventions. Their difference from the «extreme» was not in ideology, but in the manner, style of raising questions and discussing problems. In a sense, they were even more «extreme» than the most «extreme», generally quite often going beyond the established conventions.

Thus, the «new left» questioned the «totalitarian» aspects of communism, clearly manifested in the Soviets or Maoism. But not for moral reasons, but following the logic of the philosophy of liberation, which led them to criticize Marxism and expose its «fascist» essence. In other words, «open non-dogmatic anarchism» was approved as the most consistent form «of the left». But such «anarchism» in its completed version undermined the entire conceptual system «of progressive thought», which revealed its principles in the Enlightenment. The source of «dictatorship» and «exploitation» was found in the mind itself, which for «the old left», on the contrary, was recognized as the main instrument of liberation. It is clear that chaotic irrationalism followed, abandoning any strict and fixed codes and rationalizations up to such flexible and comprehensive models as Freudianism (see criticism of Freudianism in Deleuze and Guattari in «Anti-Oedipus») «The New Right», for its part, has followed a similar path, but in the opposite direction. One of the inspirers of their thought was Julius Evola, an atypical politician, philosopher and ideologist who viewed the entire history of the modern world –

starting almost with Christianity – as an era of degradation and degeneration and contrasted this with the most ancient ideals of traditional societies of Antiquity. It is clear that on a philosophical level this meant a complete break with rationalism in all its interpretations, and therefore with the «old right», limited to «nationalism», «statism», conventional religiosity, moralism. «New Right» –primarily Alain de Benoist, Giorgio Locchi, etc. – externally modernized the discourse of the traditionalist Evola, they added to it many cultural, philosophical and scientific layers that expressed the same trends at other linguistic levels. In modern philosophy and physics, this direction received the name «holism», from the Greek word «holos», «whole». Following Evola «the new right» argued that the spirit of modernity is based on «unlocking the whole», on anatomy, and this applies to both the sphere of thought and the sphere of politics. «The new right» subjected all «right» thought to a large-scale revision, rejecting most of its postulates – «state-nation», «morality», «xenophobia», «elitism», etc. Following Evola «the new right» argued that the spirit of modernity is based on «unlocking the whole», on anatomy, and this applies to both the sphere of thought and the sphere of politics. «The new right» subjected all «right» thought to a large-scale revision, rejecting most of its postulates – «state-nation», «morality», «xenophobia», «elitism», etc. Following Evola «the new right» argued that the spirit of modernity is based on «unlocking the whole», on anatomy, and this applies to both the sphere of thought and the sphere of politics. «The new right» subjected all «right» thought to a large-scale revision, rejecting most of its postulates – «state-nation», «morality», «xenophobia», «elitism», etc.

«New Right» and «New Left» were initially more postmodernists than modernists, if we understand «postmodern» as its active version. It is possible, however, to further clarify the relationship between their mutual postmodern projects and find out to what extent they remain in solidarity.

«New Left» postmodernists believe that liberation from «the terror of reason» occurs in a borderline dynamic-chaotic state, in provoked controlled insanity. The social analogue of this is – an orgiastic holiday of revolution, a performance of shifting meanings, the dissolution of hierarchies, Saturnalia, «potlatch». At the same time, although the «new left» themselves stubbornly refuse to talk about the «creative program», the inertia of rejection of «classical rationality» takes them to the other side of the thin film «dynamic chaos» and forces them to make statements. So, for example, Gilles Deleuze in «La logique du sens», following Antonin Artaud, talks about «a new surface» and «a body without organs», which exactly corresponds to the initiatory concept of «a new man» or «a new creation». Julius Evola, leading expert in the field of esotericism, it was on similar initiatory theories that he based his political and ideological models. The stages of initiation are divided into negative («working in black», «dissolution», «chaos») and positive («working in white», «creating an embryo», «new harmony»). Deleuze's program «of chaotic anarchism» corresponds to the first stage of initiatory action. Its social analogue is revolution, uprising, orgiastic performance, etc.

«The new right» especially emphasizes, however, the second, creative stage, creation «of a new order», «the return of the sacred», but it is possible only after radical deliverance from «classical rationality» and its social creations. The chaos «of the new left» becomes the embryo of order «of the new right». And since we are talking only about a theoretical project, it is difficult to know to what extent the solidarity of these two versions «of active postmodernism» will extend, and when they will (if at all) come into conflict with each other. It is quite logical to assume that not all chaos will want to transform into «a new order», preferring to remain in the same decentered state, and this will inevitably entail new lines of split.

There is one historical feature that still does not allow us to talk about real and large-scale cooperation between the «new right» and «new left» versions of postmodernity. The fact is that in Europe (especially in France) for several decades in a row «the new left» was considered as an axial element of the intellectual establishment, as recognized gurus of the intelligentsia, while the «new right» was constantly subjected to a culture of discrimination, being in a marginal position, despite the fact that, from a purely theoretical point of view, their intellectual weight was approximately equal. Therefore, even in the case of the most radical nonconformism, «the left» was equated with «extravagant eccentrics», while «the right», even very moderate ones, were indignantly rejected as «fascists». Therefore, between two ideological families, so similar in the overall strategy, the artificial social abyss has lain. And the consequences of this are noticeable even now, when the «new left» themselves are being marginalized before our eyes and excommunicated from the right to speak in the liberal establishment.

But the most important thing is that both versions «of active postmodernity» as a whole represent an extremely minority cultural and ideological sector, which is not comparable with the generalized «passive postmodernity», that is, with the frank and obsessive onset of those phenomena that are defined as «posthistory» and «postindustrial society». The theoretical rapprochement, perhaps even the merger of «new left» and «new right» in a single active postmodern project, does not remove the main problem – the problem of totalization of posthistory. In other words, active postmodernity and passive postmodernity are not single-order categories. The first – is elitistically marginal, the second – is aggressively total, supported by the main logic of history, which does not change the main course of recent centuries, but reaches its last limits.

The essence of the problem is that, «having sat out modernity» or finally overcoming the totalitarian boundaries «of classical rationality», –that is, having received the opportunity to approve alternative projects without fear of being subjected to «enlightenment» censorship, – «active postmodernists» have lost that socio-historical subject, for whom such a statement, such a call still had any meaning. In other words, the trick of posthistory is that it is able to recover its absolute antithesis, with which it has cleared the way.

Missing center

The topic «of the missing center» in the rules«given at the beginning of the article by Charles Jenks is indicative. One can imagine the picture as follows: «classical rationality» abandons authoritarian domination and leaves a central place. But at the same time, one indispensable condition is set – this place must remain empty in the future. Active postmodernists – «new left» and «new right» – rejoice that the idol has left and are preparing to take its place, since the threads of the alternative project, all the logic and mechanics of non-modernism and its internal structure are concentrated in their hands. However, one fundamental detail is not taken into account here. «Classical rationality», the great «meta-stories» of our time self-destruct not under the influence of external factors, not under the pressure of an internal alternative, not because they admit that they are wrong, but because that they strive to find themselves a new form of existence that would absorb opposites, would not fight with them, but would absorb them into themselves. In other words, in postmodernity it is the spirit of modernity itself that is looking for the last and triumphant stage, because, ultimately, the foundation of reason is unreasonable, and reason and its activity revolve around noumenal emptiness. But recognition of such a circumstance can lead to a traumatic break and to an appeal to another (to the «vital impulse» of Bergson, to the «super-rational intelligence» of traditionalists, to the «dark moment» of Bloch or «the damned part» of Bataillat, to the theory of chaos of Prigozhin and Mandelbrot, to «superman» Nietzsche, etc.), and in this case we are talking about a revolution, and may also be an attempt to maintain the status quo, but in an absolutized, maximum form. which would absorb opposites, would not fight them, but would suck them into itself. In other words, in postmodernity it is the spirit of modernity itself that is looking for the last and triumphant stage, because, ultimately, the foundation of reason is unreasonable, and reason and its activity revolve around noumenal emptiness. But recognition of such a circumstance can lead to a traumatic break and to an appeal to another (to the «vital impulse» of Bergson, to the «super-rational intelligence» of traditionalists, to the «dark moment» of Bloch or «the damned part» of Bataillat, to the theory of chaos of Prigozhin and Mandelbrot, to «superman» Nietzsche, etc.), and in this case we are talking about a revolution, and may also be an attempt to maintain the status quo, but in an absolutized, maximum form. which would absorb opposites, would not fight them, but would suck them into itself. In other words, in postmodernity it is the spirit of modernity itself that is looking for the last and triumphant stage, because, ultimately, the foundation of reason is unreasonable, and reason and its activity revolve around noumenal emptiness. But recognition of such a circumstance can lead to a traumatic break and to an appeal to another (to the «vital impulse» of

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Posthistory has a clear hope – to make «the end of times» endless, to turn the crisis of rationality into something that lasts forever, into a modus vivendi, into an impeccably protected, self-closed style, to make indifference out of depression, out of statement – an ironic hint, out of existential horror – aspirin. The missing center, having discovered itself, makes the most important historical attempt. – No longer wanting to hide the trick that underlies modernity, Neuzeit, posthistory tries to permanently hypnotize reality by voluntarily demonstrating its insignificance, hinting that the potential of the immanent «nothing» is incomparably wider than the potential «something». Empty space in the center. Not ours, but not yours either.

An event of colossal significance comes true before our eyes – active postmodernity, postmodernity as an alternative, as an overcoming, as something other than modernity, reveals the absence of a historical dimension, loses its ontological and epistemological content, dissolves by passive postmodernity (posthistory, post-industrial society), transforms into a ghost, becomes a fragment of a complex sliding chain of one of the random «difficult ensembles». Instead of genuine a–rational chaos comes imitative chaos, «false disorder», «fictitious imitative freedom».

It is difficult, of course, to accurately predict the future, but, most likely, Baudrillard's radical pessimism is justified. Posthistory will be able to absorb postmodernity in its alternative version. And how, according to some strange pattern, one after another, people who embodied the possibility of a different path pass away before our eyes – Deleuze, Debord, Guattari, Kuryokhin...

The center became empty only on the condition that no one would occupy it. The last trick of modernity – to act as your own enemy. Debord also showed that the most effective tool of the System lies not in the rigid distribution of roles –friend– enemy, but in soft integration, recovery, rounding of corners, absorption of antithesis. Postmodernity with all its inherent ambiguity and slipping meanings – is an ideal tool for achieving this goal.

How is the infinity of posthistory guaranteed? By the fact that there is nothing to end with, by the fact that, looking ahead, something is prognostically affirmed as something that has come true, as an end, something that has not come true; as something that has come, something that has not come, and thus, escapes from what, by all logic, should have come true and come.

Black, black Night

If we consider the situation extremely honestly, we must state that the pessimist Baudrillard is very right. This means that in its massive manifestation, on a large scale, postmodernity is still only an additional dimension of posthistory and the style of post-industrial society. In other words, in the vast majority of cases there is postmodernity «passive postmodernity». Active postmodernity, a joint ideal project of «the new right» and «the new left», is «a ghost», a shadow flickering on the brink of manifestation, unable to be embodied in the subject of history. Moreover, the point is not only in the internal weakness and quantitative insignificance of the non-conformal pole. The System itself actively prevents and warns against any possibility of formalizing an alternative into a cohesive integrity, even on the smallest scale. The gigantic forces of posthistory are spent on preventing the synthesis of «new left» and «new right», even though, taken together, they represent an insignificant percentage of mass societies. Post-industrial society appears to have taken Bell's concept of the vital danger of culture to technocracy seriously. Therefore, technocracy (in alliance with plutocracy and media-acracy) is in a hurry to completely buy up and master culture, and where this encounters resistance, the apparatus of repression turns on. This was the case with the French intellectual newspaper «Idiot International», which was brutally defeated by the System in 1993 on the absurd charge of «red-brown» orientation. This pejorative term refers to a non-conformist alliance of active postmodernists from various ideological camps. And indeed, the newspaper's editorial board included «new leftists», communists, «new right» gurus Alain de Benoist, and many other politically paradoxical individuals. The newspaper

was shut down and its executives were forced through a humiliating process of public repentance. Despite appearances, post-industrial capitalist society remains rigidly totalitarian in essence.

We do not deny active postmodernism the right to exist; on the contrary, we consider ourselves as organic representatives of this movement. But we are not inclined to delude ourselves about the success of materializing this trend. If it could achieve a minimum socio-historical volume, we would enter the era of the Revolution, and the chimeras of posthistory would dissipate like a pre-dawn fog. We must do everything to ensure that this happens. However, we must be wary of mistaking the non-existent, shimmering-potential for the relevant. If we fall into this trap, then imperceptibly the society of the performance, posthistory, passive postmodernism will absorb us, turning us into a gadget, into an advertising extravagant parody, into a postmodern ambiguous, syncopated, slipping cliché. Active postmodernism – radical antithesis of posthistory, active dissolution of the existing System, a loud and victorious affirmation of the emptiness of its center. This emptiness, instead of remaining flirtatious, superficial, ticklish, playing and claiming eternity, must open up as the emptiness of the bottomless funnel of ontological destruction. In other words, active postmodernism will become a reality only if the modern world falls into the emptiness of its own center, is actually eaten by awakened chaos, which will overthrow the System into the twilight of agonizing fear and painful, unsweetened, recognized disintegration. In place of «positive denial» the eternal dead-end evolution of passive postmodernity, posthistory, will come the only and unique syncopation of the Revolution, removed from the game of screen shadows and «destroying catastrophic denial» no longer conventional and stylish, raw, barbaric, vengeful. While this is not the case, as long as posthistory retains full power and control, our pole remains a balance on the edge of the abyss, a half-existence, a decay of eschatological potency. And we are obliged to recognize him exactly as he is. This is tragic, but responsible.

Active postmodernity as post–postmodernity, as the end of post-industrial society and the final Revolution is in question. It may or may not come true. So far, the appearance of things is pushing us to the conclusion that it will not be very easy for it to come true. But there is something that is beyond doubt, which is unconditional and completely inevitable.

The end of the story will not last indefinitely, despite all his claims. This imaginary infinity of the end – is the last illusion of an aeon that has reached its border. The immanent process does not want to cross the magic line from infinitesimal to none, from almost nothing to real nothingness itself, from quasi-existence to total non-existence. The desire for a teleological point wants to stretch to infinity in maximum proximity to this point. So in Zeno's paradox, the turtle tries to take a few small steps to overtake the fleet-footed Achilles – messenger of death.

Time senses that his time is ending, it is coming out. That another time comes – time of the end. And in fear it goes astray from the straight path. It wraps in a spiral, curls up, crushes, pretends to consist of countless quanta, the analytical search of which, one after another, pulls everything back and pulls back the final chord. The process wants to survive its end, preserve itself in the other existence of chimerical virtual life, on the screen of the game of images, in clones and dummies of things and creatures. The ingenuity of the agonizing automaton is vast, almost endless. It is embodied in the strategy of passive postmodernity, which pretends to be an absolute style, since it has the potential for universal repeated recycling of all historically recorded or simulated situations.

After postmodernism there can be no next direction, since this is – absolute style. However, it will become total only if it copes with the flickering of active postmodernism. And then the illusion of infinity will be perfect. But even in this case it will remain just an illusion.

Everything has an end. This end itself is finite, discrete. Once – and that's it. And the screen of the hallucination called the modern world goes out. And the corpses of TV presenters, securities, police departments, neat politicians in suits, Uncle Scrooge of the Trilateral Commission and Chase Manhattan Bank, crazy scientists with a cloned Dolly sheep, color magazines with tanned girls on the beaches and sly-eyed perverts-designers «of the new world order» turn to dust. The black night comes silently and irrevocably. This is beyond doubt. Whatever tricks time throws at the threshold of the mystery of the real finite End, and not its preemptive simulacrum, with the firm hand of another chronological serpent will be taken by the slippery neck next to the flat skull. And this skull, together with the poisonous sting, will be folded once. That's for sure. It sure is. This is beyond doubt.

Wann endet die Zeit?

Gott weiss es.

Gott weiss es.

Gott allein weiss es.

But there is a moment, there is an hour, there is a heartbeat and the ringing of a star when this finally happens.

Black, black Night.

Postmodern Spirit and the New Financial Order (2000)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 2000

"Philosophy of Economy", 2000

"Russian Thing", Arctogea, 2001

THE SPIRIT OF POSTMODERNITY AND A NEW FINANCIAL ORDER

Paradoxes of postmodernity

Despite the fact that in modern culture the postmodern approach has established itself as something irreversible and total, the content of the term itself «postmodern» still causes polemics, discussions, and lively debates. Postmodernity as a move, as a pose, as a style, as a method, as a specificity of attitude towards objects of art and technological strategies has gradually entered the flesh of our society to such an extent that now it is hardly possible to talk about what is and what is not postmodernism. In fact, absolutely everything is postmodern, since in this case we are not talking about a new type of statement, but about a fundamental background interpretation of reality. This background interpretation is irreversible, since according to the laws of structural linguistics, discourse («la parole»), turning into a reference system, that is, into language itself («la langue»), cannot become a discourse again, i.e. one of the possible statements suggesting an alternative statement.

The penetration of postmodernity into the elements of our existence is so deep that it is no longer possible to isolate it as something independent. Therefore, all interpretative and epistemological models, which are built on principles and premises different from the vague and elusive maxims of postmodernity, are forced to appeal not to the ordinary public, but to an extremely narrow community of specialists dealing with the paradigmatic aspects of language. In other words, any non-postmodern discourse in our situation is simply impossible. He will inevitably find himself in an environment that desemantizes his original message and integrates it into his own epistemological field. Postmodernity differs from modernity in the same way that modernity itself differs from premodernity. Of course, this is not a syncopated instant event, but a process. And although this process may take some historical time, nothing will change significantly. Based on a number of signs, postmodernity has managed to establish itself seriously and for a long time, seducing and hypnotizing with its extravagant element

everyone who is able to grasp the aggressive universality of its methodology. Modernity, having replaced premodernity, in turn pushed to the periphery, or even into oblivion, all forms of discourse associated with traditional society. When modernity became a language, premodernity went into the sphere of scattered fragments that saturate the periphery of consciousness and the wide fields of the unconscious. The study and demythologization of these «vestiges» («traces») was the most fascinating activity of modernists of the 20th century. Interest in «irrational», in fact, was the desire of the victorious «modernist rationality», which became a universal language master those epistemological layers on the overcoming and often pure denial of which the spirit of modernity was based. From the very beginning, modernism dealt very harshly with premodernism. The rationalism of the Enlightenment simply ridiculed traditional society and its structures, discredited them, brutally drove them underground, decapitated them like the last French king. The non-modern was denied the right to exist. He was demonized as «reaction», branded as «backwardness», «uncivilization», «primitiveness», «archaism», «obscurantism», etc. In fact, premodern as a language was taboo. Only in the twentieth century did interest awaken in this «overcome layer», and it turned out that modernity showed some haste, declaring premodern defeated, non-existent, obsolete. Modern man turned out to be much less rational and much more archaic than the positivists triumphantly asserted. The more brutal the modern acted with the premodern, the more aggressive its rudiments behaved later. European fascism was a bright outbreak of such a reaction. Bolshevism, which outwardly operates with rational models, was recognized as an archaic reaction somewhat later. In other words, the spirit of modernity in the twentieth century tragically and gradually discovered the boundaries of its victory, realized its precariousness, since man as a fact turned out to be too mined by the archetypes of previous eras, deeply programmed by the language preceding modernity. It was recognized as an archaic reaction somewhat later. In other words, the spirit of modernity in the twentieth century tragically and gradually discovered the boundaries of its victory, realized its precariousness, since man as a fact turned out to be too mined by the archetypes of previous eras, deeply programmed by the language preceding modernity. It was recognized as an archaic reaction somewhat later. In other words, the spirit of modernity in the twentieth century tragically and gradually discovered the boundaries of its victory, realized its precariousness, since man as a fact turned out to be too mined by the archetypes of previous eras, deeply programmed by the language preceding modernity.

Postmodernity replaced modernity as the sum of pessimistic reflections, as a result of the exhaustion of the triumphant side of modernity, as a result of the crisis of the offensive aspect of positivist criticism and militant rationalism. Postmodernity clearly embodied the failure of modernity's strategy. But does it mark a different, alternative direction? To what extent is the analogy between premodern and modern, on the one hand, and modern and postmodern, on the other, valid? This is not a simple question. The most profound thinkers differ from each other in his decision.

Habermas adheres to the extreme position. He believes that postmodernity is the great capitulation of the spirit of the Enlightenment (that is, modernity) to the inability to outlive in man «barbarism» (that is,

«premodern»). Hence his desperate polemics with the French «New Left» (Deleuze, Guattari, Derrida), who, in his opinion, «betrayed the cause» and almost sided with «fascism». In other words, Habermas accepts the analogy of the paradigm shift that takes place at the moment of transition from premodern to modernity, on the one hand, and from modernity to postmodernity, on the other, but recognizes postmodernity as an insidious return of premodernity in a new form. The same position (but with the opposite sign) is shared by some «new right» (in particular, the German philosopher Armin Mehler), who welcome the collapse of rationalism and positivism in postmodernity in his favor, reinterpreting the open boundless pluralism of interpretations, which replaced one-dimensional modernist totalitarianism. Mehler even sees in postmodernity a revival of the methodology «conservative revolution» to which he devoted research «Konservative Revolution in Deutschland (1918_1932)». On the other hand, there is an opinion that postmodernity is not the antithesis of modernity, that their obvious paradigmatic difference hides the unity of the deep vector. This (or similar) position is held, in particular, by posthistory theorist Jean Baudrillard. In such a vision, postmodernity opens up as a new course in the strategy of modernity, which realized the ineffectiveness of the fight against premodern through its direct denial, through its «scotomization» (in Freudian terminology). If the operation to overcome the premodern tongue did not work as originally expected at the optimistic stage of rationalism, one should take a more subtle position, expose archetypes that have gone into the unconscious, but not in order to free them, but in order to «cure them». The postmodern, understood in this capacity, opens up as a risky turn of the same modern spirit, which pretends to retreat from its central positions, allowing the trends of the archaic periphery to reach the surface. But in fact, he doesn't even think about giving up his position. During his totalitarian and sole reign, he, in turn, went into the depths of paradigmatic implies, became a «natural» language, and formed the outlines of the unconscious. At the same time, the forces of scattered fragments of the premodern, which had been in the cultural ghetto for a long time, lost their vitality, weakened, and became isolated. The vitality of the archaic complex was maintained artificially, through external repression by aggressive totalitarian modernist rationality. The lack of reflection and attention to the conflicting elements of the displaced language on the part of the dominant culture only strengthened and nourished them. Postmodernity became possible when the risk of causing «premodern prejudices» to surface became acceptable. From the human dungeon, the premodern rose blind, broken, tired and unviable, vampiric, ghostly (hence the incredible popularity of the theme «of vampires» and «revenants» in modern popular culture). Moreover, this premodern was largely contaminated by elements of modernity itself – at least those that had time to assimilate into the depths of the unconscious. And in that case, postmodernity opens not as an overcoming of modernity, but as its continuation, as its final stage, designed to crown its original strategy. Hence the concept «of the end of history» (Francis Fukuyama) and similar concepts of optimistic liberals who identified postmodernity with the final victory of their ideals.

Undoubtedly, both views on the essence of postmodernity have some basis. But it is hardly possible now to insist on one of them in spite of the other. The content and meaning of postmodernism cannot be grasped in its final volume, since we are talking about an unfinished process in which we are all participating and the outcome of which will greatly depend on the further trajectory of its development.

If Habermas and Mehler are right, the dispersed elements of premodernism can organize themselves into a conservative-revolutionary pole, form a historical subject that will mark a new, alternative course of civilization, where the traditional will be rehabilitated, modernity will be recognized as a subversive deviation, and a new paradigm will emerge. If those who consider postmodernism to be a new tactic of modernity, the last stage of it «catharsis», are right then today's chaos will lead to the final deontologization of archetypes, which, being equalized with the disparate elements of rationality and positivism, will lose their vitality, which was preserved at the underground stage, and man will calmly be able to undergo cloning, like a purified biomechanism, finally freed from «ontological fog». And the story will really end, since its subject – person will disappear.

The market – the only legitimate heir to modernity

Many economists today are talking about serious transformations in the market system, which mean a change of paradigms in this area as well. In a sense, the financial system is just as susceptible to postmodernization as the sphere of culture, social institutions, and politics. And, naturally, the content of such postmodernization is just as in question as the general definition of postmodernism in all other areas. Let's take a closer look at the topic. Modernity was projected onto two basic economic models, equally claiming to be a legacy of the spirit of the Enlightenment, to rationalism, to orthodox conformity with the basic attitudes of modernity. This is liberal capitalism and socialism. The economic history of the twentieth century was a dramatic confrontation between two systems – capitalist and socialist – for the right to be the main legal successor of the Enlightenment. Both camps competed to see how orthodox their positions were in relation to modernity, who was more faithful to the civilizational trajectory that was set at the origins of the Modern Age. Marxists viewed their theory as more «modern» than the theory of liberalism, and therefore were convinced that the future belonged to socialism, which was destined to be overcome «archaic capitalism» as an economic model contaminated with rudiments of other formations. Liberal economists, for their part, saw socialism as an economic heterodoxy, a roundabout path of modernity, leading away from the simple and clear principles of the free market, economic selfishness and social equality of opportunity, which are the ideological basis of modernism. Both socialism and capitalism considered themselves legitimate children of modernity, challenging, which of them owns the future. This, by the way, was the ideological basis «of anti-fascist convergence», which formed the basis of allied relations during the Second World War: two modern camps jointly opposed the revived «premodern». After 1945, the competition between the two economic systems intensified. Technological parameters of economic development, social problems, demography, ecology, geopolitical tensions – all this required certainty from two opposing economic systems that claimed universality. In theory, we could outline three possible scenarios: the two modern camps jointly opposed the revived «premodern». After 1945, the competition between the two economic systems intensified. Technological parameters of economic development, social problems, demography, ecology, geopolitical tensions – all this required certainty from two opposing economic systems that claimed universality. In theory, we could outline three possible scenarios: the two modern

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- (1) Convergence of systems based on common origins, loyalty to modernist paradigms;
- (2) the victory of socialism on a world scale (this would mean that the liberal model is less in keeping with the spirit of modernity);
- (3) victory of liberalism (this would mean, on the contrary, that socialism is a more archaic and, accordingly, less modernist phenomenon).

Despite the fact that until recently, this question remained open, at the turn of the 90s, the third scenario became a fait accompli. And such a practical turn of events – the victory of the liberal, market paradigm over the socialist model – carries enormous conceptual significance in the sense of assessing the true content of the processes of development of the social and economic model of modern civilization. The fact of the victory of the liberal West over the socialist East is the stamp of greater modernism and orthodoxy of the capitalist model in comparison with the socialist one. In Soviet socialism there were two factors – progressive discourse (modern component) and archaic background of social structure (pre-modern component). Similarly, in liberalism there were modernist elements combined with certain social institutions of a rather conservative kind (in particular, the institutions of monarchy, family inheritance of fortunes and financial empires, etc.). In the confrontation between the two systems, it was actually decided which trend would outweigh – modernist or archaic. The winner of this duel would automatically be more modernistic, the loser – more archaic, the weight of its pre-modern component would be more significant. The events of the early 90s clearly proved that it was the socialist model that turned out to be more archaic and pre-modern, and liberalism confirmed its historical right to sole possession of the heritage of modernity. It is curious that such a development of events was foreseen by the Hegelian Kozhev, the liberals Popper and Hayek, Raymond Aron, French «new philosophers» Bernard Henri Levy and Andre Glucksman. But if earlier such a view was hypothetical, then after the collapse of the Soviet camp it was discovered that the verdict was finally and irrevocably passed. – Communism opened up as veiled archaism, and the liberal economic model proved its sole right to modernity. The market and modernity coincided. The plan lost, revealing its pre-modern background. At the same time, competition was won not only at the level of economic and technological efficiency of one of the systems. Here the decisive factor was a more serious authority – history itself

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So, the economic history of modernity is the history of capitalism, in which the socialist experiment is a temporary deviation, an aberration turn. This understanding of socialism is taken for granted by the most consistent part of liberal economists, and explains, by the way, what is behind the identification of «reds» with «browns», which has become a mediocratic cliché. Socialism was unable to prove its continuity to modernity and discovered itself as an archaic-conservative model. And therefore, in determining the postmodern paradigm, its share will be insignificant. What is new in economics corresponds to the stage of transition from modern to post-modern must be found within the framework of an exclusively capitalist model, in the market space. Therefore, in the future we leave all appeals to socialism, Marxism, etc. outside the brackets. The latest transformations in the market system must be studied based on the market itself, on the laws inherent in it.

The magical world of finance

In the modern financial system of capitalism, there is a sector that is most consistent with the postmodern spirit and embodies the economic equivalent of the main postmodern strategy. We are talking about the so-called «technical analysis». «Technical analysis» is usually called the theory and practice of a stock exchange game based solely on dealing with trends. George Soros*, an iconic figure in this field who has achieved the most dazzling success in this field, calls it «the alchemy of finance». Indeed, «technical analysis», completely distracted from the foundations of capitalism, i.e. from clarifying the balance between supply and demand, rather resembles a kind of mystical discipline. John Murphy**, the leading theorist of this direction, identifies three main principles «of technical analysis» which he contrasts with traditional market analysis, the so-called. «fundamentalism».

1) Market accounts everything

2) Prices move in trends

3) History repeats itself

The first point means that the appearance of a unit on the stock or commodity market already includes in its price all aspects of reality associated with this thing. Not only the pricing mechanism, but the social context, political mutations and even the possibility of natural disasters are included in the market value of a thing, and their reality is now removed. The «fundamentalist approach» inherent in classical liberalism refrained from such absolutization. It never asserted the complete separation of a thing from its environment. And the most consistent traders «fundamentalists» – such as Buffett – generally focused not on what was happening on the stock exchange, but on the economic cycle that precedes it.

Despite the fact that the principle «the market absorbs everything» outwardly seems to be a familiar classic of liberal theory, a typically postmodern ironic hint is visible in it. The complete absolutization of the market and the market price of a thing in isolation from the pre-Mir cycle, in fact, mystifies the very reality of the market, making it a special authority that controls existence, moving away from its virtual patterns. The market is declared not to be the end of the economic cycle, but its cause, but an investigator, but a serious shift is taking place in the implicit ontology of capitalism.

Classical capitalism determined the existence of a thing through the relationship between supply and demand. This was, of course, an ontological relativization compared to pre-capitalist models of ontology, where things had a more independent basis, associated either with the degree of its hierarchy in the system of Divine creation (creationism), or associated directly with the Divine (manifestationism). But the transition to the principles «of technical analysis» represents an even more radical step away from traditional models of economic ontology. Together with the formula «market accounts everything», a break occurs even with the extremely relativistic model of supply and demand, and the existence of a thing is placed in the element of permanent trading in the virtual spaces of the exchange. In such a situation, such forms begin to have a central meaning how «portfolio investments», «hot money circulation», transactions with currencies and self-valuable servicing are owed. In other words, in this situation there is a transition from a market for real goods and wastewater to purely financial schemes, to a virtual economy in which the most important point is the movement of capital. When we claim that «market accounts everything», we mean, in fact, the autonomy of the financial system in relation to all other aspects of reality. But since this reality is assumed to be capitalist, the new financial order is revealed as post-capitalism or virtual capitalism. In such a post-capitalist model, the emphasis falls not on the dynamics of supply and demand, but on the organization and control of background exchange, futures flows, which receive an autonomous value self-worth and centrality, marginalizing the

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